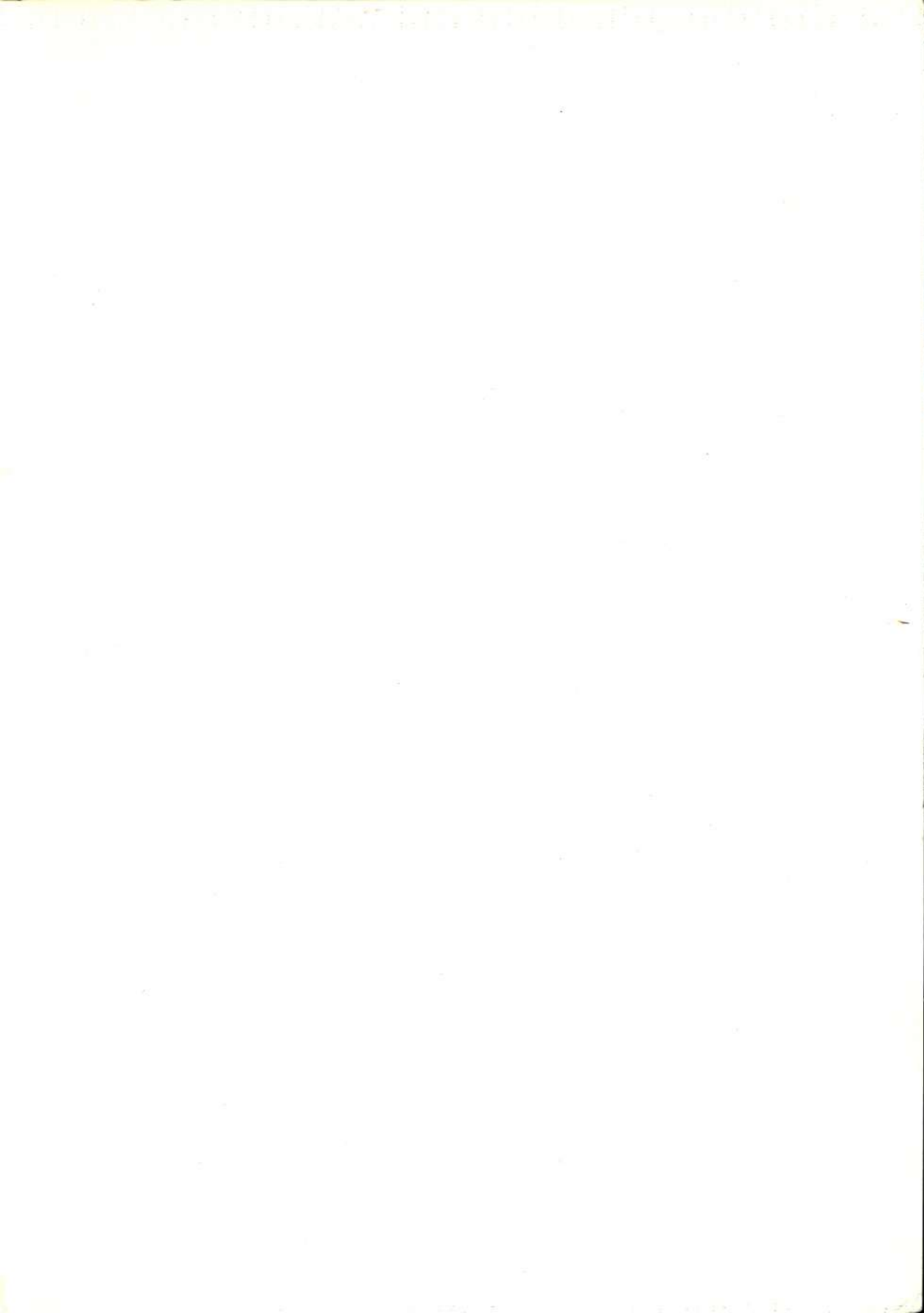


Proceedings

OF THE
FOURTH ASSEMBLY
OF THE
LUTHERAN
WORLD
FEDERATION

HELSINKI·JULY 30-AUGUST 11·1963



Proceedings

of the Fourth Assembly of the Lutheran World Federation
Helsinki, July 30 – August 11, 1963

Published by the Lutheran World Federation



1965 LUTHERISCHES VERLAGSHAUS · BERLIN UND HAMBURG

1. Edition 1965

Copyright by Lutherisches Verlagshaus, Berlin and Hamburg

Printed by Mensing & Co., Hamburg-Harksheide

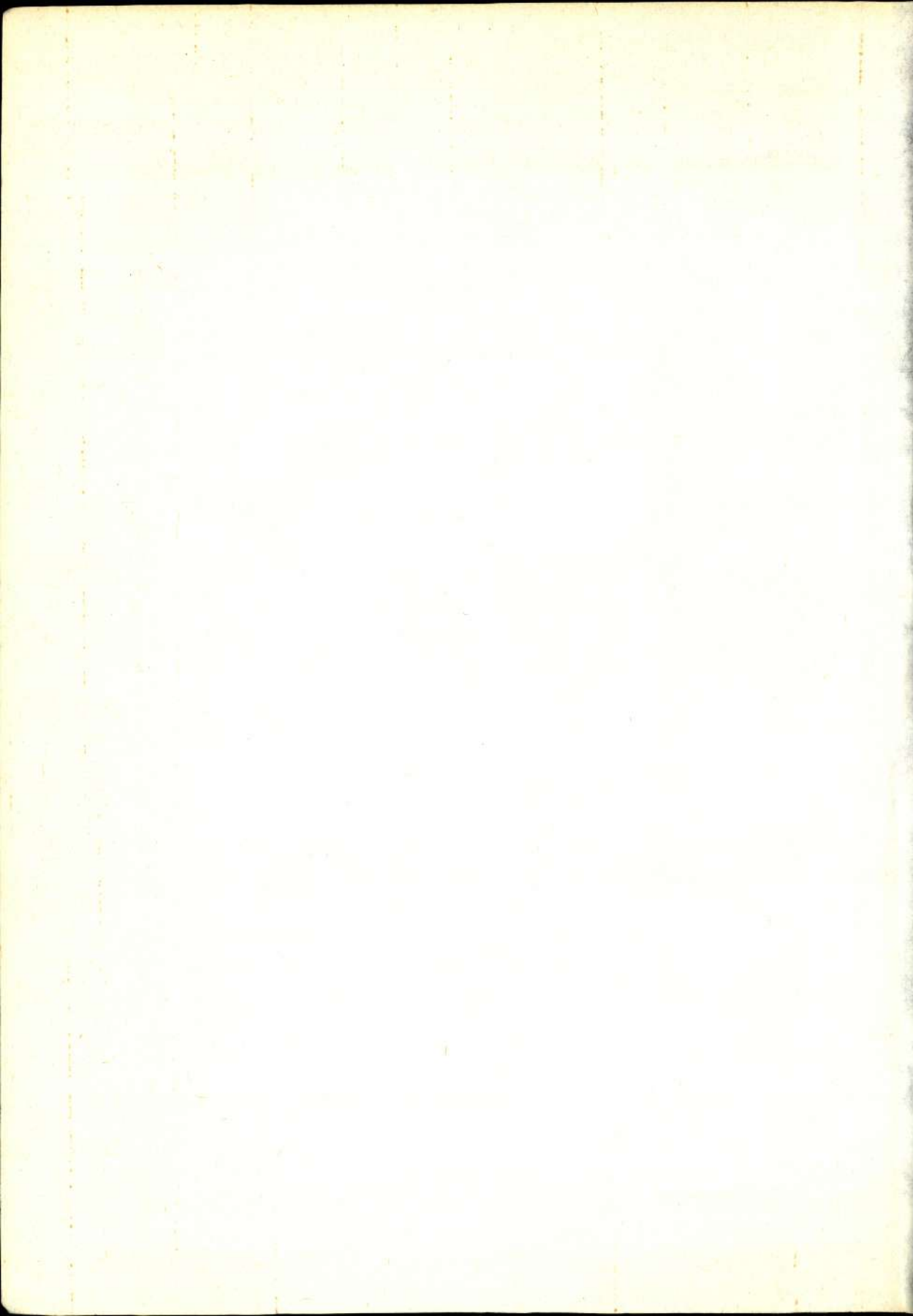
Pictures from the News Bureau of the Lutheran World Federation, Geneva

CONTENTS

Foreword	9
Editorial Preface	11
Opening Sermon by the Most Rev. Dr. Ilmari Salomies	13
Daily Assembly Schedule	17
Bible Meditation No. 1 (Bishop Simojoki)	24
Plenary Session I:	30 — 68
Opening of the Assembly (p. 30) — Welcome from the Finnish Committee on Arrangements (p. 30) — Address of the President (p. 31) — Appointment of Committees (p. 38) — Report of Credentials Committee (p. 39) — Rules of Procedure (p. 44) — Procedure on Constitutional Amendments (p. 56) — Applications for Membership (p. 57) — Report of Executive Secretary (p. 63)	
Plenary Session II:	68—101
Lectures "Grace for the World", Gloege (p. 68) — and "Faith without Works?", Brattgård (p. 88) — Vote on Applications for Membership (p. 98) — Second Report of Credentials Committee (p. 99) — Introduction of Ecumenical Visitors (p. 100)	
Bible Meditation No. 2 (Bishop Simojoki)	102
Plenary Session III:	108—136
Lectures "Divided Humanity — United in Christ", Waris (p. 108) — and "The New Song of Praise", Lumbantobing (p. 119) — Reports of Recording Committee and Business Committee (p. 135)	
Bible Meditation No. 3 (Bishop Simojoki)	137
Bible Meditation No. 4 (Prof. Steimle)	143
Plenary Session IV:	148—171
Reports of Commission on Theology (p. 148) — Special Commission on Inter-Confessional Research (p. 154) — Commission on Education (p. 160) — Lutheran World / Lutherische Rundschau (p. 165) — Second Report of Recording Committee (p. 171)	

Plenary Session V:	171—216
Reports of Commission on World Mission (p. 171) — LWF Broadcasting Service (p. 177) — News Bureau (p. 182) — Commission on Stewardship and Congregational Life (p. 184) — Committee on Student Work (p. 187) — Commission on International Affairs (p. 190) — Lutheran Encyclopedia (p. 199) — Report of Treasurer (p. 202)	
Bible Meditation No. 5 (Prof. Steimle)	217
Plenary Session VI:	221—263
Reports of Commission on World Service (p. 221) — Committee on Latin America (p. 230) — Community Development Liaison and Validation Service (p. 239) — Commission on Inner Missions (p. 242) — Report of Coordinating Committee on Group Discussion (Justification) (p. 247)	
Bible Meditation No. 6 (Prof. Steimle)	264
Bible Meditation No. 7 (Prof. Steimle)	269
Plenary Session VII:	273—298
Revised Report of Coordinating Committee on Group Discussion (Justification) (p. 273) — Second Report of Business Committee (p. 275) — Lecture "The One Church and the Lutheran Churches", Nelson (p. 276) — Proposed Amendments to LWF Constitution (p. 295) — Third Report of Recording Committee (p. 297)	
Bible Meditation No. 8 (Bishop Haug)	299
Plenary Session VIII:	302—327
Report of Structure and Function (p. 302) — Proposed Amendments to Constitution (p. 325) — Fourth Report of Recording Committee (p. 326) — Third Report of Business Committee (p. 326)	
Bible Meditation No. 9 (Bishop Haug)	328
Plenary Session IX:	332—350
Reports of Sections on World Mission (p. 333) — World Service (p. 342) — Latin America (p. 344) — Community Development Liaison and Validation Service (p. 346) — Stewardship and Congregational Life (p. 346) — Fifth Report of Recording Committee (p. 349) — Fourth Report of Business Committee (p. 349)	
Plenary Session X:	350—384
Reports of Coordinating Committee on Group Discussion on Justification (p. 350) — Nature of LWF (p. 365) — Structure and Function of LWF (p. 367)	

Proceedings of the Fourth Assembly of the LWF, Helsinki 1963



Bible Meditation No. 10 (Bishop Haug)

385

Plenary Session XI:

389—413

Reports of Sections on Theology (p. 389) — Inter-Confessional Research (p. 394) — Education (p. 401) — Adoption of Amendments to LWF Constitution (p. 402) — Reports of Sections on LWF Broadcasting and Information Service (p. 402) — Inner Missions (p. 405) — Sixth Report of Recording Committee (p. 410) — Report of Resolutions Committee (p. 410)

Plenary Session XII:

413—433

Report of Resolutions Committee (p. 413) — Greeting from Dr. Harms of The Lutheran Church-Missouri Synod (p. 417) — Presentation of Medals (p. 418) — Report on New Headquarters (p. 418) — Report of Nominations Committee (p. 418) — Election of President and Executive Committee (p. 419) — Action on Recommendations of Section on Inner Missions (p. 421) — Report of Section on Student Work (p. 421) — Debate on Commission on International Affairs (p. 424) — Message of the Assembly (p. 425) — Third Report of Credentials Committee (p. 430) — Seventh Report of Recording Committee (p. 430) — Presentation of New President (p. 430) — Appreciation of Outgoing President (p. 432) — Presentation of the New Executive Committee (p. 433) — Closing Ceremony (p. 433)

Appendix I:	Address by President Kekkonen	434
Appendix II:	Reports of Discussion Groups on Justification	438
Appendix III:	"Justification Today" (Final Version of Document No. 75)	476
Appendix IV:	Extracts from Reports of Discussion Groups on the Nature of the LWF	483
Appendix V:	Exhibit I to Report of Section on Inner Missions	492
Appendix VI:	Exhibit II to Report of Section on Inner Missions	494
Appendix VII:	Exhibit I to Report of Section on Stewardship and Congregational Life	495
Appendix VIII:	Exhibit II to Report of Section on Stewardship and Congregational Life	497
Appendix IX:	List of Assembly Participants	501
Appendix X:	Membership of Sections	530
Bibliography		539
Index		540



FOREWORD¹

Helsinki 1963 will long remain in memory not only as the site and date of the Fourth Assembly of the Lutheran World Federation but as the symbol of a notable ecumenical event.

Its addresses and other papers invite your reflection in this volume. Here you can assess and, I hope, enjoy them for yourselves. The bravest of them venture to probe into the inexhaustible depths of what we Lutherans believe to be the centermost truth regarding God's gracious will for us men. Others strive for a kind of Lutheran aggiornamento within our church itself and as it impinges on the world. All are an offering of the best fruits of keen and reverent minds.

Nuggets are to be found in the journal of the plenary meetings too. It takes no special gift of discernment to see the establishment of the Foundation for Inter-Confessional Research in that light. Pulses quickened at the daring, and still more at the potential, of Radio Voice of the Gospel at Addis Ababa. The agreement, later ratified by the Central Committee of the World Council of Churches, placing the skills and devoted personnel of the Commission on World Service at the disposal of the whole ecumenical movement in selected areas of need has received plaudits far and wide. It not only signalizes a new climate between the all-embracing Christian cause and a particular confession but it is already beginning to be a blessing to thousands of African refugees in Tanganyika. Even the seemingly prosaic business of amending the Federation's Constitution had its dramatic elements and was, we hope, a harbinger of a wider LWF fellowship in the future.

Within all of this pulp, there was juice that only we who were at Helsinki could taste. The brilliant and penetrating Bible study, the intercessions and the daily celebrations of Holy Communion flooded us with a radiant sense of the presence of God. The flavor of Finnish piety and the sturdy Christianity of the national life of Finland were an elixir for the soul. Who could ever forget the altogether superb address of the President of the Republic above all? Even dry questions having to do with the structure of the Federation elicited an animated interest and a feeling of mutuality as never before.

¹ At the invitation of the President of the Federation, Dr. Fredrik A. Schiøtz, this Foreword was written by the former President, Dr. Franklin Clark Fry, who bore the main responsibility for the Fourth Assembly.

All about us flowed the gathering unity of God's people like a mighty stream. The middle walls of partition of this twentieth century were breached if not wholly broken down. Frustrations there were at Helsinki, but I for one find them fading as the months pass. The enduring impressions are positive. Eclipsing all other memories, the voices of a host of men, yellow and black and white and brown, from east and from west, speaking in the accents of six continents and a half hundred languages, rose in testimony to the Lamb. To Him be the praise!

Franklin Clark Fry

EDITORIAL PREFACE

The Proceedings of the Fourth Assembly of the Lutheran World Federation are published in this present volume on behalf of the Executive Committee. As we have worked on these documents, our guiding principle has been to reproduce the proceedings of the Assembly as faithfully as possible, to refrain from any personal interpretation of events and instead to leave the reader to make his own judgment of them. This is the reason for the basic arrangement of the volume, which has been undertaken along chronological rather than systematic lines. With some minor exceptions, the Bible meditations, business, lectures, reports and debates have been printed session by session as they in fact took place.

In addition to the texts presented in the twelve plenary sessions and the debate on them, we have included some documents which were presented outside the context of plenary sessions and morning services but nevertheless bore a direct relationship to the Fourth Assembly. One of these is the speech given by President Kekkonen, in his capacity as head of the Finnish Evangelical Lutheran Church, at a large meeting on the evening of July 31, 1963 in the Helsinki Exhibition Hall, to which all Assembly participants were invited. Then again there are the reports of the 26 discussion groups, many of which are essential for an understanding of resolutions adopted later in the plenary sessions. Here, to be sure, we had to make a selection, in order to avoid repetition as far as possible. The work of the discussion groups on the question of Justification has been printed in full; their recommendations on the nature of the Lutheran World Federation and on the related changes in the Constitution, on the other hand, have been reproduced only in part, and the results of the discussions on structure not at all, since in this case the reports were more or less confined to a registration of votes for and against specific proposals.

A few observations may be in order concerning the printing of Document No. 75 ("Christ Today"). By decision of the Assembly this document was referred to the Commission on Theology for a final revision of the text. The fact that both the versions drawn up during the Assembly are nevertheless printed in this volume does not mean that this decision has been in any way altered: it is simply that their reproduction here is necessary for an understanding of the proceedings. The Assembly neither rejected Document 75 in its second version nor received it without qualification, but expressed through its action the fact that it was basically in agreement with the second version of Document 75 but that, before having the document sent to the Member Churches, it wanted revision to be undertaken by a group of experts at certain points in the light of the discussions which had taken place.

A certain problem was presented by the printing of reports or proposals which were discussed and voted upon section by section. In order to avoid confusion, we have as a general rule printed first the action of the Assembly (reception, approval or rejection, referral back, etc.), then the paper concerned, and only afterwards the debate on the whole or the parts. This procedure, which deviates only slightly from historical reality, was chosen because it makes for easier reading.

Again in order to make the volume easier to read, we have indicated the names of speakers in heavy type, and have made use of various kinds of type. For the proceedings or Minutes in the strict sense, recording the actions of the plenary sessions, we have chosen italic type, for contributions to the debate and ad hoc speeches smaller type, and for the reports, lectures and Bible meditations larger type (*antiqua*).

Valuable service in preparing this volume for publication has been rendered by Miss Mary Stock, M. A. and the Rev. Paul Hoffman, B. A., B. D., to whom we would express our sincere thanks. Gratitude is likewise due to the many other friends and colleagues of the Lutheran World Federation without whose collaboration it would not have been possible to prepare the proceedings in this present form. Finally I must also thank the Lutherisches Verlagshaus Herbert Renner, which has undertaken responsibility for the printing and design of both the English and the German editions.

It is our hope that these Proceedings of the Fourth Assembly may give the reader an impression of how the Lutheran World Federation seeks to carry out its worldwide activity in the service of the Gospel and to confront the problems and issues of our time.

Geneva, April 1964

Kurt Schmidt-Clausen, Dr. theol.
General Secretary,
The Lutheran World Federation

*The Most Rev. Dr. Ilmari Salomies,
Archbishop of Finland*

An ancient Finnish hymn tells of the way in which God graciously guides His people. It goes on to praise the Lord for sending His witnesses from distant parts to strengthen His people and encourage them when necessary on the difficult path of life. It is this joy which we feel these days in Finland, when we are able to greet participants in the Fourth Assembly of the Lutheran World Federation who have come to us from all over the world. We know that the boundaries of the Kingdom of God do not coincide with denominational boundaries. As Martin Luther frequently emphasized, we would include in our faith "the whole Christian Church on earth". Nevertheless it is a special joy to us to see amongst us you with whom we have such close ties of common faith.

But let us not talk now about our conference and the participants in it, nor about the matters which stir us at this moment. We have come together in this house of God to be still and to listen to what God is seeking to say to us today through His Word. The text is found in the twelfth chapter of the Epistle to the Hebrews:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

In directing his gaze to the cloud of witnesses, the writer of the Epistle to the Hebrews draws together into a single illustration what he has recounted in the previous chapter about the witnesses of the Old Covenant. For many readers the eleventh chapter of Hebrews is one of the parts of the Bible dearest to them. There pass before us in sacred procession the men and women of faith of whom the Old Testament tells us. There are venerable figures amongst them, those who stood at the center of events, but there are also lesser and inconspicuous figures. We see people who wear crowns, recognized leaders of spiritual and civil life, but also ordinary people and lonely wanderers, far removed from the turmoil of life.

But diverse as this throng may be, it is knit together by a bond transcending all boundaries and times. All of them are witnesses to the faith, and the truth of God concerning the world invisible has entered into their hearts.

The reality of the invisible world often seems perhaps distant and strange to us, because in so many things we are bound to the visible. But this reality has an ally in our inner selves. From the hour when God formed man on the morning of creation from a clod of earth and breathed his spirit into him, man has been "the hand of creation outstretched towards God". From this hour onwards man has had a sense, at times dim, at times more clear, of communion with his Creator and has felt a yearning for the native land which lies beyond this mortal life.

The communion with the invisible of which the witnesses of the Bible speak is something quite different, however, from the yearning which man feels in his heart. When the Bible speaks of the witnesses of faith, it speaks not of dreamers, but of men and women for whom faith was no shifting feeling of the human temperament. "Faith is the substance of things hoped for, the evidence of things not seen", says the writer of the Hebrews.

"The evidence of things not seen" does not, however, mean for such people withdrawal from their surroundings. As people who have to live in the world with others, they are bound to their brothers and sisters. As members of a state they exercise a calling, and many of them have achieved great things in the life of their nation. But as men of faith they are citizens of the invisible world and their lives are bound to God.

Thus as citizens of two worlds they have known both the riches and the tension and opposition of two worlds. The world has not acknowledged them, and many of them have been expelled from their community. But God has acknowledged them, and believing in His promises they have endured all things. It has not been given to them to see the fulfilment of the promises, but on the day of fulfilment brought about by Jesus Christ they will emerge as a cloud of witnesses, encouraging the warriors of the New Covenant and proclaiming a message to them.

This message tells us today that this fact of citizenship in two worlds, which involves both riches and tension, is an essential part of the life of the Church and of every Christian. Ever since man was commanded by God to subdue the earth and have dominion over it, he has had tasks to carry out in the world in the place where he has been set. The words of the prophet apply to us all: "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." And the duty of taking up a positive attitude towards the world is by no means confined to gathering and making use of earthly goods, nor does it mean the mere technical organization of human life. It is certain that it includes also all those beautiful, right and true things that the human spirit created by God has produced in science, art and culture for the broadening and enrichment of human life. All this also belongs to the world which man is enjoined to build up in accordance with the commandment of God. As the

Apostle Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

It has been said that no heavenly things acquire significance until they are united with earthly things, as the rain which comes down out of the cloud bestows a blessing only when mingled with the soil.

A Christianity which shuts itself off in spiritual self-complacency and denies the value of earthly life narrows down the task which is entrusted to man. A Christianity which is content with its own holiness and refuses to join with others in attacking the problems and the need of the world has ceased to fulfil the will of Him Who became man in order to save those who are tempted and afflicted. But on the other hand it is also true that a Christianity which is taken up with worldliness and has lost its commitment to the eternal has already signed its own death warrant. A lamp that does not burn is worthless.

The message which the saints proclaim includes also the absolute necessity of sacrifice. It is a law of life that everything precious must be paid for by sacrifice. Inevitably this law of sacrifice prevails in the kingdom which is founded on the sacrifice of Christ for the whole world.

There are witnesses to the faith whose path has led them to suffering and even to a martyr's death. Others have had to sacrifice themselves in other ways. Their place of sacrifice was the quiet world of every day, where it is not a matter of accomplishing heroic deeds which are visible from afar, but where a man who is bound to God and to his neighbor faithfully fulfils his duty, patiently bears his cross and humbly conforms to the will of God. Few have seen their quiet struggle, and fewer have understood their quiet sacrifice. But just as the blood of the martyrs is the seed of the Church, so there is concealed in the sacrifice of these witnesses, worthless though it is in the eyes of the world, a power which gives strength to the great things of the Kingdom of God here in our world.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

We are gathered here to inaugurate the Assembly of the Lutheran World Federation. We pray that out of our being together here and out of our work new blessing and new strength may grow for the life of our churches and nations. That is indeed what people expect to receive as a gift of blessing coming from our gathering. The world lives in fear. "The expectation of the creature waiteth for the manifestation of the sons of God." On the eve of our conference we are called to meditate upon our faith afresh in the sight of God, so that we may lay aside the weight that encumbers us as we walk and break

the bonds which prevent us from being free to join the throng of saints and set out with light and joyful hearts on the path towards the goal.

We know that this does not lie in our power. God is holy and we are sinners. Even the best of us does not stand so firm that he could help himself. For this reason we are told that we should be "Looking unto Jesus". He has gone ahead of us on this path. He is the author and finisher of our faith, and the great Father of mercy Who has redeemed us from our sin through His blood, and Who is able to purify our conscience from dead works to serve the living God.

When we examine the lives of the witnesses to the faith as recorded in the Bible, we see them as people with their limitations, weaknesses and sins. We hear them as they cry from the depths, "Lord, have mercy upon us." But when we read what is said about them in the last pages of the Bible, we meet them as victors, the great throng in white raiment, gathered out of all generations, peoples and tongues, serving and praising God in His temple night and day.

In their song of praise we hear the hymn of thanksgiving of the redeemed sinners praising the grace of God. Christ wants to set us free today to join in this song of praise, and to be sent out by Him to joyful service in our world.

Praise and glory be unto His holy Name, now and for ever. Amen.

DAILY ASSEMBLY SCHEDULE

(Assembly Document No. 58 as adopted by the Assembly and subsequently revised in the course of deliberations)

July 30 (Tuesday)

20:00 *Opening Service of the Assembly* (Helsinki Cathedral)

July 31 (Wednesday)

9:00— 9:40 *Bible meditation* (Helsinki Cathedral)

10:15—12:15 *Plenary Session I* (University Aula)

1. Opening of Assembly by the President of the LWF
2. Greetings from the Finnish Committee on Arrangements
3. Address of the President
4. Appointment of Committees
5. First report of Credentials Committee
6. Presentation by the Executive Committee
 - a) Agenda
 - b) Rules of Procedure
 - c) Report of the Executive Committee
 - d) Study Document on Justification
 - e) Procedure in relation to constitutional amendments
 - f) Applications for Membership
7. Report of the Executive Secretary

12:15—12:25 *Intercession* (University Aula)

15:15—17:45 *Plenary Session II* (University Aula)

1. Lecture: "Grace for the World"
(Prof. Gerhard Gloege, Germany)
2. Questions from the floor
3. Lecture: "Faith without Works?"
(Dr. Helge Brattgård, Sweden)
4. Applications for Membership (result of ballot)
5. Second report of Credentials Committee
6. Introduction of Ecumenical Visitors to Assembly

18:00—18:20 *Vespers* (Helsinki Cathedral)

August 1 (Thursday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
- 10:15—12:15 *Plenary Session III* (University Aula)
1. Lecture: "Divided Humanity — United in Christ"
(Prof. Heikki Waris, Finland)
 2. Lecture: "The New Song of Praise"
(Prof. Andar Lumbantobing, Indonesia)
 3. First report of Recording Committee
 4. First report of Business Committee
 - a) Acknowledgment of greetings received
 - b) Greetings to Dr. Carl E. Lund-Quist
 - c) Amendment of first report of Credentials Committee
 - d) Delegates unable to attend Assembly
 - e) Statement of principle on freedom to attend religious meetings
- 12:15—12:25 *Intercession* (University Aula)
- 15:15—17:45 *Discussion Groups — 1st Session*
(“Christ Today” — Justification Today)
- 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 2 (Friday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
- 10:15—12:15 *Discussion Groups — 2nd Session*
(“Christ Today” — Justification Today)
- 12:15—12:25 *Intercession* (University Aula)
- 15:15—17:45 *Discussion Groups — 3rd Session*
(“Christ Today” — Justification Today)
- 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 3 (Saturday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
- 10:15—12:15 *Plenary Session IV* (University Aula)
1. Report of Commission on Theology
 2. Questions and debate
 3. Report of Special Commission on Inter-Confessional Research

4. Report of Commission on Education
5. Report on *Lutheran World/Lutherische Rundschau*
6. Second report of Recording Committee

12:15—12:25 *Intercession* (University Aula)

15:15—17:45 *Plenary Session V* (University Aula)

1. Report of Commission on World Mission
2. Questions and debate
3. Report of the LWF Broadcasting Service
4. Questions and debate
5. Report of the News Bureau
6. Report of Commission on Stewardship and Congregational Life
7. Questions and debate
8. Report of Committee on Student Work
9. Report of Commission on International Affairs
10. Questions and debate
11. Report on the Lutheran Encyclopedia
12. Report of the Treasurer

18:00—18:20 *Vespers* (Helsinki Cathedral)

August 4 (Sunday)

No Assembly business

August 5 (Monday)

9:00— 9:40 *Bible meditation* (Helsinki Cathedral)

10:15—12:15 *Plenary Session VI* (University Aula)

1. Report of Commission on World Service
2. Questions and debate
3. Report of Committee on Latin America
4. Report on Community Development Liaison and Validation Service
5. Report of Commission on Inner Missions
6. Report of Coordinating Committee on Group Discussion on phase I of the discussions ("Christ Today" — Justification Today)
7. Questions and debate

- 12:15—12:25 *Intercession* (University Aula)
 15:15—17:45 *Assembly Sections — 1st Session*
 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 6 (Tuesday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
 10:15—12:15 *Assembly Sections — 2nd Session*
 12:15—12:25 *Intercession* (University Aula)
 15:15—17:45 *Assembly Sections — 3rd Session*
 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 7 (Wednesday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
 10:15—12:15 *Plenary Session VII* (University Aula)
 1. Revised report of Coordinating Committee on Group Discussion
 2. Second report of Business Committee
 a) Study document on the Nature of the LWF
 b) Report on Structure and Function of the LWF
 3. Lecture: "The One Church and the Lutheran Churches"
 (Prof. E. Clifford Nelson, USA)
 4. Comments from the floor
 5. Proposals for amendments to LWF Constitution (I)
 6. Third report of Recording Committee
 7. Greetings to Anglican Congress in Toronto
 12:15—12:25 *Intercession* (University Aula)
 15:15—17:45 *Discussion Groups — 4th Session*
 (The Nature of the LWF)
 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 8 (Thursday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
 10:15—12:15 *Plenary Session VIII* (University Aula)
 1. Report of Executive Committee on Structure and Function
 2. Questions and debate

3. Proposals for amendments to LWF Constitution (II)
4. Fourth report of Recording Committee
5. Third report of Business Committee
 - a) Greetings from Dr. Lund-Quist
 - b) Other greetings received
 - c) Offering received at Opening Service
 - d) Commission on International Affairs

12:15—12:25 *Intercession* (University Aula)

15:15—17:45 *Discussion Groups — 5th Session*
(Structure and Function of the LWF)

18:00—18:20 *Vespers* (Helsinki Cathedral)

August 9 (Friday)

9:00— 9:40 *Bible meditation* (Helsinki Cathedral)

10:15—12:15 *Plenary Session IX* (University Aula)

1. Report of Section on World Mission
2. Debate and action
3. Report of Section on World Service
4. Action on report
5. Report of Section on Latin America
6. Action on report
7. Report of Section discussions on LWF Community Development Liaison and Validation Service
8. Action on report
9. Report of Section on Stewardship and Congregational Life
10. Debate and action
11. Fifth report of Recording Committee
12. Fourth report of Business Committee
 - a) Greetings received
 - b) Amendment to Agenda
 - c) Membership in Committee on Group Discussion
 - d) Publication of Assembly Proceedings
 - e) New headquarters of the LWF

12:15—12:25 *Intercession* (University Aula)

- 14:15—17:45 *Plenary Session X* (University Aula)
1. Report of Coordinating Committee on Group Discussion on Justification
 2. Debate and action
 3. Report of Coordinating Committee on Group Discussion concerning the Nature of the LWF
 4. Debate and action
 5. Report of Coordinating Committee on Group Discussion concerning Structure and Function of the LWF
 6. Debate and action
- 18:00—18:20 *Vespers* (Helsinki Cathedral)

August 10 (Saturday)

- 9:00— 9:40 *Bible meditation* (Helsinki Cathedral)
- 10:15—12:15 *Plenary Session XI* (University Aula)
1. Report of Section on Theology
 2. Debate and action
 3. Report of Section on Inter-Confessional Research
 4. Debate and action
 5. Report of Section on Education
 6. Action on report
 7. Adoption of amendments to Constitution of the LWF
 8. Report of Section on LWF Broadcasting and Information Service
 9. Action on report
 10. Report of Section on Inner Missions
 11. Debate and action
 12. Sixth report of Recording Committee
 13. Report of Resolutions Committee
- 12:15—12:25 *Intercession* (University Aula)
- 15:15—17:45 *Plenary Session XII* (University Aula)
1. Report of Resolutions Committee
 2. Action on report
 3. Introduction of Dr. Wischmann, President, Foreign Office of the Evangelical Church in Germany
 4. Introduction of representatives of Lutheran Recognized Congregations and non-Member Churches

5. Greeting from Dr. Harms, Lutheran Church — Missouri Synod
6. Presentation of commemorative medals
7. Report on new LWF headquarters
8. Report of Nominations Committee
9. Election of new President
10. Election of new Executive Committee
11. Action on recommendations of Section on Inner Missions
12. Report of Section on Student Work
13. Action on report
14. Commission on International Affairs: short debate
15. Message of the Assembly
16. Action on Message
17. Third report of Credentials Committee
18. Seventh report of Recording Committee
19. Presentation of new President
20. Appreciation of outgoing President
21. Presentation of new Executive Committee
22. Closing of the Assembly

18:00—18:20 *Vespers* (Helsinki Cathedral)

August 11 (Sunday)

15:00—17:00 *Closing Festival at Olympic Stadium*

Ephesians 1:1-14

Bishop Martti Simojoki
Helsinki, Finland

In Christ

Introduction

Christ is the first. When Lutherans from the whole world gather together, Christ is the first, "Christ today". In the modern world there are many "lords", both those known to us by name and anonymous, collective powers, who demonstrate their authority over us, but we confess only one Lord and praise only Him, Christ (Jer. 26:13). We believe not in Christianity and its possibilities, but in Christ and His possibilities.

What does it mean that we are assembled as Christians? We must have the same Christ as the first Christians. The Reformation implied a return to the Christ of the Bible. When we now begin each day of the Assembly with Bible study, we thereby confess that the power of the Lutheran Church, even its right to exist, does not consist in what we call Lutheran tradition, but only in the fact that in all we do we turn back to the Bible. Only in this way is it possible for us present-day Lutherans to believe in Christ and confess Him in the midst of the problems of our modern times. Just as we express ourselves in the language of modern man, make use of the rapid means of communication of our time, and live under the same political and economic conditions as everyone else, we find ourselves constantly endangered by the tremendous currents of spiritual influence created by scepticism, agnosticism, faith in man, and the religious syncretism which accompanies it. Under these circumstances it is a matter of life and death both for the Church and for the individual Christian to hold fast to the Bible. If we do not possess the Christ of the Bible we do not have Christ at all.

Of all the New Testament letters, the letter to the Ephesians is perhaps the most Christ-centered. The reason for this, perhaps, is that the letter was not written as a reply to a definite inquiry; on the whole, the background of the letter had not been determined by any particular circumstance. One may even ask whether the name of the congregation at Ephesus was originally found in the letter (1:1). It is probably a circular letter which was sent to the congregations in Asia Minor. Therefore the apostle in this letter expresses himself

freely about the subject which formed its main point. Thus the letter became Christ-centered. The expression which is characteristic of Paul, "to be in Christ", is found in this letter more often than in any other place. In keeping with the particular character of the letter we find it to have a meditative style, using long sentence constructions and making abundant use of a variety of attributives, so that it is rather difficult to translate into other languages. In this letter, we find long sections having the character of a prayer, and really one can not speak about Christ in any other way than by being prayerful. Studying the letter to the Ephesians, we enter, so to speak, into the worship service of the first Christians. The Lord and His congregation, who bend their knees before Him, worship and praise Him, are *one*. Without faith in Christ we cannot feel at home in the worship service, but without the worship service, we cannot believe in Christ. The liturgical framework of our Bible studies every morning during the Assembly is thus in line with the fundamental character of the letter to the Ephesians.

But now it is already time to go to the Bible text itself.

I. Chapter 1:1-2

The letter begins in a way which is characteristic of the Pauline letters, 1:1-2. Even the introductory words are dominated by the Christ-centeredness which characterizes the letter to the Ephesians. Introducing himself and addressing his readers, Paul speaks about Christ. He and his readers are what they are because Christ is and they are in Christ. The expression "to be in Christ" leaves room already at the beginning of our letter for several possibilities of interpretation, which are shown by the way it is translated into different languages. The old English Bible (AV) and the Finnish Bible (KR) translate "to the believers in Christ Jesus" without any further explanation as to what it could mean. The translation in the Swedish Bible is as follows: "those in Christ Jesus believing", thus saying that the recipients of the letter are believers because they are in Christ.

The RSV does not speak about "believers", but about the "faithful"; this is also in accordance with the original text: the power of faithfulness has its source in Christ Jesus. The New English Bible (NEB) translates boldly: "believers incorporate in Christ Jesus". This is a new, precisely defined interpretation: the believers are united with one another in Christ; their faith in Christ is not only a confidential relationship between the soul and the Saviour, but he who is in Christ is always at the same time a member of His body, in the congregation.

The learned theologians have cited many interpretations of this striking expression "to be in Christ". In this connection it may be sufficient that with reference to what has been said above, we divide these attempts at interpretation into three groups: 1) the question of belonging to Christ; 2) the question

of the objective foundation of faith, faithfulness, and the entire fellowship with God. In this is implied even the possibility of explaining this expression by the meaning of Christ-mysticism, that is to say, Christ as the atmosphere in which the believer lives and exists; 3) the question of God's comprehensive work of salvation, which welds the many into one; Christ unites all who believe in Him into one single body, the Church.

In the following we will take a closer look from different angles at all that Paul seeks to express by this strange term. Here we simply state: "to be in Christ" means to Paul something immensely great, which determines his whole existence. Is He, Christ, real to us in the same way? Thus, does the power that dominates our lives make others sense that we are in Christ (Phil. 3:9)? Is it the goal of our Christian work that more and more people should live and be in Christ? Questions of this nature arise spontaneously when we study the Bible. But if someone outside the Church observes us modern Christians and the life within our churches, does he get the impression of us that Christ occupies a similar position among us?

II. Chapter 1:3-14

The salutation of the letter, "Grace to you and peace from God our Father and the Lord Jesus Christ" has sounded for centuries wherever the congregation has gathered together. We meet in these words a real "successio apostolica"; a sermon about Christ comes to us through those who themselves first received it. Wherever these words are preached to the congregation there the room around us is enlarged to comprise all the believing Christians from one generation to another and throughout the whole world. We are allowed to join the great worshipping throng of all believers.

The words that follow in the letter to the Ephesians give us a strong impression of the worship service. We enter into the midst of the people who praise and worship God. The most important thing is not that our thoughts can comprehend every single detail of the following extraordinary prayer; it is perhaps sufficient that one of its rich thoughts takes hold of us. The main point is that we can be included and bow our knees in worship and praise.

Verses 3-14 actually constitute a single thought even if in the various translations it is chopped up into several sentences. In the new English translation (NEB) there are even eight of them. Christ has overpowered to such an extent the mind of the one who is praying, that he can hardly stop to take a breath. The very sentence construction reveals that the question is about something tremendously great, filling everything, which cannot be expressed in words. In regard to the train of thought, there are two main parts, verses 3-12, which form a prayer, and 13-14, in which the readers of the letter are addressed. The former part again can be sub-divided in regard to its ideas into three sections, separate from each other.

Chapter 1:3-6

First the actual thanksgiving, 1:3. The Swedish translation does justice to the original text. "To bless" means 1) that God blesses, but also that 2) man "blesses" and "praises" God. The concept of blessing constantly runs the risk of being secularized — that it is understood in terms of temporal goods — but it may even be misleadingly spiritualized, by stressing spiritual experiences only, speaking in tongues, etc. The expression in the text, "spiritual blessing", may give rise to the latter understanding. "Spiritual" does not here mean only the opposite of "material", but whatever has its origin in the Holy Spirit, is wrought by the Spirit and is present in the Spirit. The opposites are not "spirit" and "matter", on the one hand man's psychic ego with its thoughts and experience, and on the other hand the world of things which surround it, but the opposition lies in principle on totally different levels: the question concerns God's Spirit and what is contrary to God's Spirit. "Every spiritual blessing" does not here emphasize that the readers of the letter have received "the total" blessing, nor only parts of the same. The question here is that God has given them "everything" that the blessing consists of, in giving them the Holy Spirit. The Swedish Bible translates "all the spiritual blessing of the heavenly world". The expression, which is characteristic for the letter to the Ephesians (ta epou- rania), has here been interpreted to mean a blessing which has its origin in heaven. As we study this letter we shall have occasion to come back to this expression (1:20; 2:6; 3:10; 6:12), for the meaning of which many explanations have been given. It is obvious that Paul, when he used the expression, had in mind the cosmic dimension of everything that exists. The form of the individual person and the form of the entire world are widely extended into this dimension, lying beyond the borders of all knowledge. In the heavenly places there are strong powers against whom the Christian must fight (6:12). But Christ's authority reaches even there, and the blessing of the Holy Spirit gives to the believer strength to fight. In the life of a Christian there is no dimension to which His blessing cannot reach. God has given it to us "In Christ".

When the apostle speaks about the blessing given to us by God he uses a tense which expresses that something in the past has happened once and for all (aorist). In the life of the believers there was a moment in which this happened to them. As we study this our letter we shall come back to this question which concerns Baptism and its gift. Those who themselves have shared in the blessing praise and bless God. In the following verses the apostle gives a commentary on what God did when He blessed us in Christ (1:4-6).

The blessing which we have "In Christ", "in the beloved" (v. 6), means that God "chose" and "destined" us to be "holy and blameless", which seems to imply that God chose and destined us "to be His sons". The former designation "holy and blameless" refers to the language of cult: those who serve in the

temple are "holy and blameless" — the implication of the words is religious, not ethical. "To be His sons" points to the idea of God's people, and this they are because they serve God. In the same way as the whole section in the letter to the Ephesians which is now the object of our study received its character from the life of worship, so also the ultimate goal of God's work of salvation is set forth: that people should be born into the world who serve, worship and praise God.

"Choose" and "destine" have in this connection nothing to do with the so-called doctrine of predestination, by which one tries to explain God's hidden nature. Here is refuted the view that the Church should have come into being as a group of likeminded people. God has chosen us for His people and joined us together with others "to the praise of His glorious grace" (v. 6).

For God wants this world to be the place where His power and grace are praised. God has not turned away from the world, there is no wall that separates God from the world, but He has given His son for the world, and His purpose is precisely that His people should live in the world — in the whole world — even in the modern world, serving and giving praise to Him.

The spiritual blessing which we have in Christ will and can make even of us one people, which serves and praises Him in the world.

Chapter 1:7-12

In this portion we come to the holiest place of the worshipping congregation, the altar. "Redemption through His blood", "the forgiveness of our trespasses", "the riches of His grace" (v. 6): we find ourselves at Calvary. The scholar sees in these words fragments of the baptismal confession of the early Church: Baptism and the cross belong together.

But the atonement and the incarnation, Jesus becoming man, belong together in the same way (v. 10). When the time had fully come (Gal. 4:4) God sent forth His son. Our letter uses the term "oikonomia", which we recognize from the word "economy". The original meaning of this word is actually "household management", i.e. the management and care of a house. This world can be compared with a great house of God, which He rules and looks after. For this purpose He sent His son for the world. This world and its history are not simply the setting for the works of God, but God is at work there as the God of salvation. Christ has not come to the world as an observer and spectator, but to do the works of God. All the events of history are related to Christ.

That Christ is the center of everything is God's secret, His mystery (v. 9). Man himself does not possess the power to comprehend this, and thus we cannot expect this vital fact to be remembered, either in the political and economic decisions of our time, or in cultural work, or in the problems pertaining to family life, etc. With each and every one of us, Christ and His significance are

constantly in danger of being forgotten or misunderstood. "Christ is the mystery of the Bible, but grace is the mystery of Christ" — we find in an old devotional book much read in Finland (T. Wilcox). We must come to the point where we need grace, God's free grace, so that the mystery of Christ can produce in us "wisdom and insight", which may even be "lavished upon us" (v. 8). "In Christ" our horizon is widened. We realize that behind everything is the will of God, and our eyes are turned to the future (v. 11 ff). A man who has shared in the grace and has learned to understand the mysteries of God, will look at himself and the world with his eyes directed to the coming day of the Lord (eschatology).

III. Chapter 1:13-14

The Bible passage which we have dealt with has transferred us from this cathedral to the worship service of the first Christians and at the same time united us with the believing and praying Church of all times. The center of everything is Christ, His coming into the world and His work of salvation. "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace" (v. 7). Christ is the first in regard to the whole world as He is to each and every one of us. There is no dimension which cannot be reached by His power and grace.

But being present at this strange worship service, we are not taking a merely passive part in it. We are spoken to.

"The spiritual blessing" consists in the fact that we have "believed in Him" (v. 13). The word "hear" (*akouein*) belongs to the terminology of missions. We are not believers until we "have believed in Him", and that takes place when "the Gospel of salvation" is preached and we "hear" its word (Rom. 10:14 ff).

The apostle speaks of "the seal of the Holy Spirit" (v. 13) which those who have believed have received, and which is a "guarantee" that they will some day receive the complete inheritance. The term "guarantee" (*araboon*) means a downpayment which the buyer makes as security that he will definitely come up with the total purchase price. Already on payment of the deposit he can take the article into his possession, but when he pays everything, it will be his property. God gives to the man who has come to believe in Him the Holy Spirit as a guarantee that he will bring to completion His saving work. "The seal of the Holy Spirit" and "guarantee" point to Baptism. We note what a central position Baptism held with the first Christians. "I am baptized, I shall also be saved", said Martin Luther.

In the section of the Bible which has been the object of our study the tremendous overwhelming Christ-experience of the early Church is speaking to us. The apostle finds it downright difficult to describe in sufficiently adequate words what one can experience in the congregation. His hymn of thanksgiving

sounds like music. Is the reason for our "objective Christianity", which often seems dead and cold and without enthusiasm and inspiration, to be found in the fact that when we stress what God has done — in the incarnation, at Calvary and in Baptism — we ourselves have not properly "heard the Gospel of our salvation", neither "believed in Him"?

"In Christ" has been offered at any rate for us and for our Church already much more than what we so far have received. Let us not think condescendingly of Christianity of experience. Spiritual experience, "spiritual blessing", do not constitute the foundation of our salvation, but if we lack "spiritual experience" there is good reason for us seriously to ask the question whether we are in Christ at all.

1ST PLENARY SESSION

1. Opening of the Assembly

The President of the Lutheran World Federation, Dr. Franklin Clark Fry [USA], declared the Fourth Assembly of the Lutheran World Federation to be in session in the name of the triune God.

2. Welcome from the Finnish Committee on Arrangements

The Chairman introduced Bishop Martti Simojoki, Chairman of the Finnish Committee on Arrangements, who in turn introduced members of the Finnish Committee and staff as follows:

Mr. President, I have the honor to present to the Assembly the Finnish Committee on Arrangements, which has been responsible for the preparations on the part of the Finnish Church. This committee, which embraces various groups, has set up an Executive Committee, which has done the major part of the work. I should like to mention especially the Chairman of the Executive Committee, Dr. Heikki Waris, Professor of Social Policy, who is pro-rector of this university, and whose collaboration has been of the greatest help to the rest of us.

Over the years many experienced persons have served the committee and done the real work. Of these I should like especially to mention the Assembly Director, Dr. Mikko Juva, Professor of Church History, and the Assistant Director, Pastor Jorma Louhivuori. Without these men and their fellow-laborers we should not have been able to take on the responsibility for carrying out the practical arrangements. The task which has been laid upon us Finns is an honorable one, but one which at the same time puts a heavy obligation upon us. During the preparations we have sometimes thought that perhaps it was too bold of us to invite such a large Assembly as guests of our church. There are many things which we should have liked to do better, but circumstances made it impossible. Thus for instance we have not been able to rebuild the aula

so that it could seat twice the number of people and each person could have his own table in front of him. But our guests will also discover things which we have not noticed and which we have not known how to do better, although we might perhaps have had the opportunity to do so. When we think of this, we console ourselves with the thought of what is said to have happened at a Finnish farm when the pastor and verger went there to hold a prayer service. The verger had unfortunately chosen the wrong tune for the hymn. He soon noticed that the tune was finished, while some verses of the hymn remained. When he looked in dismay at the pastor, the latter said to him in Swedish (which the congregation did not understand), "Leave out the rest". There is surely much which could be laid to our charge, unless you, our dear guests, say the same to us. And we Christians are allowed to say this, for we are permanently in each others's debt. But Christ has paid our debt, and it is our privilege to think of Him.

The Finnish organizers of this Assembly rejoice in having received the assistance so readily given by various sections of the community. With especial pleasure I note the help given us by the press, radio and television. I am sure the name of Martin Luther has seldom been mentioned in our country as often and in as many connections as during the weeks preceding this Assembly. I also want to mention that since Whit Sunday people in all Finnish churches have prayed to God for this Assembly and its participants. And so you, our honored guests, are guests of all the church people of our country. This preparation in prayer has also been the most important thing we have had to do. We cannot, though, boast of having been able to do this most important preparing work properly. But we will say, as we have learned to say in this country when feeling ourselves to be poor worshippers, "Lord Jesus Christ, be You our prayer before God". I wish you could feel at home here.

Bishop Simojoki introduced the Chancellor of the University, Prof. Edwin Linkomies, and the Rector Magnificus of the University, Prof. Erkki Kivinen, who were hosts of the Assembly.

3. The Presidential Address

The President addressed the Assembly on the theme "Christ Today" (Document No. 27).

Fathers and Brethren:

The function of an opening President's Address at an Assembly like this is, and must be, a three-fold one. Anything else would be artificial and out of place. It is, first and foremost, this morning — out of the deep flow of my heart — to thank God; then to direct a reflective look at the majestic and revivifying theme that has drawn us together, "Christ Today"; and lastly, inevitably to only a superficial degree, to start a process that will continue over the next twelve days of evaluating how well our Lutheran World Federation is contributing by all it is and all it does to actually enthroning Him as

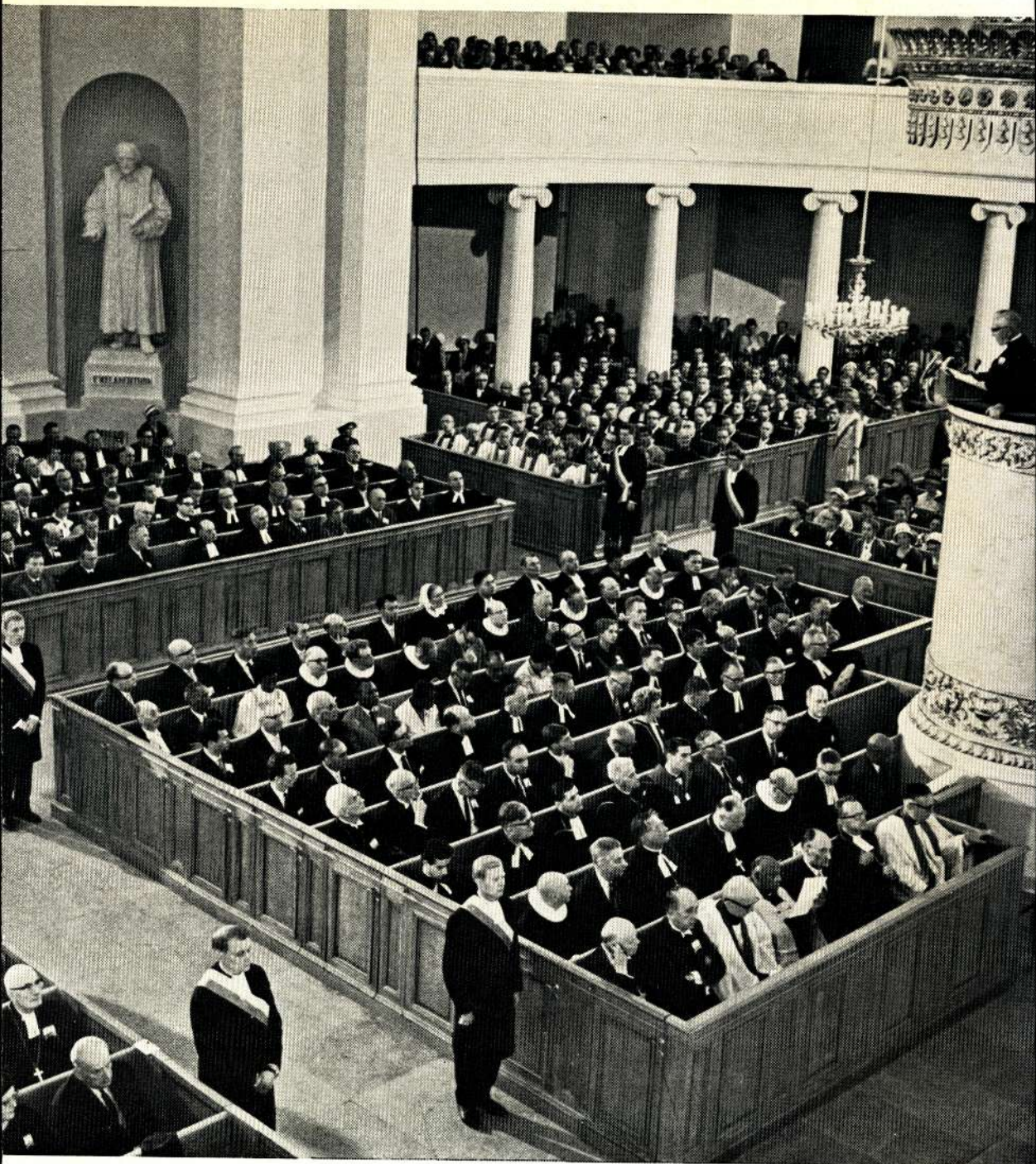
the King of life in our times. All that I shall even venture to offer in this third category — I say it as much as a reminder to myself as an encouragement to you — will of course be preliminary in only the sketchiest way. It will consist simply of thought-starters with no pretense to be more.

As I cast my eyes over this distinguished assemblage, adoringly they are swept up at once to God. In this hour of consummation of so many months of hopes and plans, this is far more than a mere ceremonial act. In the joy that fills our souls as we sit here side by side as brethren in the faith united from all around the circle of the earth, there is nothing merely conventional and still less perfunctory about it. All praise to the Saviour Who is our All in All! I count it the highest privilege of my office to raise our common thanksgiving to Him and to pray that He will rule and overrule. It is of His mercies not only that we have not been consumed but that we have been preserved and are meeting in His name. He has sent His Spirit over all the world to call, enlighten, sanctify and to gather us here. He has built faith into our hearts, a faith which, we freely confess, is not a human achievement, any merit in which we can trust, but is wholly a response to His redeeming love. It is the gift of God.

We testify, and in many cases our own eyes have seen, that it was by His grace that the seed was planted in our lands, of which the churches from which we come are the harvest. The sowers have gone out to sow His Gospel and we praise Him for the places where it has borne fruit a hundred-fold. May He have mercy on us for the times when our hands have been slack or empty, and spur each of us on by what happens to him here to a new and worthier zeal.

One benefit from an Assembly like this is that every one of us can listen and take heart at ever new evidences of the vitality of the Gospel of which those who surround him can tell: in one area manifested in rapid growth as souls hungrily receive its bread and drink its living water; in another in its adaptableness in the midst of the rapidly and often bewilderingly shifting scene of modern society; often in resilience under attack with convictions gaining greater depth and courage sublimer heights as believers are hard pressed; always unquenchable as the enemy tries to stamp it out. Thanks be to its Author and its Theme, Jesus Christ our Lord. And all honor, praise and adoration to the Father through Him and for Him. He is the One who will be lifted up in our worship and will speak through His Word. May He also guide our thoughts and govern every decision in this Assembly convened in His name.

One source to give us confidence that He will do so is on the banner over our heads, "Christ Today". Our task in this next week and a half will be to give these words substance, to keep them from remaining merely a slogan, and to put them deep into the very marrow of our common life here at Helsinki. If we heed them, we shall not go astray. To the degree that we explore them to their depths, we shall find pure gold.



The Archbishop of Finland, Dr. Ilmari Salomies, preaches at the opening service of the Assembly in the Cathedral of Helsinki.



▲ Dr. Schiotz,
President of the American
Lutheran Church



◀ Dr. Fry,
President of the Lutheran
Church in America



Dr. Franklin Clark Fry of New York, elected President of the LWF at Minneapolis in 1957, completed his term of service at the close of the Helsinki Assembly after presiding over a number of plenary sessions such as those shown here. At the final plenary session, by an overwhelming vote, Dr. Fredrik A. Schiotz of Minneapolis was elected his successor, marking the first time that a President was named to follow another of the same nationality.

Although spending considerable time in smaller discussion groups and section meetings, the 650 delegates and official visitors crowded into the beautiful Main Hall of the University of Helsinki 12 times for plenary sessions.

Seen against the background of the classical Reformation doctrine of justification by faith, the theme of the Helsinki Assembly was "Christ Today." Four main lecturers spoke on the following aspects of



▲ Delegates listen closely during a plenary session

◀ Professor Waris addresses the Assembly

the theme: Dr. Gerhard Gloege, Professor of Systematic Theology at the University of Bonn, "Grace for the World"; Dr. Helge Brattgård of Gothenburg (Sweden), "Faith without Works"; Dr. Heikki Waris, Professor of Social Policy at the University of Helsinki, "Divided Humanity-United in Christ" and Dr. Andar Lumbantobing, President of Nommensen University in Siantar, Indonesia, "The New Song of Praise."



The four main lecturers:
Dr. Brattgård, Professor Gloege,
Professor Waris, President Lumbantobing

The disturbing truth, making the accent on "Today" not only challenging but refreshing, is that it is not the typical accent that we are accustomed to hear and that most men give to religion. The commonest human habit when thinking about God is to begin with the past, not the present. Normally all of us find it far easier to discern Him in days gone by and, unless we are alert and steeped in what the Scripture teaches, it is altogether too easy for us to end up by leaving Him there. A sharp critic of a later generation once detected that about Thomas Carlyle and said that although it had to be admitted that Carlyle surely believed in God, the God he believed in seemed to have died in the time of Oliver Cromwell; and that is still altogether too true about too many, even of us. It accounts even to this day, in the largest part, for the disposition of religious people to think that all virtue is disappearing, the best is behind us, and the way to salvation is by turning the clock back and trying to recover the superior, and usually illusory, merits of some past day. It shows itself in the rash of anniversary religion which is having what is to me disturbingly increasing vogue in our day and which can become a kind of unhealthy escapism; it is so deceptively easy to romanticize and sentimentalize our ancestors and their God. As much as anything, it underlies an attitude of nostalgia that is widely prevalent among men who regard themselves as God-fearing, more so indeed, I fear among them than anywhere else, as I have had ample occasion to observe in these recent years. In doing so, as one very damaging effect it sets Christianity off in sharp contrast from, and puts it at great disadvantage in relation to, ideologies that have their whole drive into the future toward a Utopia that is to come.

Although it is no solution or even excuse, it may help, at least for the sake of giving us a sense of perspective, to realize that that has always been so. From the ages of the ages, back into the Old Testament and continuing on into the New, the God to whom men have instinctively appealed has regularly been the God who was behind. Men have a fatal facility to see things more clearly, and Him in them, after they are gone. In contrast, the God of the present has regularly been more elusive; it has been the exception when He has not been blurred to all but the most sensitive spirits in any age, and sometimes even to them.

Look at Moses as an example. When he set out to rally the children of Israel, it was not, it could not be, in the name of the God of their own time, in spite of all the impressive miracles that we know now that He had ready in His hands with which He was eagerly waiting to deliver them. The only way Moses had to be convincing was by harking back to an earlier time, to the God of Abraham and Isaac and Jacob. The irony, which they did not realize then, was that even the obtuse mobs that made Moses nearly despair were able to see *that* God of Abraham, Isaac and Jacob much more distinctly than those patriarchs had themselves in their day. All that we need in proof is to

remember the episode when Isaac lied about his wife and pretended that she was his sister to save his skin, or the incident of the mess of pottage.

By the centuries of the prophets, the scene had moved forward. The spiritual fog had lifted enough so that by then everybody could see God in the parting of the sea and in the manna and in the tables of stone. When Jesus came — by then it was predictable — the men of His generation were ready to acknowledge the God who had spoken through the prophets, although they were the very ones whom their ancestors had stoned and sawn asunder and slain with the sword. Where they stumbled, most appallingly of all, was that the contemporaries of even Christ Himself were what seems to us now incredibly blind to who He was, to the presence in front of their very eyes of the One who was uniquely God manifest in the flesh. It makes us appreciate more keenly than ever before those who did perceive the truth. It interprets for us why even apostles were so painfully slow to believe and to see. It shows the honor they deserve.

My own reaction is to be grateful. I am thankful that it has been given to us to see Him, our Christ, down the corridor of the centuries. The fact that we can look on Him through the testimony of the blessed reformers and the witness of the lives of generations of faithful confessors makes Him come so much more plainly on our sight. There is a spiritual song in my country, which I am sure has its parallels in many of yours, which I sing at best falteringly. In it the believer sighs aloud with a wish that he had been alive in Christ's own day to see with his own eyes and to hear and to adore. It is a dazzling thought; it was an unrepeatable privilege in the whole history of mankind. Yet against the panorama of the past, I hesitate. What assurance would there have been that there would not have been a film on my eyes, so I would not have seen Him, or recognized Him as the Son of God?

The God of the present is likely to be just that elusive. It is difficult for us always to perceive Him as we ought. Pre-eminently that is what we have set ourselves to in gathering at this Assembly. It is for that we must strive. Indeed, no less is demanded of our brains and of our souls. It is exactly what, in boldness and in humility, we have come here for, to perceive Him alive and working now. We pray God to drop the scales from our sight, that we may behold Christ Today.

Triumphantly the voice of the Gospel teaches us that He *is*. Wherever it speaks of Him, the present is His natural tense. There is nothing that He has been or that He will reveal Himself to be or will accomplish that He is not in this living instant. His resources are never depleted. He does not age or wither; His arm is not shortened. He lives in the everlasting now. This, as much as any hour since the creation of the human family, His family, is His day of salvation.

If you will pause to think of it, time, which is measured by the revolutions of the earth, His handiwork, and by the orbit of His creature the sun, is essentially foreign to God. It is a wrong conception even to apply it to Him. In the strictest sense there is not even a history of God, only of His dealings with men. We are the ones who are born and die, mature and develop or deteriorate, rise up and fall away; He does not. The change is on our side. Jesus Christ, God's Son, is the same yesterday, today and forever because He lives — not has lived or will live. He lives in the fullness of His Deity, in the grace of His Saviourhood, in the perfection of His humanity, involved in all our human concerns, striving for His Kingdom, now.

Indeed a good case could be made that from one point of view He is more vividly alive, or rather His livingness can be more vividly felt, in these confused and perilous times than in more normal years. Far from stifling Him, the upheavals of our generation are giving Him scope. I am not one of those who think that the brilliant advances of our time are crowding out God. That is nonsense. The spirit of this world is working to do so with might and main and is gaining new arrogance, tempting men to the ultimate deception that all they need is things, machines, nationhood, earthly achievements to give them peace and bring them salvation. The old antagonist is increasingly powerful. But that fact in itself, the fact that life is fluid, frighteningly unhinged, is in God's favor.

I for one do not mourn over the cracking of the moulds. Social forms, conventions, customs have too frequently been used in the past as a way of containing Him, of tempering down the radical demands of the Gospel and of muffling the application of its power. If there are fewer landmarks, it means also that boundaries are going that men used to try to hold Him within. As the walls of some traditions come down, fewer windbreaks stand in the way to keep His Spirit from blowing where He will. That Spirit is still moving on the troubled face of the waters of humanity. Have no doubt about that. These are days when Christ is vibrantly alive and expects His people to be creative.

The challenge, the test, is on our side, in how responsive we are to Him. The criterion for the Church's future is how expectant, how alert and flexible we are; in a word, how ready to reflect His vigor and to move. Did I say it will be decisive for the Church? No one can tell what it will mean equally for the world. These are days when we need to be sensitive all around because it is far less predictable than in settled times from which side He will come. We must take care that we do not prejudice His thoughts, exposing our spirits in only one direction, out of ingrained habit or the inertia of custom, when His breath and His call may come from another. This is true individually in our personal lives; in every one of the churches we represent, living as they do within their

several nations, each with its distinctive problems and strains; and certainly in a world-wide movement like this Federation.

Wherever we look, new channels are being cut for His grace or are waiting to be cut. New wineskins have to be prepared to cope with the fermentation of human society and of His will and purpose today. Simple traditionalism will not do; mere repetition of words in a familiar order, or the reactions that have been standard for us and that have become almost automatic in the past, will not do either. This is a new day, frighteningly but also stimulatingly new. Please do not misunderstand. I do not advocate abandoning the revelation that was given to our fathers. I plead instead that we are most loyal to them when we emulate the receptiveness with which they heard the quickening call of God that came to them in their day as it comes to us afresh in ours, by showing the same acuteness to recognize His voice.

In the face of all this, I do not see how anyone could say that the Lutheran World Federation has not been a useful instrument for Christ's Kingdom. As the panorama of its activities, and of its hopes and plans, is stretched out before you these days, you can judge to what degree that estimate is true. Much remains, admittedly, to be clarified and improved; still more is waiting to be undertaken; but I believe, with thankful acknowledgment to the God who has led us, that this Federation, along with other like efforts in our Lord's Church, has not made an unworthy start.

In an age of uprooting of peoples, more than 100,000 have seen and felt the active compassion of Christ as our World Service has assisted them to new homes overseas, homes not only for their bodies but for their souls. Symbolically the one millionth migrant moved by the Intergovernmental Committee for European Migration and the two hundred and fifty thousandth refugee to go to far off Australia were among those moved by this Federation. A derivative benefit, opening a way belatedly for us to follow from now on, is that we have gained a new conscience to care for the spiritual conservation of our people when they move normally from country to country and ought to go normally from church to church.

In a day when the isolation of churches from one another is hopelessly outdated, left behind, if only we have eyes to see it, by the rapid currents of history, the LWF has enabled stronger churches to undergird the weak, it has saved minority churches from the defeatism of seeming to stand alone; in it we must overleap, as is so sorely needed, the barriers between East and West, and we are establishing a Christian bond of peace.

In a time when the unity of all humanity is being forged and people everywhere are coming to realize almost against their will that we mortals are all in one bundle of life, the Federation has been a pioneer to remind us of the biblical adage that we are to do good to all men, not only to those of the

household of faith. It has held out food and clothing to Palestinian Arabs, provided vocational opportunities in Hong Kong, extended medical aid in Algeria and facilitated community development projects in many of the developing areas of the world, giving witness in every place that our God is the Father of all.

New dimensions, putting to shame the chronically small thinking of our past, although still falling short of matching the expanding horizons all around us or the opportunities ahead, have been stretched out for all of our churches by the Voice of the Gospel radio station. All of them have been exhilarated by the boldness of its conception and the massive scale on which it was planned, lifting us to an exciting new plateau in our Lutheran witness to Christ. Can anyone estimate what that is worth?

Or what need be said of the parallel values of the Federation, the really indispensable role it has been playing, in spurring churches that have been ingrown and have tended to become somnolent — it would be ungracious to name them and it is unnecessary too, because to an embarrassing degree it includes us all — to be involved as they ought in the social scene around them? We Lutherans more frequently than we like to admit, when we are left alone, have had an unhappy faculty to live too much to ourselves if not for ourselves. We need one another as a stimulus to be fully alive.

Or, finally, who can count what it is worth to have the ablest theological minds of all animate the theological thinking of each; to be shown ways, and made to rise into them, to preserve the majesty of our inheritance far above a mere static or continuous repetition of it? That once again, as our program promises, is to be an electrifying experience here.

We in Helsinki are here consciously as a part of the Church of God. We make no pretense to be the whole of it. We would do violence both to our fathers and to ourselves, and of course also to the truth, if we were to do so, for our fathers designed the noble expositions of the Word of God to which we hold, not as partisan documents, but as ecumenical confessions. As their sons we are prepared in spirit to reach out to brethren everywhere in a search for the fuller oneness of all who call Christ Lord in the midst of a hostile world, on the basis of a common adherence to Him who is and who teaches the Truth.

In that spirit we salute one another and greet our guests. We rejoice in the comradeship in the Lord which is already attained and are resolved not to rest in it. We yearn for it to be extended in depth, in range, in understanding, and above all in obedience to our Saviour and King.

Our prayer at this Fourth Assembly is that, in every moment and address and decision, the presence of Christ our living Lord and Saviour and His eternal relevance may shine through.

4. Appointment of Committees

The Chair announced appointment of the following Assembly Committees (Document No. 78):

1. Credentials Committee

Chairman: Superintendent Georg Traar

Members: Pastor Rakoto Andrianarijaona; Bishop Leonard Auala; Bishop Fridtjov Birkeli; Senior Laszlo Detre; Dr. Henrik Hauge; Bishop Heinrich Meyer; Mr. Cyrus Rachie; Ephorus Tunggul Sihombing.

2. Recording Committee

Chairman: Mr. C. S. Chu

Members: Bishop Jan Cymorek; Dean F. Hübner; Dr. Wiktor Niemczyk; Pastor H. Schlyter; Dr. C. Segerhammar.

3. Nominations Committee

Chairman: Bishop J. Smemo

Members: Pastor Chung An Chin; Bishop Zoltan Kaldy; Dean Friedrich Karle; Dr. Samuel Kleemann; ¹ Prof. W. J. Kooiman; Bishop J. B. Leer Andersen; Dr. Max Lohe; Dr. Malvin H. Lundeen; Bishop Gerhard May; Dean Hosea Mdiniso; Dr. Norman Menter; Mr. Shadrack Ngowi; Prof. Aimo Nikolainen; Dr. Raymond Olson; Dr. Lars Österlin; Mrs. E. G. Price; President Emmanuel Raman; Bishop Suffragan Johannes Schulze; Pastor Aleksandrs Veinbergs; Dr. Rudolf Weeber.

4. Resolutions Committee

Chairman: Dr. Paul C. Empie

Members: Dr. M. Bage; Bishop S. Einarsson; Dr. Alfred H. Ewald; Bishop Bo H. Giertz; Pastor Albert Greiner; Pastor Johannes Hasenack; Dr. Walter Zimmermann; Pastor Gottfried Klapper; Bishop Stefano Moshi; Pastor G. Rudérus; Bishop Juro Struharik.

5. Coordinating Committee on Group Discussion

Chairman: Bishop Johannes Lilje

Members: Dr. Helge Brattgård; Prof. Peter Brunner; Prof. Nils A. Dahl; Prof. Gerhard Gloege; Prof. Andar Lumbantobing; Prof. E. Clifford Nelson; Prof. Warren Quanbeck; Prof. Kristen E. Skydsgaard; Prof. Heikki Waris.

1 Not present at the Assembly

Consultants: Prof. Wilhelm Andersen; Mr. Martin Boyken; Prof. Jerald Brauer; Prof. Charles Cooper; Dr. C. G. Diehl; Dr. Pehr Edwall; Bishop Erich Eichele; Prof. Woldemar Gastpary; Dr. Henrik Hauge; Prof. Siegfried Hebart; Prof. Georg Hoffmann; Dr. Ruth Horting; Dr. Chitose Kishi; Prof. W. J. Kooiman; Bishop J. B. Leer Andersen; Dr. Svend Lurfeldt; Mrs. Margit Lindström; Prof. Karl Mattson; Prof. Jan Michalko; Bishop Stefano Moshi; Dr. Wolfgang Schanze; Bishop Suffragan Johannes Schulze; Dr. Aarne Siirala; Prof. John Stensvaag; Dr. Lael Westberg; Prof. Fritz Zerbst.

The Executive Secretary suggested the following members of staff to serve as secretaries of the Committees:

- a) *Credentials Committee*: Pastor Ruben A. Pedersen
- b) *Recording Committee*: Dr. Arne Sovik
- c) *Nominations Committee*: Dr. Stewart W. Herman
- d) *Resolutions Committee*: Dr. Bruno Muetzelfeldt
- e) *Coordinating Committee on Group Discussion*: Pastor Peter L. Kjeseth
- f) *Business Committee*: Dr. George S. Harkins

5. First Report of the Credentials Committee (*Action*)

The Assembly heard the first report of the Credentials Committee (Document No. 72 a), which was received by unanimous consent.

First Report of Credentials Committee

Document
No. 72a

Up to the closure of registration at 8 p.m. on July 30, the following numbers of delegates from Member Churches had registered:

ARGENTINA

Iglesia Evangélica Luterana Unida 2
(United Evangelical Lutheran Church)

AUSTRALIA

The United Evangelical Lutheran Church in Australia 2

AUSTRIA

Evangelische Kirche Augsburgischen Bekenntnisses in Österreich 4
(Evangelical Church of the Augsburg Confession in Austria)

BRAZIL

Federação Sinodal, Igreja Evangelica de Confissão Luterana no Brasil 6
(Synodal Federation, Evangelical Church of Lutheran Confession in Brazil)

BRITISH GUIANA

Evangelical Lutheran Church in British Guiana 2

CHILE

Evangelisch-lutherische Kirche in Chile 1
(Evangelical Lutheran Church in Chile)

CZECHOSLOVAKIA

Slezská církev evangelická augšburského vyznání 0
(Silesian Evangelical Church of the Augsburg Confession)

Slovenská evanjelická a. v. cirkev v. Československej socialistickej republike 3
(Slovak Evangelical Church of the Augsburg Confession in the CSR)

DENMARK

Den evangelisk-lutherske Folkekirke i Danmark 7
(Evangelical Lutheran Church in Denmark)

ESTONIA (Exile Church)

*Eesti Evangeeliumi Luteri Usu Kirik*¹ 2
(Estonian Evangelical Lutheran Church)

ETHIOPIA

The Ethiopian Evangelical Church Mekane Yesus 1

FINLAND

Suomen Evankelis-Luterilainen Kirkko 5
(Finnish Evangelical Lutheran Church)

FRANCE

Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine 3
(Church of the Augsburg Confession of Alsace and Lorraine)

Eglise Evangélique Luthérienne de France 2
(Evangelical Lutheran Church of France)

GERMANY

Evangelisch-lutherische Kirche in Bayern 7
(Evangelical Lutheran Church in Bavaria)

Braunschweigische Evangelisch-lutherische Landeskirche 3
(Evangelical Lutheran Church of Brunswick)

Evangelisch-lutherische Kirche im Hamburgischen Staate 3
(Evangelical Lutheran Church in the State of Hamburg)

Evangelisch-lutherische Landeskirche Hannovers 9
(Evangelical Lutheran Church of Hannover)

¹ Does not include Dean Taul, who represents the Lutheran Council of Great Britain (see below).

1st Plenary Session / Report of Credentials Committee	41
<i>Evangelisch-lutherische Kirche in Lübeck</i> (Evangelical Lutheran Church in Lübeck)	2
<i>Evangelisch-lutherische Landeskirche Mecklenburgs</i> (Evangelical Lutheran Church of Mecklenburg)	3
<i>Evangelisch-lutherische Kirche in Oldenburg</i> (Evangelical Lutheran Church in Oldenburg)	3
<i>Pommersche Evangelische Kirche</i> (Evangelical Church of Pomerania)	3
<i>Evangelisch-lutherische Landeskirche Sachsens</i> (Evangelical Lutheran Church of Saxony)	4
<i>Evangelisch-lutherische Landeskirche Schaumburg-Lippe</i> (Evangelical Lutheran Church of Schaumburg-Lippe)	1
<i>Evangelisch-lutherische Landeskirche Schleswig-Holsteins</i> (Evangelical Lutheran Church of Schleswig Holstein)	7
<i>Evangelisch-lutherische Kirche in Thüringen</i> (Evangelical Lutheran Church in Thuringia)	5
<i>Evangelische Landeskirche in Württemberg</i> (Evangelical Church in Württemberg)	6
GREAT BRITAIN	
<i>Lutheran Council of Great Britain</i>	1
HOLLAND	
<i>Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden</i> (Evangelical Lutheran Church in the Kingdom of the Netherlands)	2
HONG KONG	
<i>The Evangelical Lutheran Church of Hong Kong</i>	1
HUNGARY	
<i>Magyarországi Evangélikus Egyház</i> (Hungarian Evangelical Church)	6
ICELAND	
<i>Thjóðkirkja Islands</i> (National Church of Iceland)	1
INDIA	
<i>Andhra Evangelical Lutheran Church</i>	2
<i>The Arcot Lutheran Church</i>	1
<i>Gossner Evangelical Lutheran Church</i>	1
<i>Evangelical Lutheran Church in Madhya Pradesh</i>	1
<i>Northern Evangelical Lutheran Church</i>	2
<i>Jeypore Evangelical Lutheran Church</i>	1

<i>The South Andhra Lutheran Church</i>	1
<i>The Tamil Evangelical Lutheran Church</i>	1
INDONESIA	
<i>Huria Kristen Batak Protestant</i> (Batak Protestant Christian Church)	3
ITALY	
<i>Chiesa Evangelica-Luterana in Italia</i> (Evangelical Lutheran Church in Italy)	2
JAPAN	
<i>Nippon Fukuin Ruuteru Kyokai</i> (Japan Evangelical Lutheran Church)	2
LATVIA (Exile Church)	
<i>Latvijas Evangeliskā Luteriskā Baznīca</i> (Latvian Evangelical Lutheran Church)	2
LITHUANIA (Exile Church)	
<i>Lietuvių Evangelikų Liuteronų Baznycia</i> (Lithuanian Evangelical Lutheran Church)	1
MADAGASCAR	
<i>Fiangonana Loterana Malagasy</i> (Malagasy Lutheran Church)	3
MEXICO	
<i>Iglesia Luterana Mexicana</i> (Mexican Lutheran Church)	1
NIGERIA	
<i>The Lutheran Church of Christ in the Sudan</i>	1
NORWAY	
<i>Den Norske Kirke</i> (Church of Norway)	12
POLAND	
<i>Kościół Ewangelicko Augsburgski w. P.R.L.</i> (Evangelical Church of the Augsburg Confession in Poland)	3
SOUTHERN AFRICA	
<i>The Evangelical Lutheran Ovambokavango Church</i>	3
<i>Evangelical Lutheran Church in Southern Africa, South Eastern Region</i>	1
SWEDEN	
<i>Svenska Kyrkan</i> (The Church of Sweden)	20

TAIWAN

Taiwan Lutheran Church 0

TANGANYIKA

Kanisa la Kilutheri la Tanganyika ya Kaskazini 2
(Lutheran Church of Northern Tanganyika)

Kanisa la Kilutheri la Usambara-Digo 1
(Lutheran Church of Usambara-Digo)

Kanisa la Kilutheri la Tanganyika ya Kati 1
(Lutheran Church of Central Tanganyika)

Kanisa la Kilutheri la Uzaramo-Uluguru 1
(Lutheran Church of Uzaramo-Uluguru)

USA and CANADA

The American Lutheran Church 24

Lutheran Church in America 32

YUGOSLAVIA

Ev. Crkva u NR Hrvatskoj NR Bosni i Hercegovini i AP Vojvodini 0
(Evangelical Church in the People's Republics of Croatia,
Bosnia and Herzegovina and the Autonomous Province of Vojvodina)

Ev. Crkva u NR Srbiji 1
(Evangelical Church in the People's Republic of Serbia)

Slovenská ev. kr. a. v. cirkev v. Juhoslávii 2
(Slovak Evangelical Christian Church of the Augsburg Confession
in Yugoslavia)

The total number of delegates present and registered as of July 30 was therefore: 235.

Of the 45 delegates who according to the report of the registration office are missing, some are already here but not registered, and others have still to arrive. Nine delegates from the eastern part of Germany will not be coming, and likewise the first Vice-President of the Lutheran World Federation, Bishop Lajos Ordass, will not be here, although all these have made every effort to come.

The Committee is of the opinion that the Assembly may feel satisfaction at the participation of so many delegates, but will on the other hand regret each individual absence. Nevertheless, painful as the absence of our brethren may be, the assurance of our unity in faith remains.

6. Presentation by the Executive Committee

The following recommendations of the Executive Committee were placed before the Assembly:

a) Agenda

That the Agenda (Document No. 58, 2nd version) prepared by the Executive Committee be approved subject to change in accord with provisions therefor.

*Adopted.*¹

b) Rules of Procedure

That the Rules of Procedure (Document No. 24) having been reviewed by the Executive Committee be approved.

Adopted.

Rules of Procedure

Document
No. 24

The Fourth Assembly of the Lutheran World Federation having been convened by the President in regular session in Helsinki from July 30 to August 11, 1963, the following Rules of Procedure shall be adopted on the recommendation of the Executive Committee.

I. General Remarks

1. All business to be conducted by the Assembly shall be in accord with the Agenda to be presented by the Executive Committee at the first Plenary Session for adoption by the Assembly by simple majority vote, such Agenda to be subject to amendment upon recommendation of the Business Committee and adoption by the Plenary.

Delegates who desire to introduce new Agenda items shall submit their proposals to the Business Committee in writing. The Business Committee shall inform the Plenary of all such proposals and recommend which of such proposals shall be included in the Agenda. The Business Committee shall also indicate the time schedule for the order of business which, however, shall be subject to alteration by common consent.

2. The President with the concurrence of the Executive Committee shall in the first Plenary Session present recommendations for the formation of the following Committees, subject to adoption by the Assembly by simple majority.

3. These Committees shall be:

a) The Business Committee

This Committee shall have general responsibility for the total program of the Assembly and shall from time to time present recommendations for adoption by the Assembly.

1 The Agenda as modified in the course of the Assembly is to be found on page 350.

b) The Credentials Committee

This Committee shall review the credentials of the Delegates and of those Official Visitors who represent newly accepted Member Churches, shall ascertain the number of Delegates who are entitled to vote and shall submit its report for adoption by the Assembly.

c) The Recording Committee

This Committee shall be responsible for recording the Minutes of the Plenary Sessions and shall present for approval the Minutes of the previous day's sessions at the beginning of the next day's session. Minutes of the last session of the Assembly shall be approved by the first meeting of the Executive Committee following the Assembly.

d) The Nominations Committee

This Committee shall present to the Assembly nominations for the President and for the Executive Committee and for such offices as may be determined by the Assembly in accordance with the constitution.

e) The Resolutions Committee

This Committee's task shall be to draft resolutions expressive of the mind of the Assembly. It shall deal in particular with those questions referred to it by the Assembly on which no immediate vote would seem to be advisable.

f) The Committee on Group Discussion

This Committee shall coordinate the work of the parallel Discussion Groups and shall prepare reports on its work to the Assembly.

4. The reports of these Committees as well as the reports of the Sections shall be subject to simple majority vote; the form of the action may vary from case to case ("adopted", "received", "received and commended to the Member Churches", etc.).

5. The tasks of the Assembly shall be carried out through: a) Plenary Sessions; b) Section meetings; and c) Discussion Group meetings.

6. Plenary Sessions shall be divided into: a) General Sessions; b) Deliberative Sessions; and c) Business Sessions.

7. The procedure in "General Sessions", "Deliberative Sessions" and "Business Sessions" as well as in "Section meetings" and "Discussion Group meetings" is laid down below.

8. Any Delegate may request of the respective Chairman an explanation of unclear questions of procedure.

II. Plenary Sessions

A. General Rules for all Plenary Sessions

9. When the Assembly is in *General Session* (for ceremonial occasions, public

acts of witness, formal addresses, etc.) the only business that shall be in order is that which is proposed by the Business Committee.

The Assembly shall sit in *Business Session* when any of the following types of business are on the Agenda: adoption of the Agenda presented by the Business Committee, nominations, elections, proposals with reference to the structure, organization, budget, or program of the Lutheran World Federation, reports of the Assembly's committees and any other business requiring action by the Assembly.

The Assembly shall sit in *Deliberative Session* when resolutions or reports are before it which are of such a theological or general policy nature that in the judgment of the Business Committee they ought not to be amended directly in Plenary. A body reporting shall indicate to the Business Committee its preference regarding procedures. The reports of Sections shall be dealt with in Deliberative Session.

10. The Chairman of the Assembly in General, Business or Deliberative sessions shall be the President of the LWF, or — at the discretion of the President — one of the Vice-Presidents or one of the former Presidents of the LWF.

11. The responsibilities of the Chairman shall be to announce the opening of the session, indicate whether it is a General, a Business or a Deliberative Session, preside over the proceedings, ensure the observance of the applicable Rules of Procedure, and declare the suspension or adjournment of the session.

12. All remarks shall be addressed to the Chair.

13. Only Delegates shall have full right to speak and to vote. Official Visitors, Consultants and Staff may be given the right to speak at the discretion of the Chair.

14. The three official languages shall be English, German and one of the Scandinavian languages (Swedish, Norwegian or Danish). A speech made in any of these languages (or the Scandinavian language group) shall be interpreted in the other two. A person may speak in a language other than English, German or Scandinavian, on condition, however, that he arrange for the interpretation of his speech into one of the three official languages.

15. If the Chairman shall judge that injustice has been done to a participant by the strict application of these Rules of Procedure, due to the business having been done too quickly for comprehension in a language other than that of the participant, the Chairman may suspend the strict application of the rules to allow reconsideration, motions, amendments, or speeches that would otherwise be out of order.

16. Any Delegate may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for this purpose. He shall attract the attention of the Chairman by standing.

17. No one shall speak more than once to the same motion or amendment, except that the mover shall have the right to reply.

18. Voting shall be by show of hands or by standing unless otherwise decided by vote of the Assembly. The Chairman shall read or have read the motion immediately before any vote is taken. He shall first ask those in favor of the motion to vote, and then those opposed. The Chairman may at his discretion appoint members of staff to act as tellers, and he shall do so in case of doubt as to the result of the vote. A majority of those voting shall determine the decision except as may be otherwise provided in these rules. When the Assembly is equally divided, the motion shall be regarded as defeated.

19. If a motion for a vote by written ballot is proposed and seconded the Chairman shall put this motion to vote without further debate. A simple majority shall decide the issue.

20. Those voting with the minority and those abstaining may upon specific request have their names recorded. The Chairman at his discretion may direct the number of "ayes", "nays" and abstentions to be recorded.

B. Special Rules for Business Sessions

(Rules A. 11–20 also apply to a Business Session)

21. All motions and amendments shall be proposed and seconded, handed to the Chairman in writing, and read, before a vote is taken. The Chairman shall rule an amendment out of order if in his opinion it is a negation of the principal motion or introduces issues not related to the motion.

22. During the discussion, speeches shall be limited to five minutes. A bell shall be rung one minute before a speaker's time is up. A second bell shall be rung one minute later and the speaker shall then sit down, unless the Chairman proposes and receives consent that an additional minute or minutes be allowed to the speaker.

23. A person desiring to speak for or against a motion before the Assembly shall inform the Secretary, as early as possible, on the form provided for this purpose (with his name etc.) on which he may also indicate whether he desires to support or to oppose the motion.

24. A person wishing to propose an amendment shall give precise information as to the part of the motion he desires to amend. When such a motion for amendment has been seconded, the Chairman shall allow discussion on the amendment only. Notice to propose further amendment may be given but shall not be discussed until a vote has been taken on the amendment before the Chair. If the amendment has been adopted it becomes part of the principal motion and is therefore capable of further amendment, precedent

being given to the notice of further amendment if any. If the amendment is defeated the principal motion shall again be before the Chair and shall be capable of further amendments except those which are judged by the Chair to be substantially the same as proposals already discussed and decided.

25. A person wishing to discuss an amendment or to give notice of further amendment shall raise his hand for recognition by the Chair. The mover of an amendment and a representative of the Committee reporting shall in this order be allowed additional final statements before the vote on an amendment is taken.

26. A motion to refer a resolution back to the responsible Committee with or without pending amendments is always in order. Debate on such motion shall be limited to four minutes for the maker of motion. Four additional minutes shall also be available to a representative of the Committee making the original proposal, and a representative of the Business Committee shall be permitted to comment on the feasibility of handling the matter later in the Agenda.

27. Any motion or amendment may be withdrawn with the consent of the Assembly.

28. A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the main question shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Assembly the names of Delegates still desiring to be heard and the names of Delegates whose proposed amendments have not been heard, after which the Chairman shall ask the Assembly, "Shall the Assembly now conclude the matter before it?" The Chairman shall put the question to the Assembly, without debate, when it has been moved and seconded or when he judges that the Assembly desires to conclude the matter before it. If two-thirds of the Delegates present and voting agree, the vote or votes shall be taken without further debate.

C. Special Rules for Deliberative Sessions

(Rules A. 11—20 also apply to a Deliberative Session)

29. In Deliberative Sessions only the following motions shall be in order:

- a) from Assembly Committees or Sections: to approve the reports submitted;
- b) from the floor: to refer back to the relevant Committee or Section with the instruction to revise the report in the light of the preceding discussion.

30. A person desiring to speak on the resolution or report before the Assembly shall inform the Secretary as early as possible, on the form provided for this

purpose, whether he desires to speak to the report as a whole or to a particular section or sections thereof.

31. A person desiring to propose either of the motions described in paragraph 29 shall add this information on his form when sent forward, or else his motion shall be out of order. The Chairman, in introducing him, shall indicate that a motion is to be moved.

32. The time limit for speeches shall be set by the Chairman with the consent of the Assembly at the beginning of each Deliberative Session. The bell shall be rung one minute before a speaker's time is up and again at the close of the time limit. The speaker shall then sit down unless the Chairman proposes and receives consent that an additional minute or minutes be allowed. When the number of those desiring to speak is large, the Chairman may ask the Assembly to agree to a shorter time than that previously determined.

33. A motion to close the debate on the report or resolution in question shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Assembly the names of Delegates still desiring to be heard, after which the Chairman shall ask the Assembly, "Shall the Assembly now conclude the matter before it?" The Chairman shall put the question to the Assembly, without debate, when it has been moved and seconded or when he judges that the Assembly desires to conclude the matter before it. If two-thirds of the Delegates present and voting agree, the vote or votes shall be taken without further debate.

III. *Rules for Section Meetings*

34. The Assembly shall at certain times, specified in the Agenda of the Assembly, have parallel meetings of its ten sections: Theology, Inter-Confessional Research, World Mission, World Service, Latin America, Education, Inner Missions, Stewardship and Congregational Life, Broadcasting Service and News Bureau, Student Work.

35. Each Section shall

a) review the work of that specific branch (or branches) of LWF work which has (have) been assigned to it,

b) discuss problems arising out of this work, examining details as well as policy,

c) explore the desirability of the continuation, reduction or expansion of that work,

d) present through the Chairman to the Plenary a short report in written form — prepared by the Section's Drafting Committee — containing specific recommendations arising out of (a) to (c).

36. Material for discussion shall consist of the printed report (reports) and oral presentation (presentations) to the Plenary of the related Commission, Committee or Board as well as of related Plenary discussion results.
37. Members of the Commission, Committee or Board as well as LWF staff members related to the Section's work may be given the opportunity by the Chair to present the work of their Commission, Department, etc., to the Section orally.
38. In order to grant a sufficient amount of information to every member of the Section and also to avoid monopolization of the discussion by a few experts, every Section is under obligation to use at least one hour of its time exclusively as an unrestricted "question hour".
39. The Chairman of each Section shall be a Delegate, nominated by the President of the LWF with the concurrence of the Executive Committee of the LWF, his nomination being subject to ratification by the Assembly Plenary.
40. The responsibilities of the Chairman shall be to announce the opening of the session, preside over the proceedings, propose an Agenda and read the proposed Agenda for adoption by the Section, declare the suspension or adjournment of the session, present the report — as prepared by the Section's Drafting Committee and as adopted by the Section — to the Plenary for adoption and ensure the observance of the applicable Rules of Procedure.
41. All remarks shall be addressed to the Chair.
42. Only Delegates shall have the full right to speak and to vote. Official Visitors, Consultants and Staff may be given the right to speak at the discretion of the Chair.
43. The three official languages shall be English, German and one of the three Scandinavian languages.
44. If the Chairman shall judge that injustice has been done to a participant by the strict application of these Rules of Procedure, due to the business having been done too quickly for comprehension in a language other than that of the participant, the Chairman may suspend the strict application of the rules to allow reconsideration, motions, amendments, or speeches that would otherwise be out of order.
45. Any Delegate may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for this purpose. He shall attract the attention of the Chairman by standing.
46. No one shall speak more than once to the same motion or amendment, except that the mover shall have the right to reply.

47. Voting shall be by show of hands or by standing unless otherwise decided by vote of the Section. The Chairman shall read or have read the motion, immediately before any vote is taken. He shall first ask those in favor of the motion to vote, and then those opposed. A majority of those voting shall determine the decision except as may be otherwise provided for in these rules. When the Section is equally divided the motion shall be regarded as defeated.

48. In Section meetings the following motions shall be in order:

a) From the floor: To appoint a Drafting Committee; to refer the report of the Drafting Committee back to this Committee with the instruction to revise it in the light of preceding discussions; to amend the report or parts thereof; to close the debate in order to proceed to a vote;

b) From the Drafting Committee: To approve the report submitted and to present it to the Plenary for action (see rule No. 4)

49. The Chairman shall introduce or have introduced each item on the Agenda and invite discussion. The Chair shall have discretion as to whether such discussion needs to be preceded by a formal motion.

50. All motions and amendments shall be proposed and seconded, handed to the Chairman in writing, and re-read before a vote is taken. The Chairman shall rule an amendment out of order if in his opinion it is a negation of the principal motion or introduces issues not related to the motion.

51. The time limit for speeches shall be proposed by the Chairman at the beginning of each session and shall be observed with the approval of the Section. One minute before the time limit set, the Chairman shall point this out to the speaker by an agreed sign and the speaker then shall sit down unless the Chairman proposes and receives consent of the Section that an additional minute or minutes be allowed. When the number of those desiring to speak is too large the Chairman shall ask the Section to agree to a reduction of the time limit. When interpretation other than simultaneous is required, sufficient additional time shall be allowed by the Chairman.

52. A person desiring to speak for or against a motion before the Section shall indicate this to the Chair by show of hands.

53. A person wishing to propose an amendment shall inform the Secretary, giving precise information as to the part of the motion he desires to amend. When such a motion for amendment has been seconded, the Chairman shall allow discussion on the amendment only. Notice to propose further amendment may be given but shall not be discussed until a vote has been taken on the amendment before the Chair. If the amendment has been adopted it becomes part of the principal motion and is therefore capable of further amendments, precedent being given to the notice of further amendment if any. If the amendment is defeated the principal motion shall again be before the Chair

and shall be capable of further amendments except those which are judged by the Chair to be substantially the same as proposals already discussed and decided.

54. A person wishing to discuss an amendment or to give notice of further amendment shall raise his hand for recognition by the Chair. The mover of an amendment and the representative of the Drafting Committee shall in this order be allowed additional final statements before the vote on an amendment is taken.

55. A motion to refer the report back to the Drafting Committee with or without pending amendments is always in order. Debate on such motion shall be limited to four minutes for the maker of the motion. Four additional minutes shall also be available to a representative of the Drafting Committee.

56. Any motion or amendment may be withdrawn with the consent of the Section.

57. A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the proposals shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Section the names of the members of the Section still desiring to be heard and the names of the members whose proposed amendments have not been heard, after which the Chairman shall ask the Section, "Shall the Section now conclude the matter before it?" The Chairman shall put the question to the Section, without debate, when it has been moved and seconded or when he judges that the Section desires to conclude the matter before it. If two-thirds of the members of Section present and voting agree, the vote or votes shall be taken without further debate.

58. For the preparation of the Section's report to the Plenary the Section shall elect a Drafting Committee of 3 to 5 persons (including the Chairman). The report as presented to the Plenary by the Section's Chairman should be approved by the Section by simple majority. It should not exceed 100 type-written lines.

IV. *Rules for Discussion Groups*

59. The Assembly shall at certain times specified in the Agenda of the Assembly meet in Discussion Groups. Whereas the Sections deal with topics stemming out of the work of LWF Commissions, Committees, Boards and Departments, the Discussion Groups shall engage themselves in discussing items of a more general and overall nature (Theme of the Assembly, Nature of the LWF, Structure and Function). Unlike the Sections the Discussion Groups shall not report directly to the Plenary, but only through the coordinating "Committee on Group Discussion".

60. Each Discussion Group shall

a) discuss main problems in connection with or arising out of the three general topics (theme, nature, structure),

b) present through its Chairman or Secretary a short and concise report to the Coordinating Committee on Group Discussion underlining the basic areas of discussion in such a way that the general significance of the matter becomes evident,

c) through its Chairman or Secretary participate in the coordinating and producing activity of the Committee on Group Discussion, thus contributing to the formulation of a report to the Plenary on each of the three general topics assigned to its care.

61. Material for discussion shall consist of

a) the study document on Justification;

b) the four main addresses on the Theme of the Assembly;

c) the study document on the Nature of the LWF;

d) the recommendations of the Executive Committee to the Fourth Assembly concerning Structure and Function of the LWF;

e) the main address on the Nature of the LWF;

f) the address on Structure and Function;

g) prior relevant Plenary debate.

62. The Chairman of each Discussion Group shall be a Delegate, nominated by the President of the LWF with the concurrence of the Assembly Plenary.

63. The responsibilities of the Chairman of a Discussion Group shall be to announce the opening of the session, propose an Agenda and read the proposed Agenda for approval by the group, preside over the proceedings, ensure the observance of the applicable Rules of Procedure, declare the suspension or adjournment of the session, present the report — as prepared by the Secretary and approved by the group — to the Coordinating Committee on Group Discussion (or have this report presented by the Secretary on behalf of the Chairman).

64. All remarks shall be addressed to the Chair.

65. All members of the group may be given the right to speak and to vote at the discretion of the Chair.

66. When the discussion on a given point or item has been completed in the judgment of the Chair, the Chairman or Secretary should attempt to compose a summary and read it to the group. If a simple majority agrees to the substance of this formulation, it will be added as one item to the report.

67. Before the completion of the work of the Discussion Group the drafted report shall be read by the Chairman or Secretary. If a simple majority agrees

to the substance of the report, the Chairman (or the Secretary as his deputy) shall present it to the Committee on Group Discussion.

68. Each Discussion Group shall have only one of the three official languages (English, German, Scandinavian) as its means of communication, the necessary provisions having been made in advance in order to ensure that all members of the group are capable of following the proceedings.

69. If the Chairman shall judge that injustice has been done to a participant by the strict application of these Rules of Procedure, due to the business having been done too quickly for comprehension in a language other than that of the participant, the Chairman may suspend the strict application of the rules to allow reconsideration, motions, amendments or speeches that would otherwise be out of order.

70. Any member of the group may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for this purpose. He shall attract the attention of the Chairman by standing.

71. No one shall speak more than once to the same item, except that the maker of a motion shall have the right to reply.

72. Voting shall be by show of hands. The Chairman shall read or have read the motion immediately before any vote is taken. He shall first ask those in favor of the motion to vote and then those opposed. A majority of those voting shall determine the decision. When the group is equally divided the motion shall be regarded as defeated.

73. In a Discussion Group the following motions shall be in order: to approve a summary of the discussion of a particular item of the Agenda proposed by the Chairman or by the Secretary; to amend the summary or parts thereof; to refer the summary back to the proponent for reformulation; to approve the report drafted by the Secretary; to amend the report or parts thereof; to refer the report back to the Secretary with the instruction to revise it in the light of preceding discussions.

74. All motions shall be proposed and seconded, and repeated by the Chairman before a vote is taken. The Chairman may at his discretion ask the mover to hand the motion over to the Chair in writing.

75. The time limit for speeches or remarks shall be proposed by the Chairman at the beginning of each session and shall be observed with the approval of the group.

76. A person desiring to speak shall indicate this by show of hands.

77. A person desiring to propose an amendment shall inform the Secretary in writing, giving precise information as to the part of the motion, summary or report he desires to amend. When such motion for amendment has been

seconded the Chairman shall allow discussion on the amendment only. Notice to propose further amendment may be given but shall not be discussed until a vote has been taken on the amendment before the Chair. If the amendment has been adopted it becomes part of the principal motion and is therefore capable of further amendment, precedent being given to the notice of further amendment if any. If the amendment is defeated the principal motion shall again be before the Chair and shall be capable of further amendments except those which are judged by the Chair to be substantially the same as proposals already discussed and decided.

78. A person desiring to discuss an amendment or to give notice of further amendment shall raise his hand for recognition by the Chair. The mover of an amendment shall be allowed an additional final statement before the vote is taken.

79. Any motion or amendment may be withdrawn with the consent of the group.

80. A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the proposals shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the group the names of the members of the group still desiring to be heard and the names of the members whose proposed amendments have not been heard, after which the Chairman shall ask the group: "Shall the group now conclude the matter before it?" The Chairman shall put the question to the group, without debate, when it has been moved and seconded or when he judges that the group desires to conclude the matter before it. If two thirds of the members present agree, the vote or votes shall be taken without further debate.

V. *Admission to Sessions*

81. Non-Lutheran Official Visitors are admitted to all Open Sessions of the Plenary, the Sections and Discussion Groups. Accredited Press will be admitted to all open Sessions of the Plenary and Sections.

82. Closed Sessions may be convened upon recommendation of the Chair or upon seconded motion from the floor, a two-thirds majority of those entitled to vote being required for decision.

83. Admission of accredited Press as auditors in Discussion Groups shall be subject to application to the Business Committee.

[6. Presentation by the Executive Committee, continued]

c) Printed Report of the Executive Committee

Recommended that the Report of the Executive Committee (Document No. 6) be received with the proviso that certain parts are now outdated

and that paragraphs 39 to 54 be recognized as containing personal opinions not shared by all members of the Executive Committee.
Adopted.

d) Printed Study Document on Justification

Recommended that the Study Document on Justification (Document No. 3) be received for study and deliberation.
Adopted.

e) Procedure on Constitutional Amendments (Action)

Recommended that the proposed procedure on constitutional amendments be approved (Document No. 92).
Adopted after explanation by the Chair. [See below, following text of document.]

Procedure on Constitutional Amendments

Document
No. 92

In obedience to the mandate given to the Executive Committee at Minneapolis to "concern itself further with the study of the (LWF) Constitution" the Committee has endeavored to find the most helpful ways to bring the principal issues before this Assembly for decision. This will be done at Plenary sessions VII and VIII, which will deal with the Nature and Structure and Functions of the Federation respectively, and in the meetings of the discussion groups in the following afternoons. Inasmuch as all amendments to the LWF Constitution that have been mentioned as possibly desirable fall into one or the other of those categories, the Executive Committee requests permission to withhold specific recommendation of amendments at this time and instead to place the results of its preliminary studies in the field in the hands of the Business Committee of the Assembly to be presented at its discretion at an appropriate time in the debate; also, if mutually desired, to collaborate with the Committee on Group Discussion in arriving at the final formulation of proposed amendments and in presenting them to the Assembly.

DEBATE

Hübner (Germany): I should like to ask whether this procedure means that matters relating to the amendment of the Constitution can be handled at any time during the plenary session, without our being prepared for them in advance.

Fry: According to the Constitution of the Lutheran World Federation, amendments to the Constitution of this Federation may be presented in any session, but cannot be acted upon earlier than the session on the following day. That is the reason for the timetable here suggested. The plenary sessions dealing with the nature of the Federation and with the structure and functions of the Federation will occur on the mornings of August 7 and 8. On those afternoons there will be

meetings of discussion groups, which will discuss among other things suggested amendments that have been put before the Assembly in the morning. The discussion group leaders are part of the Coordinating Committee on Group Discussion. Out of that committee will come consensus that will be presented to the Assembly, which will be the formal notice of amendment to the Constitution. Action cannot be taken then until the succeeding day. Is this procedure clear, and is it fair? It is designed to make it possible for all of you in the discussion groups to voice your opinions, to propose, to oppose, to urge that no changes be made, to urge that specific changes be made. And it will be out of the discussion groups that we will be gathering the material which will be laid then by the committee before the Assembly. Are you ready to approve the procedure, nothing but procedure?

f) Applications for Membership (*Action*)

Applications for membership in the Federation from eleven churches (Document No. 93) were placed before the Assembly with recommendation for approval. By common consent, voting was ordered to be by written ballot.

Applications for Membership

Document
No. 93

The Executive Committee has examined the constitutions of the following churches, has studied the background, development and present status of each of them and recommends that they be received into membership in the Lutheran World Federation.

I. ERITREA

Evangelical Church of Eritrea

Date of application for membership: February 8, 1963

Historical background:

This church grew out of the work of the Swedish Evangelical Mission, and became autonomous during the Italian occupation of Eritrea, when all missionary support had to be withdrawn. Today it works in cooperation with the Mission, but independently of it. There are 19 congregations with 4752 members (2202 communicant members) and 16 pastors. It was noted that this church and the Ethiopian Evangelical Church Mekane Yesus are moving together and hope eventually to be able to form one church.

The Executive Committee recommends to the Assembly:

That the Evangelical Church of Eritrea be received into membership in the Lutheran World Federation.

II. ESTONIA

Estonian Evangelical Lutheran Church

Date of application for membership: May 24, 1963

Historical background:

This church comprises some 350,000 members in 146 parishes, with 110 pastors and 26 deacons. After receiving sufficient information that the Estonian Church enjoyed autonomy in matters of theological training and the appointment of pastors and was financially self-supporting, it was felt that there was nothing in the church's constitution which would prevent its being accepted into membership in the LWF. In this connection the Executive Committee has examined in great detail the objections which the Estonian Church (in Exile) has raised against the proposed membership in the LWF of the Lutheran Church of Estonia. While fully appreciating the difficulties that will arise for the Estonian Church (in Exile), it is evident that the church in the Estonian homeland cannot be properly represented by the church in exile. Its wish to be represented in its own right must therefore be considered justifiable.

The Executive Committee recommends to the Assembly:

That the Estonian Evangelical Lutheran Church be received into membership in the Lutheran World Federation.

III. ETHIOPIA

The Ethiopian Evangelical Church Mekane Yesus

Date of application for membership: June 3, 1963

Historical background:

This church includes the Addis Ababa congregation which is already a member of the LWF, and the intention of its application for membership is that the membership of the local congregation be automatically cancelled in favor of the membership of the church at large, consisting of the following Synods: Shoa and Eastern Wollega Synod; Sidamo and Gomu Gofa Synod; Western Wollega Synod; Wollo and Tigre Synod. The total baptized membership is nearly 43,000, with 168 congregations. In the discussion on the church's constitution, some hesitation was expressed concerning the large say given to missionaries in the General Assembly, a decision that apparently stems from the church itself.

The Executive Committee recommends to the Assembly:

That the Ethiopian Evangelical Church Mekane Yesus be received into membership in the Lutheran World Federation.

IV. GERMANY

Evangelical Lutheran Church of Eutin, Germany

Date of application for membership: July 4, 1963

Historical background:

It was reported that the application of this church had the support of the German National Committee of the LWF. The church has a baptized membership of 104,466 (communicant membership 11,079) in 27 congregations.

The Executive Committee recommends to the Assembly:

That the Evangelical Lutheran Church of Eutin be received into membership in the Lutheran World Federation.

V. LATVIA

Latvian Evangelical Lutheran Church

Date of application for membership: May 30, 1963

Historical background:

This church has a membership of some 400,000, with 255 parishes and 105 pastors, and is financially self-supporting. Nothing was found in the church's constitution to prevent its acceptance into membership of the LWF. The Executive Committee has examined in great detail the objections which the Latvian Church (in Exile) has raised against the proposed membership of the Lutheran Church of Latvia in the LWF. While fully appreciating the difficulties that will arise for the Latvian Church (in Exile), it is evident that the church in the Latvian homeland cannot be properly represented by the church in exile. Its wish to be represented in its own right must therefore be considered justifiable.

The Executive Committee recommends to the Assembly:

That the Latvian Evangelical Lutheran Church be received into membership in the Lutheran World Federation.

VI. SOUTH AFRICA

1. Evangelical Lutheran Church in Southern Africa (Cape Church)

Date of Application for membership: September 6, 1962

Historical background:

This church grew up as a result of German immigration into South Africa, and was founded in 1895 as the German Evangelical Lutheran Synod of South Africa (Cape Synod); the synod constituted itself in 1961 into the present church and established a contractual relationship with the foreign office of the EKD. The church now comprises some 7,000 members in 21 congregations in

Cape Province and Orange Free State. There was considerable discussion concerning the growth of Lutheran churches divided along racial lines in South Africa, and some disquiet was voiced that developments should have led in this direction despite efforts to counteract such a tendency. Uneasiness was also expressed with regard to the possibility that eventually there might be three different churches all bearing the name of Cape Church. However, it was also recognized that there had been some progress made towards coming more closely together, and it was hoped that this development would continue.

The Executive Committee recommends to the Assembly:

That the Evangelical Lutheran Church in Southern Africa (Cape Church) be received into membership in the Lutheran World Federation, and that in notifying the church of this decision the hope be expressed that it would continue to make efforts to come closer together with other Lutheran churches in the area.

2. Evangelical Lutheran Church in Southern Africa (Tswana Region)

Date of application for membership: February 21-22, 1963

Historical background:

This church has grown out of the work of the Hermannsburg Mission, and it comprises a membership of over 126,000 adults and children in 41 parishes (279 congregations) in the Republic of South Africa and the Bechuanaland Protectorate. The church became legally autonomous in November 1959, and filed its application for membership in the LWF in March 1962. It was noted that this region of a great Lutheran church had now reached a stage of development at which it could be accepted into membership of the LWF.

The Executive Committee recommends to the Assembly:

That the Evangelical Lutheran Church in Southern Africa (Tswana Region) be received into membership in the Lutheran World Federation.

VII. SOUTHERN RHODESIA

Evangelical Lutheran Church in Southern Rhodesia

Date of application for membership: July 20, 1963

Historical background:

This church, which became autonomous in 1962, has grown out of the Church of Sweden Mission, which still contributes very substantially to its budget expenses. The present membership is over 17,000. Concern was expressed about the high level (87 %) of subsidy this church is receiving from the Mission. Notwithstanding this,

The Executive Committee recommends to the Assembly:

That the Evangelical Lutheran Church in Southern Rhodesia be received into membership in the Lutheran World Federation, and that in notifying the church of this decision the hope be expressed that it would strive towards a greater measure of self-support.

VIII. SOUTH-WEST AFRICA

German Evangelical Lutheran Church in South-West Africa

Date of application for membership: June 2, 1963

Historical background:

This church grew up largely as the result of work among German-speaking residents by missionaries of the Rhenish Mission, which began work in South-West Africa in 1842. A synod was established in 1926, and the present church was formally constituted in 1960. It has at present 17 congregations with a total membership of some 18,000, and has a contractual relationship with the foreign office of the EKD, which provides some pastors. The Committee noted that both the Augsburg Confession and Luther's Small Catechism are used in the church as the confessional basis, and also noted with satisfaction the close relations existing between this church and the two other Lutheran churches in the same area.

The Executive Committee recommends to the Assembly:

That the German Evangelical Lutheran Church in South-West Africa be received into membership in the Lutheran World Federation.

IX. TANGANYIKA

1. Evangelical Church of Northwestern Tanganyika

Date of application for membership: May 15, 1963

Historical background:

This church became autonomous in 1961, and its first application for membership in the LWF was made in that year. Certain changes were subsequently made in the constitution. Present membership of the church is 60,170 in 186 congregations, with 29 African and 10 expatriate pastors. In view of the situation created by the merger of the Lutheran churches in Tanganyika, it must be pointed out that any membership now granted will cease when the new united church, which will formally begin functioning in 1964, requests membership in the LWF. But before the new united church can be admitted to membership, a declaration on the part of the new body and the uniting churches regarding membership in the LWF will be necessary.

The constitution submitted (called Document A) is in every way satisfactory, but it presupposes additional rules and regulations (possibly a Document B) which have not been available for the membership committee.

The Executive Committee recommends to the Assembly:

That the Evangelical Church of Northwestern Tanganyika be received into membership in the Lutheran World Federation, and that in notifying the church of this decision specific reference be made to the resolution of the Executive Committee in Warsaw, 1961, regarding the procedure to be adopted in cases of merger.

2. Lutheran Church of Southern Tanganyika

Date of application for membership: March 25, 1963

Historical background:

This church has grown out of the work of the Berlin Missionary Society, and later of the Augustana Lutheran Mission and the Swedish Evangelical Missionary Society, the Danish Lutheran Mission and the Finnish Missionary Society. In 1961 a Joint Board Committee representing the Berlin Mission, the Swedish Mission, the Danish Mission and the Finnish Mission was formed to create closer cooperation in the work in various areas and to assist the church financially and with personnel. Since 1962 the Evangelical Lutheran Church in Bavaria has also been represented on the Joint Board Committee. The church has a present membership of over 96,000.

The Executive Committee recommends to the Assembly:

That the Lutheran Church of Southern Tanganyika be received into membership in the Lutheran World Federation, and that in notifying the church of this decision specific reference be made to the resolution of the Executive Committee in Warsaw, 1961, regarding the procedure to be adopted in cases of merger.

DEBATE

Meyer (Lübeck, Germany): I would like to refer to the two Lutheran churches in South Africa, the Cape Church and the German Evangelical Lutheran Church of South-West Africa. I cannot conceal my misgiving that Lutheran churches in South Africa should be established along racial lines. There is a great danger that the Lutheran church will speak with two tongues with regard to the very difficult problems of South Africa. I do not like to oppose reception into membership of these churches, but on the other hand I feel constrained to express my misgivings that there isn't one Lutheran church comprising all races in the region of South Africa and South-West Africa.

Veinbergs (Latvia, Exile): I was a little bit surprised about this voting for all the churches at one time. I am a little worried about this list presented to us and thank you for providing opportunity for discussion of this point at the Executive Committee. Concerning the Latvian church, on behalf of which I have to say a few words here, I told already to the Executive Committee that because

of the delicate situation in this church, practically a part of the church (we still regard our church as one united church, as one church on both sides of the border which divides us) we would say, wouldn't it be more recommendable to establish a commission to think more about the Baltic churches? I have a written statement with me here, but in order to save time I can abstain from doing that. But this would still be a proposal: to organize a commission of thinking more about the situation of the Baltic churches.

Fry: In reply to Pastor Veinbergs may I ask him on the floor of the Assembly if it would be in order, in his judgment, for me to put his proposal of a commission *after* the vote? If it shows that the vote is negative, then we will entertain his proposal. Is this satisfactory? (Pause) Apparently it is satisfactory. I'm sorry, Pastor Veinbergs: let me try again. You have made in general terms a proposal of a commission. No motion to that effect is before the house. Would you agree that it would be in order for you to make your motion after the vote on acceptance? If the vote on acceptance is negative, you will then make your motion. Is that satisfactory? Thank you.

Fosseus (South Africa): Bishop Meyer asked why churches in South Africa are formed on racial lines, and I feel that I have to say a word to reply to that. It is not actually that these churches are formed on racial lines, but it is a question of language first of all. And then a question of distances, which are very, very large indeed. It's a matter of not two or three hundred, but of five hundred to a thousand miles. I think that in these two cases it is quite in order that the churches be organized on a regional level. And if I may add one word: when hearing the report from the Credentials Committee I was surprised that in Germany, where there is one language and not terribly long distances, still there are so many churches. (laughter)

Fry: As an American, I abstain from applauding, for fear someone should look in our direction. (laughter)

7. Report of the Executive Secretary

Document
No. 59

Dr. Kurt Schmidt-Clausen, the Executive Secretary of the LWF, was introduced by the Chair and presented his report to the Assembly, as follows:

(1)

Today I must discharge the highly pleasant task of reporting to the Fourth Assembly of the Lutheran World Federation on the activity of the Executive Committee during the last six years. Since this work has been presented in greater detail in document No. 6, I shall just highlight several of these points for you now.

(2)

Our first feeling must be one of thanksgiving, since it could not simply be taken for granted, in times so full of change and movement as ours, that we would

be able to remain together. It could also not be taken for granted that the Lutheran churches, with their very diversified linguistic and cultural background, would be able to forge such a committed fellowship of faith and work as the Lutheran World Federation.

(3)

Of course, the very existence of this world-wide fellowship leads us to seek its profound sense. Exactly forty years have passed since the Lutheran churches of all continents joined together, for the first time, in the loose form of a world convention. Now we are living in a different world, one that has changed tremendously as a result of a rapid succession of political, economic, technical and social revolutions. The Church and theology have also developed other methods and forms in the last forty years. How can we, therefore, avoid asking whether, despite all these changes, the association formed in 1923 is still endowed with a meaning and a future?

(4)

The Executive Committee, through its work, has given its answer in the affirmative. This work, like the work of the whole Federation, is based on the certainty that the existence of the Lutheran World Federation is meaningful and necessary. By joining together in the Lutheran World Federation, the Member Churches have given an expression to the world-wide dimension of their common mission. For the Apostles were not commanded by our Lord to spread the Word only to some peoples and nations, but to the whole world. For this reason, despite all the surface modifications, the deeper sense of the Federation's work has not changed, for the commandment of Christ itself is unchanged. And this commandment will always remain the same, because the mercy of God is ever with us, seeking the sinner and justifying the godless. Because it is working in the service of this world-wide mercy, the activity of the Lutheran World Federation is endowed with a vast significance and a vast future.

(5)

Naturally such a statement should not be mistaken for a sign of unshakeable and self-assured confessionalism. It is true that the confession is a common bond uniting all the Member Churches, but this bond of confession is not simply property disposable at will, it is there to bind us all to God's manifest will for salvation. The numerous activities and undertakings of the Lutheran World Federation serve as an expression of this common bond through common proclamation and the joint accomplishment of acts of love. Common faith and common prayer must create their own expression in the form of common tasks and service — they cannot remain isolated. The commandment of Christ makes them glow with splendor.

(6)

This leads us to our second basic point, that we are highly gratified to see that not only the number of Member Churches, but also, and above all, their sense of solidarity and willingness to make considerable sacrifices has increased greatly. The Assembly agenda reflects clearly the numerous fields of activity that have been entrusted to the Executive Committee for the service of the common task. Many commissions, committees and departments must constantly be guided, not only to do their best in their own field, but also to attain the largest possible degree of coordination and cooperation amongst themselves. It takes a great deal of wisdom and courage to direct all these activities in such a fashion that the Lutheran World Federation can serve its true purposes through them. We can therefore be grateful that the Executive Committee and its President were constantly granted the wisdom and courage to direct this world-wide activity towards its central goal.

(7)

A welcome echo of this work may be seen in the fact that many churches have been encouraged to become Member Churches of the Lutheran World Federation. Document No. 6 lists by name the ten new Member Churches which have been accepted between 1957 and 1962. We are also greatly pleased that many other churches are going to join our fellowship in Helsinki as members. Most of these Member Churches which have joined us since 1957 come from Africa, Asia and Latin America, thus underlining still further the inter-continental character of a Lutheran World Federation binding many peoples together. In this world-wide fellowship of faith and love we seem to catch a glimpse of the spring morning of the new creation, when all borders will have disappeared. For man-made borders are as nothing where the Resurrected rules. But do we always let Him rule among us? Or is His rule sometimes overshadowed by what seem to be more important rulers, the barriers of language, class, culture, and race? That is one of the most important questions faced by our growing world-wide fellowship of faith.

(8)

When a fellowship grows, its tasks and burdens always grow with it. This happens in every family, and a family of churches like the Lutheran World Federation is no exception. True, this growth of the fellowship does not automatically mean that all the members are ready and willing to share in bearing the heavier common burdens. Every family, even a family of churches, knows that the common weal can be endangered by private egotism. And it is not very difficult for this egotism to find plausible reasons to justify itself, although we all know that it is radically wrong. This is then the occasion to report how successfully the sense of solidarity of the Member Churches has developed. Not only was there a considerable increase in the regular con-

tributions of the Member Churches, but also in the exceptional and ordinary contributions to the various aid and service programs. What is more, it was possible to bring into being three completely new fields of activity: Radio Addis Ababa ("Voice of the Gospel"), inter-confessional research and the consultative service for social and economic aid projects.

(9)

This sense of solidarity of the Member Churches has made it possible for the Federation to strike new and promising paths in the fields of responsible inter-confessional dialogue, international service, and modern missionary evangelism. The more the Member Churches became aware of the fact that they not only have to cultivate their own field of activity but also consider responsibly the totality of our world-wide mission, the more they grew into the way of thinking and acting in terms of stewardship. This also increased their willingness to accept even heavy burdens in these areas.

(10)

Naturally, such heartening growth also raises the question of more efficient organization and more appropriate use of the means at hand. In the discussion groups, and also in the plenary meetings, we shall have occasion to reflect on the structure and function of the Lutheran World Federation. Of course it is possible and necessary to change and improve certain details in the machinery of the Federation, which, by and large, has functioned extremely well. But it must be kept in mind that this is not an isolated problem that could be solved without taking into account the real *raison d'être* of the Federation as a church fellowship of faith and service. Such a "more efficient organization" would not really have any sense unless it served these purposes. The basic equality of all Member Churches — regardless of their financial and numerical strength — should not be tampered with in any way, any more than the equality of status of the legal, organizational and financial forms in the various fields of activity of Lutheranism. A schematic unification could have unfortunate consequences. Thus, patience and mutual understanding are essential if we wish to meet our increasing tasks and responsibility in a way genuinely in accordance with the Gospel.

(11)

These questions concerning the future shape of the work of the Lutheran World Federation bring us to the the third complex of problems I should like to discuss. The basis question here is: What has the Executive Committee done to prepare the Federation for what seems to human sight to be its future?

(12)

First of all, it has prepared the present Assembly. It was a piece of good fortune that the Finnish Church offered to prepare and organize the Fourth

Assembly on Finnish territory. At this point, I should like to express my gratitude for and satisfaction with the splendid achievements, in all phases of the preparatory work, of an outstanding group of men and women, headed by the Bishop of Helsinki, during the last few months and years. The cooperation between Helsinki and Geneva has been most smooth and effective. And the sacrifices which the Finnish Church has been called upon to make, although they are not inconsiderable, have been made willingly. Our special thanks are due in this connection to the University of Helsinki, which generously placed its buildings at our disposal and thus contributed to the good atmosphere of the Fourth Assembly. In addition we would express our gratitude to all who have helped the Assembly to take place. May the results justify their hopes.

(13)

Along with the preparations for the Fourth Assembly, the Executive Committee has had to provide adequate preparation for the Lutheran World Federation's participation in the increasingly intensive ecumenical dialogue of world Christianity. The beginning of work in inter-confessional research has already been mentioned. The Foundation for Inter-Confessional Research, which we hope to establish at this Assembly, will be a further step in this direction, and will help stimulate an even greater development of the ecumenical and universal aspects of the Lutheran confession. The ecumenical responsibility of the Lutheran Church, as the largest Protestant fellowship, is vast indeed. The theological discussion on the nature of the Lutheran World Federation, initiated by the Executive Committee, also helps us to pause and clarify our ideas. This is most necessary at a moment in which an increasing willingness to engage in dialogue is so obviously manifested in all the Christian churches.

(14)

In such a situation, it must be considered significant that the Executive Committee has chosen the "Proclamation and Reality of Justification of the Godless for the sake of Christ" as the central theme of the Fourth Assembly. This theme leads us to engage first in some self-criticism. We may well all ask ourselves, in connection with the motto "Christ today", whether the justification of the godless for the sake of Christ, witnessed to in the Bible, and the communion between God and man that grew out of it, is a real force for us today, one which shapes and shines through our faith, proclamation, and life. At the same time, this theme serves as a spiritual and theological preparation for the future. If such faith and a corresponding proclamation have become weak or have even disappeared, we owe it to our mission of proclamation, as well as our task of reformation, to regain the whole breadth and depth of the biblical message of justification.

(15)

Such a renewed and profound proclamation of justification is our debt to the men of our times, with all their anxieties and problems. Such a renewed and profound message of justification would also be very significant for the ecumenical dialogue between separated Christians. If the justification of the godless for the sake of Christ can heal the deepest gap and reconcile God and man, how much easier it must be to believe that it can lead the separated brethren in Christ back together again. If we endeavored to achieve unity apart from the biblical message of justification, it could hardly be true unity. On the other hand, however, we must have the courage to believe that God will cause an unconditional and obedient faith in His justifying love to bear fruit in the ecumenical dialogue. Our high ecumenical responsibility is then to gather our courage for this dialogue. May God strengthen and preserve this Assembly and the Lutheran World Federation in such faith.

The session was adjourned.

2ND PLENARY SESSION

1. *The President called the meeting to order and declared this to be a general session. He introduced Bishop Anders Nygren [Sweden], past President of the Lutheran World Federation, who then took the chair.*

2. **The first main lecture**

The chairman introduced Professor Dr. Gerhard Gloege, professor of Systematic Theology, University of Bonn, who presented his lecture, "Grace for the World" (Document No. 28).

Grace for the World

Document
No. 28

Introduction: The Horizon of Judgment

Two men are entering the house of God in order to pray. One of them is pious. He has fulfilled all the requirements of God. He has done even more. Of his own free will he has helped God's kindness and mercy to become reality in his own life and in the life of his fellow-men. The other man is a crook. He disregards the laws of God and exploits his fellow-men. Both are standing in the presence of God. Both are praying at the appointed hour. The pious man thanks God that He has helped him to make a success of his life, that He has helped him to serve God and his neighbor and that He has kept

him from evil. The crook, however, is afraid of God. In the presence of God his messed-up life becomes transparent and he sees himself as he is. In the presence of God his condition seems to be hopeless. What shall he tell God? He can only confess his utter despair: "God, do not judge me! Mercy! Mercy!" Then both worshippers go home.¹

We do not hear how they lived their lives after that. But we hear what transpired during their prayers as far as their eternal destiny is concerned. God absolved the crook.

The exciting thing about this story is that nothing exciting happens, neither visibly, nor audibly.² No theophany takes place. No shining bright light appears in heaven. The trumpet of the Last Day is silent. Nothing extraordinary happens that would make a thrilling story. And yet, in the midst of a few fleeting moments, the dice of eternity are cast. In the humdrum every-day life something extraordinary has happened. God has made a judgment. He has used His house as a court of justice. In His litigation with man He has appeared as the judge. God has placed both men — without their knowledge — at the horizon of His judgment. At the horizon of His judgment seat God justifies — the crook.

What happened to the pious man? Jesus does not tell. The pious man did not ask to be absolved. With his heart, his mouth and his hands he belonged to God, as a man of religious conviction, of moral activities, of a meaningful existence. What could God do to such a one to "put him straight"? He returned home the same person he had been when he first came to God's house. Nothing that is of interest can be reported about him.

God is interested solely in the sinner. The sinner accuses himself before God, saying: "I have gambled away my life in Thy sight. I am lost." But at the very moment when he uncovers his worthlessness in the presence of God, God shows to him that He is God. He picks him up from the abyss of nothingness and places him on the sure foundation of a new reality. He says "Innocent." The sinner has won his case, at the last court of appeals. The hopeless trial has turned into victory. God Himself has cleared the road to the future, to freedom.

1 S. Kierkegaard, *Erbauliche Reden*, vol. 4: *Christliche Reden*, Jena 1929, pp. 345 ff. In the second of his "Drei Reden beim Altargang am Freitag" (1849), based on Luke 18:13, Kierkegaard brings into sharp focus the contrast: On the one side the man who looks to God, on the other the man who compares himself favorably with his fellow-men. The publican was alone. "He had forgotten that there were many other publicans like him. He felt as if he were alone . . . The publican did not notice the Pharisee. But when the Pharisee returned home he knew quite well that this publican had been in church, while the publican did not realize that the Pharisee had been in church with him."

2 The terms "exciting" and "interesting" are neither theological nor existential Christian terms.

This parable of Jesus is an example of how God deals with the world. Jesus shows the world in a mirror, as it were, what it can expect from God. The publican — like the Pharisee — is not important as an individual, but as a type. He is the type of all who "give up" in the presence of God, and yet are rescued before God and the world.

Paul has developed this call in the form of clear doctrine. God "justifieth the ungodly" (Rom. 4:5). He "calletth those things which be not as though they were" (Rom. 4:17). "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

In the doctrine of justification of the sinner by faith alone, Luther discovered anew the basis of the Church as the basis of salvation for the individual as well as for the world. "We cannot give up this article or even compromise, no matter whether heaven and earth and all other things in this world shall pass away."³

I. *A Triple Embarrassment of the Church*

It is generally known that in former times, for the fathers of the Reformation, the doctrine of justification was at the heart of the newly discovered Gospel. But it is also an open secret that today neither the Church nor the world knows what to do with this doctrine of justification. For the fathers it was the fountain and the rule of faith and life. For the Church today it is clearly an embarrassment. Modern man looks upon this doctrine as little more than a form that has come down to him from the past and has lost its meaning. It does not appeal to him. He does not ask about its importance. He neither warms up to it, nor does he contradict it. We may assume that this lack of rapport with modern man in this vital question points to the existence of a short-circuit in the Church and her theology. The three dangers confronting the message of justification may be summed up in three words: Doctrinalization, individualization and spiritualization.

1. Doctrinalization

Originally "justification" was an action taken by God, by which God reveals Himself and His righteousness. God wants to see His law, His righteousness, victorious. Something vital happened to people whom Jesus confronted as Master and exalted Lord. God addressed these people as Judge. All of them — the publicans and the disciples, the fathers of the Church and her Reformers —

3 *Smalcald Articles* II, 1, BKLK 415, 2 1f. Clemen 3, 297, 1f.

were led to the realization: *God wants to be God*. But from the beginning the Church was forced to safeguard this action of God over against human misinterpretation from within and without. Dogmatic statements were introduced. Paul and Luther did not only know that they were justified, but they also expressed this realization in a doctrine of justification. This was both necessary and salutary because it preserved the call of God so that man might hear it. But in the course of history this "talking of God" became a "talking about God", about His law and His righteousness. The message, with its contemporary relevance, changed into an abstract concept. The timely message seeks to be heard by every age without losing its timeliness. The abstract concept belonged to a distant age. It was tied to the era in which it arose. Increasing, therefore, it became "untimely". The vitality of the message became petrified in the form of a dead doctrine. The message lost its power.

2. Individualization

Justification meant originally something that happened to the *human race*. God wanted to help "man" to find justice. The theme of the history of God's dealings which is told in the Bible is not "God and I," but "God and the world," or "God and His people." By way of His chosen congregation — in the Old Testament it was Israel, in the New Testament the Church which was called from among the Jews and Gentiles — God is dealing with the world. To be sure, God also deals with the individual. His Word is aimed at the heart and the conscience of the individual. He who does not permit God to gain the victory over him remains outside of the saving activity of God. God wants *man to become truly man*. But God's action is not limited to this phase. The individual is justified and becomes a member of the communion of saints.⁴ The Church is the congregation of justified sinners. Only as a member of the community of the redeemed is man able to preserve the liberty which God has given to him. As an individual he is in danger of losing God's righteousness. The Apostles and the Reformers, who in each case had been justified individually, were members of the one universal Christian Church. An interpretation of justification which individualizes this action of God is a misinterpretation. Those who change the act of justification into an individualized experience of salvation are taking away from its witness both clarity and scope, its all-inclusiveness.

3. Spiritualization

Justification is originally something that happens to the *world* in that God in the framework of His total creation seeks to bestow His righteousness upon

⁴ H. Østergaard-Nielsen, *Scriptura sacra et viva vox: Eine Lutherstudie*, FGLP X, 10, 1957. See especially pp. 161 ff.

both the individual and the human race.⁵ In a given, but passing, reality His justice represents an unchanging reality. He gives to this world a new reality, a "new heaven and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). Only within this eschatological horizon can the meaning and the aim of this righteousness be fathomed (Rom. 8). The great God wants to include little man, who is living in this world, in His realm. This world should be God's world in all aspects, with all the different stations of man. God's righteousness cannot be separated from His worldwide dominion (Matt. 6:33). *The world must become the world.*⁶ To be sure, God's dominion is exercised through His Word and His Spirit. But this is the means by which He takes hold of our bodily existence⁷ and of the external order of the world. God demands the surrender not only of the thinking, but also of the action of the whole man. His righteousness is not turned toward the inwardness of pious hearts, but forces this inwardness to leave its shell in order to render responsible service to the world. "He is fighting for us with His Spirit and gifts" ("Er ist bei uns wohl auf dem Plan mit seinem Geist und Gaben", Luther's hymn). The narrowing down of God's action in justification to the spiritual sphere of piety denies the goal which the coming Kingdom has for the world.

Thus the three dangers which since the beginning of modern times have been threatening the witness of God's justification are: Doctrinalization, individualization, and spiritualization. These are dangers that are threatening not from the outside, but from the inside, from the Church and her theology. These dangers paralyze the life of the Church and her ministry in the world today. What good is a witness for the world which we Christians can express only by means of historical and dogmatic reflection? It is not a living, spiritual reality, but at best theoretical, theological. The message of the victorious righteousness of God has been enshrined in the coffin of "doctrine". The seriousness of its concern for man has been locked into the "prison cell" of the individual. Its relevance to the world of reality has been made null and void by erecting the wall of a questionable "inwardness". If this message is not heard then the Church will again enter a "Babylonian Captivity". Modern Christendom thus becomes the religion of the justified publican who disappears

5 Attention is called to Joseph Sittler's paper "Called to Unity", given at the Assembly of the World Council of Churches in New Delhi. *Ecumenical Review*, Vol. XIV, No. 2, (January 1962), p. 177. The Christology taught in Colossians and Ephesians certainly emphasizes that Christ is the Lord of the world. But it does not teach "cosmic Christology". Christ is the cosmocrat and thus takes the place of the "fate" (*moira*) of the classical philosophers. See e.g. E. Käsemann, "Kritische Analyse von Phil. 2,5-11", in *ZThK* XLVII, 1950, pp. 313-360. But He rules the world "indirectly", through the World which He has entrusted to the Church. It is the Word (Kerygma, "proclamation") which binds Church and world together.

6 See G. Gloege, "Evangelisches Weltbewußtsein heute", in: *Im Lichte der Reformation (Jahrbuch des Ev. Bundes V, 1962)*, pp. 5-25.

7 See E. Käsemann, "Anliegen und Eigenart der paulinischen Abendmahlslehre", in: *EvTh* VII (1947-48), pp. 263-283.

in his home never to be heard of again, who rests on the laurels of the justification which he has received. But justification must pass through the house of the justified person into the world. It must be a living message. Through the proclamation of the message of justification, God, man and the world must be reconciled to each other within the horizon of His judgment.

II. *The Threefold Manifestation of the Fall of Man*

But what does man do today, what do we know of the "Horizon of Judgment"? This is the question of all questions (schlechthin).⁸ It concerns the fate of the world which calls itself modern and which claims to be "of age".

The phenomenon which appears before our eyes is that of the much discussed "secularization". What is it? The question can be answered seriously only on the basis of the witness of justification. What's more: the question can be put only on the basis of this witness. Modern man is keenly aware that something in the world is "out of skelter". He compares our age with that of his fathers and forefathers and comes to the conclusion: the world has "changed". Not only the contents, but also the structures, of our existence have become completely different. In the industrial "mass society", which has subdued the world through science and technology, man notices not only quantitative dislocations. He also realizes that qualitatively he is carried along and "bound" by the new realities. But in all these encounters man meets only the symptoms of his secularized existence, and never the thing itself.

The thing itself has many levels and various aspects which would call for different descriptions in each case. But its center can be reduced to one simple formula. "Secularization" means the attempt of modern man to do away with the "horizon of judgment" as we find it described in Christian eschatology.⁹ In "secularization" — the attempt to center everything in this world — man takes God into this world (verdießseitigt) and confronts Him in this world. The eschatological aspect of His dominion becomes a here and now (verhiesigt und verheutigt). He betrays eternity to time.¹⁰

8 On the following, see: P. Brunner, "Rechtfertigung heute: Versuch einer dogmatischen Paraklese", in *Luth. Monatshefte* I (1962), 3, pp. 106-116.

9 The concept of "secularization" which is given here differs from Gogarten's. According to Gogarten there are "two kinds of very different secularizations. Both have their basis in the separation of man from the involvement in the world which takes place in the context of the Christian faith. One kind of secularization separates man from the world and the Christian faith. The other kind permits him to remain in communion with the Christian faith". Gogarten claims that Luther had followed the latter in his teaching on the Two Kingdoms (*Der Mensch zwischen Gott und Welt*, 1952, pp. 118 and 149 ff.). Here the emphasis is completely negative. He sees the differentiation in the "change" (Rom. 1: 18-32) of the legitimate origin (= man as the creation of God) which takes place through the perversion of the Fall (= creation in the hand of man).

10 See: G. Gloege, "Schöpfungsglaube und Weltbild", in *Vom Herrengeheimnis der Wahrheit* (Festschrift f. H. Vogel), 1962, pp. 158-178.

Secularization finds its fullest development in *secularism*. Secularism means two things. In the first place it means the sum total of a *view* which interprets the world on the basis of its reality and of what can allegedly be accomplished on this basis.¹¹ Secondly: secularism indicates the sum total of *attitudes* which try to reform the lives of men and of the world on the basis of this view. The world which has thus been interpreted and reconstructed is "a finite world sufficient unto itself".¹² It is the world which "by its own reason and strength" creates itself, looks only at itself and lives only for itself and carries on subject only to its own rules. This world is the sum total of an existence which tries to be its own god and lord. This kind of existence needs no justification from the outside. It takes care of its own justification. Does the world know about justification? Indeed, it does.

The radical elimination of the horizon of judgment within which the message of justification is audible, understandable and acceptable does not mean that the horizon has been totally erased. On the contrary. Secularism may have absorbed the eschatological horizon in its finite views. But the power with which this horizon threatened man from the outside and made him gasp now re-appears as a deadly crisis from the inside, from the essence of the world itself. We do not need Christian apologetical tricks to convince the world of today that the horizon of judgment, which apparently had disappeared, is still there. The world carries — paradoxically — this horizon within itself. It is now part of its body. By transferring this all-inclusive "outside" to its "inside" the world has lost the certainty of its existence. It is in constant turmoil. It is caught in the fever of morose introversion from which it would free itself, but from which it is unable to escape.

All we have to do now is to interpret this chronic illness theologically. We may point in this connection to three phenomena: self-justification, self-condemnation and self-liberation.

1. Self-justification

Mankind today — in all countries, cultures and continents — is constantly trying to *justify to itself* the fact that it exists and the way in which it exists. It never tires of discussing in all areas of life — in science and art, in economics and politics, in technology and sports — its power, its merits and its accomplishments. As if it were not certain of it, it is constantly shouting into everybody's ears: "How wonderfully have we progressed!" In the bragging words of self-praise it sings a hymn of praise unto itself.¹³ The question is, who expects this kind of behavior of the world?

11 See my article (note 10) and what it says under the key-words: "Autokratie — Autarkie — Autonomie".

12 The concept of "absolute immanence" was formulated by P. Tillich, *Die religiöse Lage der Gegenwart*, Berlin 1926, esp. pp. 17 ff.

2. Self-condemnation

Modern man, everywhere and without ceasing, is busy judging *himself*. He challenges himself, accuses himself, defends himself, and condemns himself. At the basis of this pastime there seems to be a secret code of unwritten legal norms (see Rom. 2). In mutual distrust men are sitting in judgment against men, in the small circle of individuals, in the larger circle of political parties and other groups, and in the largest circle of nations and power blocks. They accuse each other, unmask each other, condemn each other, and execute each other.¹⁴ In a word: they pass judgment on injustice and guilt. The question is, who gives them the right to do this?

3. Self-liberation

Present day man is busily engaged in *determining his future* by planning for it. Utopias become reality, dreams take form, hopes find their fulfillment. High goals justify the pathways of progress. The noble goal hallows both noble and ignoble means. Dedication and sacrifice are demanded to achieve a distant state of affairs from which mankind expects to obtain confirmation of its right to exist and its final freedom.¹⁵ The question is, who encourages man to take this risk?

These three questions cannot be answered on the basis of existentialism, sociology, or psychology. But they are answered by the basic idea which is part of the witness of justification: All action and activity of mankind, in whatever form, takes place — knowingly or unknowingly, in its good and evil forms — *coram Deo*, “in the presence of God”. All existence is built around the center of justification. It makes no difference whether the message of judgment and grace is heard muffled or not at all. It makes no difference whether it is heard, understood, and believed. Mankind always acts and suffers, lives and dies, individually and collectively, *coram Deo*, “in the presence of God”, who continues to be its Creator, Lord, and Judge. He who does not want his freedom through the Gospel will be enslaved in the law to which he has surrendered. To this law God in His wrath has made them subject Himself (Rom. 1:18–32).

13 Cl. Westermann, *Das Loben Gottes in den Psalmen*, 1953, pp. 116 ff., interprets the “praising” (*hoday* = magnifying) as “a mode of existence, not as something that might or might not exist in life” (Isa. 38: 18 f.). “The magnifying of God is part of man’s existence. It is so much a part of it that when a person ceases to magnify God, he must of necessity magnify something else. In that case God may be supplanted by a person, an institution, or an idea. But the magnifying as an essential part of existence will remain. This is clearly shown in the history of the world. Man *must* magnify something. Without such magnifying his existence cannot be imagined.” (p. 118)

14 H. Freyer, *Theorie des gegenwärtigen Zeitalters*, 1956, has presented these conditions in his analysis of the “secondary systems” as essential elements of present day ideologies. This applies especially to “unmasking” of one’s enemies. pp. 117 ff.

15 See especially: E. Bloch, *Das Prinzip Hoffnung*, 1953 ff.

Thus even the human race which thinks that it has erased the horizon of His judgment is still within its boundaries. Even though the term "justification" may have been emptied of its meaning or forgotten, the thing which it comprises is always there; for the world is and always will be the world *coram Deo*.¹⁶

Secularism must logically develop into a religion of its own. It is, to be sure, a secularized religion, grown from religious indifference. It is a secularized *Pharisaism*. It represents a grandiose attempt at intensive *self-justification*. Even in its most attractive forms this secularism aims merely at the essence of what the New Testament calls the "righteousness of the law" (Rom. 10:5; Gal. 3:21; Phil. 3:9), "their own righteousness" (Rom. 10:3), "works-righteousness" (Tit. 3:5). Secular man knows that he is right. Therefore, he is basically satisfied with himself. To be sure, a man who looks beneath the surface knows: "Man errs as long as he strives." But his man-made "lord" quickly calms him by assuring him: "A good man, even while he is groping in the dark, is aware of the right way."¹⁷ Under these conditions who would want to refuse to be a "good man"?

III. *The Threefold Justification of the World (Humanity and Church)*

Into this world the message of justification strikes like lightning. It calls both Church and humanity to come to its senses. But it does so in different ways. It calls humanity which thinks that it is justified by itself, like the Pharisee, and which is feverishly busy carrying on the work of self-justification. It calls the Church which, like the publican, knows that it is freed by the judgment of God, but which is not able to convince the world of this liberty. Humanity lives in an imaginary world of its own, the Church lives in a world of paralysis. The doctrine of justification must be newly grasped in view of both the illusion of the world and the resignation of the Church.

Mankind thinks that it is justified. Therefore it is excluded from grace. His righteousness keeps man in the embrace of death. The Church knows that grace has been bestowed upon her. She has experienced its power. But does this grace bestow upon her the life which leads her into the world so that it may breathe freely in the climate of this righteousness on earth?

We can talk about grace and righteousness only within the horizon of the judgment of God. This horizon surrounds both Church and mankind. When within this horizon the call is heard, "Grace for the world," then this call is addressed to both Church and mankind. To both the words of the Augsburg Confession apply: "Mankind cannot be justified before God by its own

16 See: G. Bornkamm, "Die Offenbarung des Zornes Gottes", in ZNW XXXIV, 1935, pp. 239-262. Also: "Das Ende des Gesetzes: Paulusstudien", in Bev. Th. XVI, 1958, pp. 9-33.

17 Goethe, *Faust*, "Prolog im Himmel" (Prologue in Heaven).

strength, merit and works, but it is justified without any work of its own for the sake of Christ through faith" (CA IV, Latin text).

"Grace for the world!" This means: "Amnesty for all men!" God's mercy has started moving. It takes hold of the whole world in the power of His eternal goodness and subjects it to His righteousness.¹⁸ The way in which this power is taken over (*Machtergreifung*) is characterized by three elements. It takes place: by Christ alone — by the Word alone — by faith alone.¹⁹

1. By Christ Alone — Without Our Strength

The call "Grace for the world" does not mean the power of a new "principle", but the power of a *Person*. Where the name of Christ is proclaimed, all principles, even pious ones, are put aside. For the believer Jesus Christ is the end of the law (Rom. 10:4). He does not establish a new law to take the place of the old. Henceforth only the grace of God is valid. This is the grace which He offers through His coming in the flesh, His words and His works, His suffering, death, and resurrection, to all the world. This grace of God means *pure* humanity. Its bearer is Jesus of Nazareth, the advocate of mankind.²⁰

a) After the grace of God has appeared to all men in the Person of Jesus Christ it can no longer be divorced from the Person of God (Tit. 3:11). It has become identified with the Person of the Son in such a way that it can no longer be communicated to man merely as a sacred trust or even imputed to him.²¹ Rather it is the gracious will of God through which Jesus Christ confronts man. In Jesus Christ we have Him who in this world satisfied God's claim, God's demand for justice (Rom. 1:32). He obeyed God (Phil. 2:5–11). *Jesus Christ Himself is the personified verdict in whom God frees us in the eschatological judgment.* Christ does not merely *proclaim* our liberation as if

18 E. Käsemann, "Gottesgerechtigkeit bei Paulus", in ZThK LVIII, 1961, pp. 367–378.

19 The three elements: "Christ — Word — Faith" are essentially one. No one of them can be interpreted without the other two. No one of them may therefore be isolated from the other two without losing its meaning. They receive their unity through the exclusive "Alone" which in turn is based on the exclusive character of the First Commandment. About the structural unity of these words see my article "Schriftprinzip" in RGG 3rd. edn., V, 1540 ff.

20 "Pure" humanity, of course, is not the crown of a root which is inherent in man, but the "kindness and friendly disposition to man (philanthropia)" on the part of God (Titus 3:4) revealed in Jesus Christ. I have described in my book on Jesus *Aller Tage Tag* (1960; English edition, *The Day of His Coming*, 1963) in the chapter entitled, "Der Abend des Menschen" (pp. 156 ff), how this occurs in a concrete form.

21 By this process is rejected any form of a neutralizing or material interpretation of the grace which is given in justification, as it is done, e. g. in the Roman Catholic doctrine. Grace is neither (a) a divine "something" (substance) which can be given to man completely; nor can it (b) be separated from the Person of Jesus Christ, so that man can become its sole owner. On (a) see G. Aulén, *Das christliche Gottesbild in der Vergangenheit*, 1930, pp. 125 ff., where he deals with Thomas Aquinas; on (a) and (b) W. Joest, "The Doctrine of Justification of the Council of Trent", *Lutheran World*, Vol. IX, No. 3.

God had passed the verdict beforehand. He *carries out* our liberation through His earthly destiny. In the trial in which the world condemns the Son the Father accomplishes His plan of salvation.

b) In one of its oldest hymns the early Church sings: "He has appeared in the flesh justified in the spirit" (I Tim. 3:16). Before *we* are justified, Jesus Christ has been justified. He has been justified through the double judgment which has been carried out in His death and resurrection. These are the miraculous ways of God: by saying "No" in His wrath He passes the judgment of death and executes the Innocent One. But, by saying "Yes" in mercy He raises the executed Son from the dead. God chooses the One who has been rejected and killed. God absolves the One who has been condemned to die on the Cross.²² In this *justification of Jesus Christ* God reveals to us the meaning of His righteousness. In condemning Jesus God has shown His righteousness (Rom. 3:21–26; 8:3 f.) by punishing His own Son for the sins of mankind. God does not abolish judgment in favor of grace, but he makes His grace victorious *in* the judgment. Furthermore: God does not temporarily substitute love for holiness, but *in* love He carries out His holy will. By justifying Jesus Christ through the Cross and resurrection God reveals that in His righteousness wrath and grace are united.

c) We read: "Christ Jesus who of God is made unto us . . . *righteousness*" (I Cor. 1:30). He is righteous because God Himself has freed Him, the condemned, in the court of justice of life. He has permitted Him to win His trial at Easter. He has raised Him who was victorious in the trial to be our Lord.

From now on the attempt of man to get his life straightened out — an attempt which he is making with the last ounce of his strength — can be considered finished. We human beings are always "too late". In the Person of Jesus Christ there has appeared the righteousness of God in all its *power* (Rom. 1:17; 10:3 ff.). God has penetrated the reality of this world with His reality — *extra nos et ante nos*. He does not intend ever to retire from this world with His humanity.²³

2. By the Word Alone — Without Our Merit

But how do we partake of this power of His humanity? We cannot gain it as a prize in battle, nor as a booty that is ours. God lets us partake in it. God

22 It is important to take as the starting point that the act of justification, "i. e. what happened on the Cross, did not take place between men, but took place between the Crucified Lord and God Himself". F. Gogarten, "Was ist Christentum", KVR XXXV, 1956, p. 23 ff. As the One who has been rejected and accepted by God for our sake, Christ bestows upon the nations His blessing (Gal. 3:13 f.).

23 We receive two things as "comfort" through the doctrine of "Christ alone": (a) True humanity, instead of merely a principle; and (b) the genuine transcendence of the basis of our salvation. God confronts us with an accomplished fact. We are not dependent on our

gives it to us through His justifying Word. But justification is not an isolated occurrence which happened at a certain place and time. It shows its power in that God through the proclamation of His Word makes it *relevant* here and now. God justified Christ not for His sake, but for our sake.

a) *Paul* bears witness to us: "He was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). "For he hath made him to be sin for us (!) who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). At the Cross God reconciled the world with Himself. Now the event that happened on the Cross comes to *us* through the *Word* of the Cross (I Cor. 1:18), through the *Word* of reconciliation (II Cor. 5:19). It tells us: God has "spared not his own Son, but delivered him up for us all. How shall he not with him also freely give us all things?" (Rom. 8:32).

The Christ "outside of us" is proclaimed through the Word as the Christ "for us". The judgment which was His, is also ours. The Word reveals to us the true seriousness of our real existence. It tells us: our existence is from the beginning within the horizon of judgment. Now the gracious judgment is passed on *us*. Now we are included in the trial which Jesus had to endure. Now God calls into our lives His "No" and His "Yes." We must be saved through judgment: before God and toward God.²⁴

The Gospel according to St. John shows us this horizon of judgment in even more vivid colors.²⁵ It shows how the judgment began during the days of our Lord's life on earth and how it continues from there in all eternity. Jesus is judge, witness and advocate. God gave Him the power to hold court because He is the "Son of Man", i. e. the Judge of the world (John 5:27-30). He Himself says so: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (John 9:39). But the judge is at the same time the witness and *advocate* of the liberating truth of God (John 8:36). His disciples too are witnesses of this truth. In order that God's litigation with the world may continue the Church is promised "the other advocate", the Spirit. He will convict the world, which fights against the Church, of sin, of righteousness and of judgment (John 16:8-11).

b) The judgment of God over man is twofold: *condemnation* and *pardon*. How does God carry out this verdict? Answer: through the preaching of His Word and the administration of the Sacraments.

"wishing and running", but on God's mercy (Rom. 9:15-16). God's mercy is (a) human and (b) anticipating our action. It bestows upon us a "foreign righteousness" (Luther).

24 It is frequently forgotten that Jesus Christ saves us not only from "sin-death-devil", but at the same time from - God Himself! That God represents the most radical threat to our life is expressed in the word of the Wrath of God. See: L. Pinomaa's article "Zorn Gottes", in *EKL* III, 1922 ff. (Lit.).

25 See: Th. Preiss, "Die Rechtfertigung im johanneischen Denken", in *EvTh*. XVI, 1956, pp. 289-319.

Through the oral preaching which interprets Scripture the Law of God is taught to us and the Gospel of Christ is proclaimed to us. The task of the *Law* is primarily to kill the old Adam. In this service the Law shows both its authority and the divine dignity (II Cor. 3). But incomparably more powerful is the *Gospel*, which makes man a new creature, and gives him "a new being in Christ" (II Cor. 5:17).

This justifying work of the Word is given to the individual Christian in his baptism (Rom. 6:1-11). In baptism we have been drowned to *death* — the death of a criminal — with Jesus Christ, we have joined Him in his death, we have been crucified with Him, we have been laid into the grave with Him and have thus been "justified" from sin, i.e. absolved from sin. Through baptism we have been received into the life of the Risen Lord. The dominion of death has been overcome, the reign of life has begun. This is not only a gift, but also a responsibility. Since "we have been planted together" (Rom. 6:5) with His life we are called upon to walk with Him.²⁶ The new righteousness needs to be lived out in a concrete, real existence! In order to nourish us in this new life God prepares the Table of His Son "in the presence of our enemies" (Ps. 23:5).²⁷

c) This new righteousness of God which is given to us for the sake of Christ appears to us as a *unity of judgment and grace*. God meets us as Judge and Saviour. Also in our lives God does not want justice to have pre-eminence over grace, for that would mean a new form of servitude. But, on the other hand, He also does not want grace to eliminate justice, as if grace were a way out if bad comes to worst in the trial, as if it were an exception which makes the rule. But God wants to show us His justice *in His* grace. He wants to give His creative justice as a divine help to live a Christian life.²⁸

The merit of Jesus Christ is at the center of the message of justification. We receive this merit through the Word. The Word of Christ's merit eliminates

26 It should be noted that Paul in Rom. 6:4-14 after the past tense "we were buried", does not use the future tense in describing the new life (ind. fut.), but connects it with a call to walk in the newness of life. The new being of the Christian is connected with Easter as a *consecutive* happening only in this way that it includes at the same time *finaliter* the ministry of the Christian in righteousness.

27 The new righteousness is the righteousness of the new congregation which gathers around the table of the Lord as the "Family of God" and to which the Kingdom of God is given. Schniewind, NTD, Mark 14:22-25.

28 R. Bultmann, "Der Begriff des Wortes Gottes im NT", in *Glauben und Verstehen*, 1933, p. 283 f.: "The Word of God is the Word of Life because as Life it proclaims *forgiveness* and *justification*. The NT presumes that every listener understands what is meant by forgiveness and that he understands that forgiveness is Life. This is the case because it is assumed that every man when asking about his *salvation* will also ask about *God*, and when asking about *God* will also ask about the *Lord* to whom he is *responsible*, and that he will recognize that he is a *sinner* in the presence of God. The fact that the Word of God is able to accomplish this, viz. to uncover and to forgive man's sin, establishes it as the Word of God."

all *our merits*. Through the Word we are brought before God. In the presence of God, however, all relationships are reversed. Jesus Christ did not merit *something* for us, he has merited *us* for God, "purchased, won us from all sins, from death and from the power of the devil." Here we should remember Luther's great pronouncement which he utters in view of the judgment of the world, Matt. 25:34: "Not the sons merit the Kingdom, but the Kingdom merits the sons" (WA XVIII, 694).

3. By Faith Alone — Without Our Work

"I hear the message, but faith is lacking."²⁹ What else can an honest child of secularism say? Or what else can he think? If we follow this thinking then we mean by "faith" the subjective consciousness of a sincere heart. Sincerity must be somewhere when we speak about Christian faith. But no matter how we may define faith, the Word addresses us *because we think we lack* faith. After all, we are the generation which after two World Wars and their accompanying catastrophes is forced to live in every respect in extreme inner poverty. We have lost our religious consciousness in an "overthrow as God overthrew" (Amos 4:11). This loss has been, to a large extent, such a total loss that we are unable to feel either the grace or the judgment of God. Our generation is called upon to let God tell her directly, although she may not be "aware" of it as being a "religious experience", "God believes *in us*. God believes *in the world*." In spite of our blindness we are the generation in which Christ wants to realize His mission: "For judgment I came into this world, that they which see not might see; and that they which see might be made blind" (John 9:39). He Who raised Jesus from the dead will also pull us out of the grave of the emptiness of our faith into the living whirlwind of His trust in the world. At the moment when we are at a loss what to think, the Creator begins His work: God Himself provides the ears which hear His confession to mankind and the hearts which will respond to this confession. As little as justification is an isolated occurrence in the history of the world, just so little is the justifying Word an isolated pronouncement which gets lost without an echo. Rather it is God's address to us, it has an aim; we are the hearers who are called. The Word of justification does not want to return empty (Isa. 55). In this Word the justifying God Himself comes to us men. The message of justification creates the faith in justification.

a) Faith is not something that is added to the Word; for then it would be a good work. Paul says: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not by works, lest any man should boast" (Eph. 2:8-9). Faith, in the words of Luther, is "ratification" of the promise. In faith Christ Himself is present (Augsburg Con-

29 Goethe, *Faust I*, Scene 1: "Night".

fession IV, 1). In faith the Christ of yesterday becomes "Christ today". In faith Christ "outside of us" and "for us" becomes Christ "with us" and "in us".

In faith the act of justification has found its goal and remains with the believer as his constant breath and his constant unrest. In faith man is able to confess — finally! — that he "cannot believe in Jesus Christ, his Lord, by his own reason or strength, nor come to Him," but that the Holy Spirit leads him to Christ, i.e. the God Who is present in the Word. In faith God wins over our heart.

In faith man gives his decisive assent to God's judgment. In faith he gives God the right, without reservation, to be his God. This faith is anything but self-evident. What has been said of faith in general, that "all men have not faith" (II Thess. 3:2) is especially true of justifying faith. In it man recognizes that he is a "poor, miserable, lost" creature before God. In faith he agrees with God that the judgment is against him (Rom. 4:3-5). In the self-judgment of *repentance* man, the accused, becomes his own accuser. In faith he pronounces judgment on himself. In faith he confesses that his sin has not been that he harbored this or that wicked thought, that he has spoken this or that evil word, or that he has committed this or that bad action. But his sin has been the presumption to proclaim himself as his own god and lord.³⁰ In faith man permits his defiance and his despair to be broken because he recognizes that *lack of faith* has been his sin (Rom. 14:23). In this confession the believer answers vicariously for the world and its secularism.

Once more the relationship of justification and baptism becomes visible. Seen in the light of faith the behavior of all publicans and all Pharisees when they heard the sermon of repentance of John the Baptist is already included in the horizon of justification: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29-30).

In faith man lays hold of God's pardon. In faith Jesus Christ becomes to him "the merciful judge".³¹ For with Jesus Christ something entirely new has entered into the historical relationship between God and His people: in Christ God justifies — secular man! Throughout the whole Old Testament God justified only the righteous, the person who was faithful to the communion of

30 In German the contrasts which are mentioned here are expressed in the following terms: (a) *Eigensein* — *Selbstsein*; (b) *Eigenständigkeit* — *Selbstständigkeit*; (c) *Eigenwille* — *Selbstwille*.

31 See: R. Prenter, "Der barmherzige Richter: Iustitia dei passive in Luthers Dictata super Psalterium 1513-1515", in *Acta Jul.* 23, 2, 1961. H. J. Iwand, "Glaubensgerechtigkeit nach Luthers Lehre", in *ThEx* 75, 1941. R. Hermann, "Zu Luthers Lehre von Sünde und Rechtfertigung", in *SGV*, pp. 200-201, 1952. Also Hermann's article: "Rechtfertigung, III dogmatisch", in: *RGK* 3rd edn., V, 840 ff (Lit.). K. Barth, *Kirchliche Dogmatik*, IV, Par. 61. H. Küng, "Rechtfertigung": *Die Lehre K. Barths und eine katholische Besinnung*, 1957. H. Diem, "Christologie und Rechtfertigung bei K. Barth", in *EvTh* XXIII, 1963, pp. 197-213.

believers, never the godless person — not even in Ps. 143, 1 f. To be sure God acted unconditionally, when He chose, when He confirmed His Covenant, when He promised future salvation. But justification itself was in the Old Testament always tied to the basic condition that the individual or the nation acted in accordance with their membership in the community of the new Covenant.³² In Jesus Christ, on the other hand, the *godless person* is granted the pardon of God.

b) In accomplishing this justification a new righteousness, a creative righteousness, God's own righteousness has come into force. The resurrection of Christ is the rebirth of man. The old alternative whether the sinner is considered justified only in God's judgment — "forensically" — or whether he is actually justified — "effectively" — is begging the question.³³ It does not go to the heart of the matter because it is anthropocentric. It is not oriented on *God's* action. Through the action of God this question has become outmoded. God's action takes place in His Word. His Word is creative. It establishes a new reality: God's own righteousness.

To be sure, through God's Word man does not gain a new quality which he may keep independently.³⁴ Rather a new relationship is opened up for him — and that is something entirely different and immeasurably more! From now on man cannot pass by the work which God has accomplished in Jesus Christ. He can know only by faith that he is justified, just as he knows by faith that he is a sinner worthy of death. Sin is not an attribute, but captivity.³⁵ Thus also righteousness is not an attribute of man, but the *freedom* given to him by God. This freedom gives him access to the grace of God (Rom. 5:1). In either case it is not a question of whether man *looks* "bad" or "good", but what his prospects are (Aussehen vs. Aussicht).³⁶ It is a question whether man looks at himself and subordinates everything else to this introspection, or whether he beholds God and Jesus Christ. Only if he looks at God and listens to Him, i.e. if he believes His work and His Word, does righteousness become part of his new life — within the all-inclusive horizon of God's mercy.

c) This new horizon includes that new area of life which we call the *Kingdom*

32 Kl. Koch, Article "Rechtfertigung, I" (in the OT), in: *EKL* III, p. 471 f. The difference between Paul and Qumran is outlined by G. Klein, "Rechtfertigung im NT", in: *RGK* 3rd edn., V, p. 825 f.

33 The contrast between "imputed" and "real" justification, which is explained differently by the Reformers and the Roman Catholics, by the Orthodox and the Pietists, is outmoded as a result of the strictly theological definition of justification. On Luther's opinion see R. Hermann, *op. cit.*, pp. 58 ff.

34 See Joest's treatise to which we referred in note 21.

35 See: G. Wingren, *Die Predigt*, 1956, I. 2. p. 33.

36 See: W. Link, "Das Ringen Luthers um die Freiheit der Theologie von der Philosophie", in: *FGLP*, IX, 3, 1940, pp. 96 ff.: "The reference to the confession of justification of the believer."

of Jesus Christ.³⁷ Justification means change of overlords. Grace has toppled sin from its throne (Rom. 5:12–21) and has taken over its government (Rom. 5:21). “As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Rom. 5:18). God receives the godless into His communion. The Father “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, *even* the forgiveness of sins” (Col. 1:13 f). “But where there is forgiveness of sins, there is also life and salvation” (Luther).

Being completely surrounded by the existence of God, man becomes *certain* of his God.³⁸ God, in Jesus Christ, does not heal merely a *part* of man, but the *whole* man.

Through God's work our *work* is made superfluous. We have been declared “of age”.³⁹ From now on (a) our desire to belong to ourselves has been thoroughly spoiled because in Him our own desires are absorbed (cf. Mark 8:36; Matt. 10:39; John 12:25).⁴⁰ Instead of our selfish desire we now experience the joy of belonging to someone else and thus we for the first time see the light of day as a *Person*. We have been (b) divested of our assumed dignity which pretended that we are sufficient unto ourselves and by which we have been exposed to all the whims and changes of the world. Instead we have received from Him and in Him our place in the world and thus have become “in-dependent” (*selbst-ständig*), no longer dependent upon the changes in the world. We have been relieved (c) of the necessity to fight under all circumstances for our rights and thus to be slaves to our own will. Instead we have been freed to enjoy the *responsibility* which we now have for our fellow-men in the presence of God.⁴¹

37 The doctrine of the “Kingdom of Christ” is widely quoted today against the doctrine of the “Two Kingdoms”. To what degree the latter must be seen as forming the horizon of the former cannot be explained here. It cannot even be indicated.

38 H. J. Iwand, in the fragment “Die Frage der Gottesbeweise”, *Nachgelassene Werke*, Vol. 1, 1962, p. 311, says fittingly: “The believer will always interpret his own transition from unbelief to the certainty of the existence of God in such a way, that he has passed from unreality to reality, rather as the man who was born blind was made seeing by Jesus. Now he can see the light shining, and this process of seeing the light becomes important for him because the light, which his eye sees now, is a reality outside of himself and not only within himself.”

39 This “now” is important. All the talk about the “world come of age”, which is going on today as a result of an extension of D. Bonhoeffer's aphorisms, must be understood only on the basis of the Word which justifies. There is as little “maturity” in the world today as there has ever been outside of the act of justification.

40 It should be noted that the promise of being-one's-self is preceded by the call to follow Christ in carrying His cross. Matt. 10:38, 39.

41 Cf. the three contrasts in note 30.

Now we enter a new world, a new *inter-relationship of activity*. Our existence enters into a magnetic field constituted by the three elements: Christ — the Word — Faith. Only when these three “alone”, i. e. exclusively, are valid shall we live our existence *coram Deo*, openly in the presence of God.

The doctrine of justification is not a doctrine transmitted to us with other doctrines, but a “category” which determines all our thought, speech and action “before God”. In the act of justification the Triune God has assumed the presidency of the whole Christian Church and of humanity. The claim of any church or denomination — whatever the name may be — that she has the right to rule, is declared null and void. Every type of pious security has been removed through the threefold “Alone” and room has been made for the free certainty (*certitudo*) which rests in the gracious will of God.⁴²

Secularism is not able to lead man away from the vicious circle of illusion and resignation, *skepsis* and *hybris*, although it may try to seduce us again and again to trust in our own will and ability. Therefore, in the midst of a human race which believes that it can no longer believe, and in the midst of the Christian Church which in the trials and temptations of this *aion* has grown tired of her faith and uncertain of her ministry, let us permit God to call us with the message of justification: “Grace for the World!”

Let me say it once more, for the last time: God does not doubt His world. God does not despair of the human race or of the Church. God — believes in us! The splendor of the dawn of God’s grace will be ours if we accept this faith of God in us. Then our life will be renewed, refreshed, as that of people who are standing in the morn of time.⁴³

DEBATE

Nygren (Sweden): I would express to Prof. Gloege our warmest thanks, the thanks of the whole Assembly. I knew from the very beginning that Prof. Gloege had things to say to us which were real and important and essential. Now I know this, and all of us know it, in a new way. He has spoken here about the central question in Lutheranism, and has done so in such a way that the message of justification has been really brought home to us. He has spoken it to our *now*, to our *today*. We thank him for the gift he has thus given us.

42 P. Tillich, *The Protestant Era*, Chicago, 1948, German edition: *Der Protestantismus: Prinzip und Wirklichkeit*, 1950, p. 276, says fittingly: “The central principle of Protestantism is the doctrine of justification by grace alone; that means that neither an individual nor a communion can claim divine absoluteness for its ethical behavior, its sacramental potency, its holiness or its doctrine.”

43 Concerning the problem of how justification should be *proclaimed*, see the contributions to the doctrine of preaching by G. Voigt, *Botschafter des Christus*, Ev. Verlagsanstalt, Berlin, 1962, esp. “Noch immer Rechtfertigungspredigt?”, pp. 69 ff., and the volume of essays edited by H. Ristow and H. Burgert, *Evangelium und mündige Welt: Beiträge zur Verkündigung des Wortes Gottes in der modernen Welt*, Ev. Verlagsanstalt Berlin, 1962.

Lau (Germany): I have just one brief question: Prof. Gloege, have I understood you aright in seeing your lecture "Grace for the World" as being basically concerned to free the whole message of justification from an excessively anthropological approach? So that "Grace for the world" implies also "justification for the world"? At all events that is how I thought your lecture was to be understood. And it is certainly clear from the New Testament that it is legitimate to ask about grace for the world: "God so loved the world that he gave his only-begotten Son". But I should like to attach to this question, which I have raised as a matter of information, another one: is there not also grave danger in going so far in directing the message of justification to the world? The first of your notes in the manuscript which we have been given mentions the name of Kierkegaard. And what does one think of first in connection with Kierkegaard? The individual. The individual who hears the word of grace, to whom the word is spoken, who accepts the message of grace, who must decide for grace. "God so loved the world that he gave his only-begotten Son, *that all who believe in him* should not perish but have everlasting life." Is it not dangerous to make as it were the world, mankind, the object of justification? According to the New Testament it is not the world and not mankind which is the object of justification, but the individual to whom the word of faith is spoken and in whom the miracle of faith occurs, and who is elected by God according to His will, as He sets the individual free from the world, from this world which is lost, setting him free to live.

David (India): I have not been able to complete the reading of the manuscript either, but yet I have two questions. One question is on p. 3 of the typescript, "Individualization", the last sentence: "Those who change the act of justification into an individualized experience of salvation are taking away from its witness both clarity and scope, its all-inclusiveness." Again, on page 8, "By Christ Alone—Without our Strength": "The call 'Grace for the World' does not mean the power of a new 'principle', but the power of a *Person*." If I understood the previous questioner, he seemed to have mentioned justification by faith was principally mentioned and applied to the individual and in the life and experience of an individual. Prof. Gloege has said that the act of justification should not be individualized, but should be universalized. If we adhere to the principle of a Person, that is, the Jesus of Nazareth, born in history, died on the Cross, how could we universalize this principle, how could we universalize this fact of the historical truth, without making that a principle? I am putting this question against the background of the country from which I come. The verantims in India pride themselves, over against the Christian preachers, that they are offering a more universal way of salvation, a way which includes all humanity, and not a particularly chosen race of human beings. They call Christian teaching partial and not true to humanity or a universal application. So I would be very grateful if this criticism is met. I may also mention a document for study which is before the World Council of Churches Division of Studies, "The Finality of Christ in an Age of Universal History". And if this is explained, I think certainly it will be a great help in understanding and explaining how Christ is final in this age of universal history. Summing up, my question is:

How can we relate the personal aspect of justification, the doctrine of justification by faith, and its universal application, its application to all humanity, to the whole world?

Sommerlath (Germany): I should like to begin by expressing hearty agreement. I am very much impressed by the way in which Prof. Gloege has been able to address justification to the situation of the man of today; and by the emphasis with which in so doing he said that one can neither experience nor comprehend justification unless it is seen in relation to the horizon of the judgment of God. It is surely true that God does not give up His anger at sin, but that this anger is constantly swallowed up by love, i. e. that God says, "The judgment stands, but I execute it upon myself, and thus man is free." But I should like now to put two questions to Prof. Gloege. In the first place, he has said that the old question of the relationship between the forensic understanding of justification and the effective renewal of man is really out of date because that is an anthropocentric way of thinking. Prof. Gloege is surely right to say that one must bear in mind that justification is an act of God alone; but one must after all remember that it is an act of God in relation to *us*. And that has precisely this twofold significance (and I believe that this question is not outdated today): it means that God grants us His grace, but that associated with this justifying, consoling grace there is always at the same time, and not only subsequently, an actual renewal of man. This is not a human quality which we can display, of which we can be proud: it is just as much the work of God as is the granting of grace itself. But the two exist alongside each other. And in fact the Formula of Concord has limited justification to this pronouncement of grace. But I believe it is consistent with the New Testament if we keep in mind that immediately an actual renewal is also wrought by God. My second question is this: Much as I rejoiced to hear Prof. Gloege speaking so much of baptism and saying that justification comes to the individual through baptism, nevertheless I subsequently rather missed a reference to the fact that in what God does it is precisely baptism which combines the two elements of which I have just been speaking. Baptism is in a single act both God's speaking to man, the sign of grace which God sets over man from the beginning by assuring him of His grace, and also at the same time incorporation into Christ, a growing together with Him into His death, being taken into His life, in such a way that from that same hour, as Luther says, our baptism leaves its mark upon us throughout our life and makes us ever more like Christ in dying and being quickened. This is an aspect of the New Testament which to my mind has receded far too much into the background in our church. We have been so taken up with joy at the fact that God pronounces us righteous that we have said too little about what He also does to us in this act of justification. If we emphasize this, then we cannot but continually stand firm in our baptism, live out our baptism, give thanks for our baptism and as baptized persons praise the graciousness of God by which He both pronounces His grace upon us and immediately makes it a reality in our lives.

Nygren: Our time for discussion is now up, and I should therefore like to ask Prof. Gloege whether he would like to make any comments on these questions.

Gloege (Germany): I should be very ready to make comments, only I am afraid that it would take too long now. Would it not be better if we were to go into them in the discussions? They are very important questions, especially those raised by Brother David from India, and also by Prof. Lau, while Prof. Sommerlath in essence only underlined once more what I had already said. I think we should perhaps take this into our discussions and then expand on it in the closing debate. But some very important points, to a certain extent the main points, the talons hidden under the velvet, have somehow made themselves felt. About that I am very happy.

Nygren: I am very grateful for this discussion. It shows that the question of justification is really a live issue today, and that efforts are being made to achieve a real understanding of justification.

3. The second main lecture

The Chair introduced Dr. Helge Brattgård of Gothenburg, Sweden, who presented a lecture, "Faith without Works?" (Document No. 29).

Faith without Works?

Document
No. 29

A punctuation mark can often be very important. Such is the case with the question mark in the title of this lecture. What does the question mark mean? On the basis of every judgment which has been made, there seems to be something about the Lutheran teaching of justification which is not too clear. What this is and what the question mark means, depends a great deal upon who raises the question.

In Roman Catholic circles a big question mark has been placed on the evangelical faith ever since the 16th century. One of the reasons for this is that they say it would undermine all ethics. It is impossible for them to understand how a Lutheran Christian is able to place any value on good works. As everything depends upon grace alone, then nothing could be gained from good works. This reasoning is based upon a misunderstanding of the Reformation faith. It is understood only as the acceptance of a certain historical fact. As such it was only a question of some kind of faith in "Christ Yesterday", in Him who has done every good work for us. In contrast to this, Lutherans are said to have lost their faith in "Christ Today". It is for this reason that they use their question mark.

On the other hand, the same mark has been used also by people within our own church. It is no secret that there is some rather shabby teaching about works which flourishes within our many congregations. People who have only a superficial relationship with the Church's proclamation, with her sacramental life and her concern for souls, quite often contend that "good works make a good man". They have no interest in or understanding of "Christ Yesterday".

More than anything else, they want to insure their own existence by doing the best they can by themselves. In this way they believe they will be accepted by "the good God" who asks for nothing else. This reasoning is also based upon a misunderstanding. These people think that this is the way to express "Christ Today". However, as everything depends upon "good works" done in this life, then it is difficult for these very same people to understand that all they think they deserve will be taken away from them. Therefore, they use a question mark.

Finally, the church which consciously promotes the teaching of "faith alone" must honestly ask herself the question as to why she sees so little fruit of the faith among her own people. The church herself has placed the question mark behind the theme of this Assembly: "Faith Without Works?". This implies that, in humble self-examination, she will ask herself: can the lack of good works among the member congregations possibly be due to a one-sided understanding of our teaching about justification? It is, of course, an experience of long standing that a one-sided interpretation of the doctrine of justification as a judicial action of God in heaven, by which He simply declares men righteous but which does not at the same time include renewal, always results in great difficulties with regard to the problem of "works". It is easy to reach the conclusion that "good works are necessary for salvation" or the conclusion that "good works are harmful for salvation". Both positions are rejected with equal force within our evangelical faith which proclaims the freedom of the Christian man. But this is not merely a *freedom from* works of the law, but it is also a *freedom to* do good works. Therefore, after Paul has sounded the strong note in his letter to the Ephesians that we are saved by grace through faith, and not by works (Eph. 2:8 f.) he immediately adds:

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Eph. 2:10)

I. *Works without Faith*

In order to know oneself and one's place in life, people today as always need an interpretation of their life situation. The Christian interpretation has a very concrete starting point. It begins with the obvious fact that living on this earth places people in an immediate relationship with other people. This means that a human being must carry out certain actions which affect others. The demand that *something must be done* is encountered in every walk of life regardless of the structure of society.

Within the life of a family, parents have certain basic responsibilities toward their children. As soon as a new-born child cries for food it creates a demand for a type of works. Children have duties toward ageing parents in the same

way. In the mutual responsibility for a home, a married couple must be aware of and depend upon each other's works.

Another closely related example of the same circumstances can be found in the modern factory. Behind the many tedious, often unglamorous duties is hidden a neighbor, who receives benefit from such work. Both employer and employee are in daily relationship with each other and this calls for specific actions. The same cry for works is heard from the sick, the helpless, and the dying. And when we turn our attention from a single person to the larger group we find that here also the group makes particular demands upon individuals to such an extent that they must choose to do something whether they like it or not. Great organizations, be they political parties, labor unions, or humanitarian groups, demand unified efforts. For example, there are many people in our day who formerly lived rather egocentric lives who have now realized an intense personal desire to take part in humanitarian programs so that they may "do something" for the needy.

People approach this experience of life, that which places a person within the demand for works, in different ways. People can rebel or try to worm their way out of every demand if at all possible. Or a man can also "bow to the inevitable" with a kind of resignation. But, irrespective of faith and in spontaneous joy, he can also shoulder the responsibilities and experience satisfaction by doing something for someone without further reflection about the significance of the demands made upon him. Sooner or later, however, each thinking person must interpret for himself these basic circumstances.

Today, when such an individual asks himself who or what is behind the demand for all these works, he often points to something which he ordinarily calls "life". That's life. Life demands this. The Christian faith sees God behind this quite common viewpoint. Works are sought by Him who uses them to continue His creative work. However, the secular person who lives in a technically oriented society has great difficulty in relating the demand for works with the Christian concept of God. He has forgotten what the first article of the Creed means. At most, this article tells him only that everything essentially goes back to "a higher power". Still, the Christian understanding of creation is not limited by what the scriptures say about the beginning of the world. It continues as a clear thread throughout the entire Bible. It explains that our earth, on which our life today moves on, is the place where God carries out His continuing creation. "In him we live and move and have our being" (Acts 17:38). God works in this way, within our lives and at all times, right in the middle of a world which is often selfish and considers itself irreligious and distant from Him. The very demand which this concrete life raises is an expression of God's law. That he is an "unknown God" for many people today even as once at the Areopagus in Athens does not change this situation. Even though a person lives in hostility toward God through sin and unbelief, he has

not moved, nor can he move out of that relationship with God which is given by the fact of creation.

At this point, the question of whether the person doing the works is good or evil does not interest us. That which is important in *this* area of our consideration is that works are to be done. The primary question is not that of the doer's inner worth. We want to consider the Creator's own goodness which preserves and protects against harm, danger, and all evil. We are not as yet concerned about the doer's personal goodness before God. When the Creator produces works in this way, this has often caused people selfishly to complain how difficult it is for them to have to work under these conditions. A father groans about staying up nights holding a sick child. A nurse complains about the work in her section and would just as soon quit altogether. But the people who are in need of such deeds are not victimized by these moods. In spite of antagonism and selfish griping, God produces the deeds which are necessary. No one can avoid God's rule in this realm. For example, in this way God can bring about much good through a politician who does not believe in Him, and through businessmen who are moved only by a passion for greater income. The sovereignty of God is therefore not hindered at all by the egocentricity of man. In this way God is able to redirect deeds which were evil in thought to that which is good. "But as for you, you thought evil against me but God meant it unto good, to bring to pass as it is this day, to save much people alive" (Gen 50:20). A social worker who wants to promote his own career tries to strengthen his position toward his superiors by doing everything possible for his clients. In fact, the situation is such that his works are often most effective when his egocentric efforts are the greatest. He personally misuses his position but his misuse cannot hinder God from accomplishing His will through the deeds which are being done.

Through these deeds, which are necessary in life's relationships, our neighbor is benefited. This is an expression of civil righteousness which has its value here on earth and which also receives its reward here. However, it has no place in heaven. In heaven, only Christ's righteousness has any value. But this does not mean that earthly righteousness has nothing to do with God. God moves right through all selfishness, in loving concern for His creation, with these deeds. He is able to structure all this without our cooperation. But He does allow us an opportunity to be His co-workers.

Nevertheless, other powers also exist which also seek to produce works among men. Therefore, a continuing war exists between God and Satan. We live in a world in which we are under pressure to do not only good deeds but also evil ones. We are never able to escape this dualism. This is expressed in many different ways. This is possibly most sharply defined when we turn from a consideration of the individual to the collective structure of modern society. For example, when authority is delegated to certain groups (government, civic

leaders, various experts) in western democracies, then we are often not in a position to judge, much less control, the practical consequences of such action. Therefore, when such social groups require deeds, people often find themselves in situations of conflict. The problem can become very real for workers in a factory which produces parts for modern weapons of mass destruction. Problems of race and caste also place the individual person on trial in a somewhat similar way. Modern nationalism, especially among the newer nations, creates a demand for deeds which permits that nation to become God. Things which are in and of themselves good, such as patriotism and love of country, can thereby become demonic powers. Even a standard of living can become a satanic power which brings about destructive works. In order that selfishness and evil will not be dominant, God's continuing work of creation, such as we have described it, takes on the form of a realm. In conflict with demonic powers which seek to bring forth works, *God produces good works on earth*, irrespective of whether the doer lives in faith or unbelief.

II. *The Demand for Works is essentially a Demand for Faith*

When God in His fight against Satan produces good works through His law in this concrete way, He has, however, another, deeper goal. When the law produces works, it begins to speak to the doer. The law, which formerly operated as a directive, now begins to accuse.

Nevertheless, it is not certain that people understand this as God's purpose. Even as God remains anonymous in His demand for works among many people today, so also do people experience His accusations anonymously. When life is thought of as being a sorry affair, this creates unrest and anxiety. An anonymous sense of guilt makes itself known. In this situation people seek freedom by creating false gods and by insuring their existence through good works. The merciless demands for efficiency in our day, producing the special sickness of our time, namely stress, is, according to the Christian interpretation of life, an expression of the conditions which have been described. The harsh demands for efficiency and increased production are not dictated simply by the accelerated development of society. They grow out of this very core of the human situation.

Mankind does not realize that much of its unrest and anxiety within these experiences is definite evidence of God's judgment upon life. It is this that the Christian interpretation of life wants to explain. Man's own short-comings and the experiences which accompany this mean that God's law, which formerly directed man away from himself, toward the world and the deeds which were to be done there, now directs man toward himself. The law still speaks of the same deeds as before. It has not become more introverted. But it penetrates the conscience. It uncovers ruthlessly the selfish, hidden thoughts which directed the so-called good works. It reveals to people their tendency

to ask "What's in it for me?" every time they do something. This attitude is met from the time a small child asks the question "What do I get?" until the funeral service when someone is moved to recall that the one who died did good deeds and was therefore a good man whom God will accept. It is in the light of the law that a man can clearly see these conditions. The demand for deeds shows that this demand has a deeper dimension than man had previously thought.

More than anything else, there are two things which are lacking in man's attitude and which are revealed by God's word, namely *thankfulness and obedience*. It is often suggested that thankfulness is a legitimate motive for our deeds. Man would then do what is good not in order to gain something for himself but rather in gratitude for what he himself has received. However, the danger is that such motivation for deeds is understood all too superficially. Now and then such thankfulness as a motive for good works has brought about a new form of moralism. This happens when people fail to distinguish between the Giver and the gifts. Moralistic thankfulness is tied to the gifts. One does good to others because he has received something good from God. However, if a man's relationship to God is determined only by the gifts he receives, in the deeper sense he lives not by thankfulness but by demand. In a proper relationship to God, people have an attitude which is not determined by the gifts He gives. They are bound in faith to the Giver. Only then are they able to receive that which He provides in a thanksgiving which is undergirded by a trust in the Giver. Only then are they able to do without these gifts without despair when the gifts are taken away. But such a thing is possible only by faith. This tells us that the claim upon works is to be carried out in such humble thanksgiving that the deepest meaning of the claim is to be seen as a claim upon faith. Only when man stands in an *unconditional* relationship of faith with God, that is, when he is living in the first commandment, only then do his deeds spring forth out of thankfulness freed from moralism.

The same is true for obedience. As long as man is bound by his own egocentricity he lets his confidence in God be determined by his own accomplishments; that is, when it comes to living up to the commandments. In a similar way, misfortune leads to despair. In both instances it is revealed that man's relationship to God depends to what degree he is able to be obedient to the demand for works. The demand that mankind's deeds are to be done in obedience is therefore essentially a demand for faith.

When the depth of God's demands is revealed to people in such a way as to show them that they are not living in a right relationship with God, then they are also able to see that they do not live in a right relationship with their neighbor. When his neighbor does something good for a man, then he does not acknowledge God to be involved in the deed. Thus he makes a false god out of his neigh-

bor and puts his confidence in him instead of in God. This is shown by the fact that his gratitude does not reach God but stops with his neighbor. The same circumstances apply when someone does something which benefits his neighbor. This is not done as a simple deed in obedience to God, but with moralistic merit for himself. It feels good to do good. Good works make a good person. He thereby loses the possibility of seeing his own works in the divine perspective. He does not understand himself to be a helpless instrument in God's hand but thinks rather highly of his own work. What happens is that his neighbor becomes obligated to thankfulness as a result of the good works. Of course, we human beings can give gifts in many different ways. There are people who have the ability to give a gift and do a deed without making the recipient feel embarrassed. But there are also people who by their gifts and deeds want to be praised by their neighbor as though they were God. One requires the needy person to become obligated and humiliated (Matt. 6:2-4).

When God's law strikes the conscience, then it reveals this situation to people. Much good, *in reality*, can surely be done without faith and a right relationship with God. People are helped, the sick relieved, the hungry are fed, and so on. But God's law now reveals that these *personal relationships*, both with God and with one's neighbor, can be incorrect within the framework of these very deeds. Only in the fellowship of faith with Christ are people able to have a right attitude toward their deeds. The demand for works thereby shows itself to be basically a demand for faith. The Word's final judgment in man's conscience therefore tells him that it is not essentially misdeeds which condemn him before God, but unbelief. It is not primarily what a man has done or not done but what he *is* which is the decisive factor before the judgment seat of God. It is because of this fact that a man's confession of sins becomes: "Against Thee alone have I sinned" (Ps. 51:6).

It is in this situation that the despair comes about which God essentially wants to produce through His law. It is a despair about works, even the best. This is part of the essential nature of the final judgment. "I know your works, you have the name of being alive, and you are dead" (Rev 3:1). But when a person endures this judgment upon himself and so also upon his works, then he grasps God in the deepest sense. To have this grasp is to have one side of faith, namely, that aspect of faith which is directed downward to man himself and which creates self-understanding. The first commandment begins to function. You shall have no other gods before me. But this is not just a commandment, a law. It is at the same time a gospel: no longer do you need to suffer under false gods and their harsh requirement that by means of works you must insure your life, with the constantly disturbing question: when have I done enough? The word about justification by grace for Christ's sake through faith alone points out the only way to rest, that rest which is found at the cross of Jesus when one hears the words: "It is finished."

III. *Works of Faith*

Faith alone justifies. But that act through which God forgives is at the same time that act through which God renews. Therefore, we are able to say with the fathers of the Reformation: "*Faith alone is never alone*" (SD III, 41). Then it would be dead (Jas. 2). He who through faith is righteous *shall live* (Rom. 1:17). This life which finds its expression in works of faith is that life which we most often call the new obedience. It materializes in a constant war against the "works of the flesh" to which the old nature has its allegiance. Christ moves into this battle to fight and conquer, as He did "in the flesh", helping the justified man so that he can be armed with the same frame of mind (I Pet. 4:1 f.). So we finally ask: what is it that characterizes these works of faith?

The first thing we can suggest is that there is an organic relationship between justifying faith and its works. This can be expressed thus: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:10). God creates a new person out of nothing through faith in likeness with Himself in true righteousness and holiness (Eph. 4:24). Within our present consideration, to be created *in Christ* means, most nearly, that a great compassion surrounds man's works. That is to say, Christ raises these up into His own body. "Whatever you have done to the least of these my brothers, you have done to me" (Matt. 25:40).

The organic relationship between faith and works is presented quite clearly in the biblical picture of fruit. This points out that it is not a question of the results of a new way of living but rather the consequences of a new life. Fruit cannot be produced by organization. It grows forth organically. The fruit grows forth from an inner necessity. The tree cannot do otherwise. A divine "must" produces the fruit. The tree thus gives forth its fruit irrespective of whether or not someone picks it. Works of faith have a goodness which is expressed in giving. One can speak of the need of pneumatic spontaneity. "It is impossible for faith to ever cease doing that which is good. Faith does not ask if good works ought to be done, but before one asks, faith has done the works and continues to do them." Furthermore, it is to be noted that the branch has a living relationship with the trunk. Broken branches cannot bear fruit. A branch which is broken off may look fresh and beautiful. When you break off a branch and put it in water it may bloom and seem even more beautiful than the other branches in the forest. But it carries death within itself. It can never bear fruit. God wants our life to bear fruit. If our life does not bear fruit then it has missed the mark, no matter how much we do.

The word about fruit is often interpreted in a superficial way. It does not mean that one is able to tell, without further ado, whether or not a man is good on the basis of his works. The concept "fruit" ought not to refer to the works which a man does, but to *the results*, those fruits which his life produces. "On

that day" men will cry out about the works they have done in Jesus' Name but will receive the answer that He has never known them (Matt. 7:16-23). It is quite possible for a man to stand as a tree in the vineyard year after year and simply "use up the ground" (Lk. 13:7). No amount of good works would be able to hide such a self-centered attitude in life. One uses up everything for himself and thereby leaves the soil barren. The scripture speaks of people who "boldly carouse together, looking after themselves" and therefore are like "fruitless trees in late autumn, twice dead, uprooted" (Jude 12). Those works which are called the fruit of faith have an outgoing character. That process which produces fruit means that what one has personally received is transformed within in order that it may be given to others. In the personal sanctification we are talking about, God's Spirit takes care of every individual and sanctifies his personal resources. It is a question of a man's maturity which excludes every type of conformity. Believers bear fruit "after their own kind" (Gen. 1:11). A person thereby discovers himself in the works of faith. In the framework of faith a man realizes his own qualifications which nobody else has, and a calling which no one else can fulfill. Therefore, by works of faith he is able to realize his own destiny without self-aggrandizement, something which the Bible proclaims not least as stewardship (förvaltartanken, Haushalterschaft). Above many other things, this thought, which has become more and more vital within the Lutheran church, must be given concrete expression as a meaningful part of that life to which we refer as works of faith. This gives the Christian life a spontaneous sensitivity to every opportunity at hand (1 Sam. 10:7) and helps the believer to realize in his own deeds that which is included in the term "Christ Today".

This dynamic feature, which is always remarkable about works of faith, gives them a character of openness and joy. Believers walk in such "works prepared beforehand" in spontaneous and joyful thanksgiving, and in their footsteps grows the healthy life of the new creation.

When works of faith are portrayed as fruit, this also involves the matter of witnessing. A seed is obviously enclosed within the fruit. The point is that this is to be spread about with the fruit to new fields. When people see works of faith, they are moved to praise the Father who is in heaven (Matt. 5:26 & I Pet. 2:12). A life which is characterized by such works of faith is sometimes marked by a reaction of irritation but most often by respect. On the other hand, it rarely goes unnoticed. Many times it provides the opportunity for conversation with the "world" to get started. Thereby, one should note that it is not the Christians who begin to speak. Their works speak for them. But they are in a position whereby the "world" ought to ask them questions (I Pet. 3:14-16, Col. 4:5-6). At any rate, such was the case with the early Christians. The works of faith provided an opportunity for asking questions about the Lord who was the moving power behind their activities.

One of the great problems for the Church in our time is just this, that the "world" no longer asks questions of the Church, whereas she in turn is answering questions which are no longer being asked. The Gospel challenges us freely to do those works of faith which will become a witness to the world. However, the basis for this is that people are to live under the "law of the grain of wheat" which means that in order to bear fruit one must first die to himself (Jn. 12:24).

On the other hand, the necessity for good works is not only that of an inner pneumatic spontaneity as expressed by the picture of fruit. The necessity comes at the same time from God's determining will. Good works therefore are to be done because God demands that they be done. In the fellowship of faith in Christ, people are given the foundation whereby God's will can now be done in their lives. To this is added the fact that in faith a man is free from all pressure to do good works demanded by God in order to earn something from Him in heaven. If a man's good works don't accomplish anything in heaven then he can walk freely about the earth where his neighbor is waiting to be served.

When it comes to works demanded by God, then the modern Lutheran interpretation has sounded a strong note about the role of one's neighbor. The question however is whether modern Lutheranism ought not to emphasize equally as much the fact that God's requirements in the law concern not only works toward one's neighbor but also the deeper relationship to God. Those works of faith which are required by God's law are not only those to be found in the second table. The Decalog also includes the first table. Other than the first commandment, this table includes two other commandments which speak directly of man's religious responsibility toward God. To this belongs the specific requirement to pray. The third commandment similarly requires our relationship to God's Word and Sacraments. Therefore, such works as attending church and reading the Bible rest upon God's express commands which we should obey. This does not mean that a person is justified before God as a result of these "works" — no more than by fulfilling his duties toward his neighbor would he gain such righteousness. But by walking in these commandments a person comes within the reach of the impact of God's Word, through which God can deal with him and drive him to new works of faith toward his neighbor.

We are now ready to remove the question mark from the title of this presentation. But not only that. As a result of this we are able to substitute AND for the word WITHOUT. No longer do we say faith without works. We say *faith and works*. Faith is not a "faith of works", but it is a faith which produces works. That these works take place "in Christ" means that He is the same yesterday, today and forever.

In the Gospel, God offers *Grace for the world*. By receiving this grace in faith, mankind is created anew in Christ Jesus to do good works which God has prepared beforehand so that all should walk in them. Such a life in this new obedience must have its meaning for those who live together on earth — not only with value for individual persons but also with value for a *Divided humanity—united in Christ*. But the Christian perspective reaches even further. It has the dimension of eternity. Faith looks forward to *The new song of praise*. Faith is never alone. It is, for eternity, bound together with the new song in glory and the work of thanksgiving.

Time did not permit discussion of the lecture.

4. *President Fry then took the Chair and declared the meeting to be in business session.*

5. Applications for Membership

(cf. No. 6 f, 1st plenary session)

The report of the tellers was as follows:

	Yes	No
A. ETHIOPIA		
1. <i>Evangelical Church of Eritrea</i>	264	0
2. <i>The Ethiopian Evangelical Church Mekane Yesus</i>	263	0
B. GERMANY		
<i>Evangelical Lutheran Church of Eutin</i>	257	5
C. RHODESIA		
<i>Evangelical Lutheran Church in Southern Rhodesia</i>	263	1
D. SOUTH AFRICA		
1. <i>Evangelical Lutheran Church in Southern Africa</i> (Cape Church)	246	11
2. <i>Evangelical Lutheran Church in Southern Africa</i> (Tswana Region)	251	6
E. SOUTH-WEST AFRICA		
<i>German Evangelical Lutheran Church in South-West Africa</i>	259	1
F. TANGANYIKA		
1. <i>Evangelical Church of North-Western Tanganyika</i>	263	0
2. <i>Lutheran Church of Southern Tanganyika</i>	254	0

G. USSR

Yes No

1. *Estonian Evangelical Lutheran Church*

241 13

2. *Latvian Evangelical Lutheran Church*

240 13

The Chair declared the above-named churches accepted into membership in the Lutheran World Federation.

6. Second Report of Credentials Committee (Action)

(cf. No. 5, 1st plenary session)

The chairman of the Credentials Committee presented the second report of that committee (Document No. 72 b), following which the Chair introduced the new Delegates to the Assembly.

Second Report of Credentials Committee

Document
No. 72 b

As a result of the acceptance of the new churches into membership the following representatives of these churches receive the status of Delegates:

ERITREA

Evangelical Church of Eritrea

Habtu, Pastor Gebresellassie

GERMANY

Evangelisch-lutherische Landeskirche Eutin (Evangelical Lutheran Church of Eutin)

Nelle, Pastor Hermann

SOUTHERN AFRICA

Evangelical Lutheran Church in Southern Africa (Cape Church)

von Delft, Präses Heinz

Evangelical Lutheran Church in Southern Africa (Tswana Region)

Kgomongwe, Mr. Klarius

von Krause, Superintendent Dr. W.

Rapôô, Pastor Daniel P.

SOUTH WEST AFRICA

German Evangelical Lutheran Church in South West Africa

(formerly represented as a member church of the Deutscher Evangelisch-lutherischer Kirchenbund in Süd- und Südwestafrika)

Hoeflich, Landespropst Karl Friedrich

TANGANYIKA

Evangelical Church of North Western Tanganyika

Hellberg, Pastor Carl Johan

Lutheran Church of Southern Tanganyika

Kalyoto, Mr. Atuganile

USSR

Eesti Evangeeliumi Luteriusu Kirik (Estonian Evangelical Lutheran Church)

Kannukene, Propst. mag. Robert

Kiivit, Archbishop Dr. Jaan

Paul, Vizepastor Toomas

Latvijas Evangeliskā Luteriskā Baznīca (Latvian Evangelical Lutheran Church)

Frey, Prof. Dr. Albert

Kleperis, Propst Peter¹

Priede, Oberpastor Robert

Turs, Archbishop Dr. Gustav

ETHIOPIA

The Ethiopian Evangelical Church Mekane Yesus

The membership of the local congregation in Addis Ababa, which also bears the name of The Ethiopian Evangelical Church Mekane Yesus, is automatically dissolved in the membership of the new Member Church: there is therefore no change in the status of the representation of this church by H. E. Emmanuel Abraham.

RHODESIA

Evangelical Lutheran Church of Southern Rhodesia

The original representative of this church, Bishop Albrektson, died recently, and no new representative has been nominated to the General Secretariat. This church therefore remains unrepresented at the Fourth Assembly.

7. Ecumenical visitors to the Assembly

The Chair introduced to the Assembly the following Official Visitors:

World Council of Churches:

Dr. Leslie Cooke

The Rev. Albert van den Heuvel

Roman Catholic Church:

Pater Prof. Dr. Peter Blaeser, M. S. C.

Pater Prof. Johannes Witte, S. J.

¹ Not present at the Assembly

Representing the Archbishop of Canterbury:	<i>Bishop Roderic Coote</i>
International Congregational Council:	<i>The Rev. Glynmor John</i>
World Presbyterian Alliance:	<i>The Rev. Karl Halaski</i> <i>Prof. George S. Hendry</i>
Salvation Army:	<i>Överste Sture William Larsson</i>
World Alliance of Young Men's Christian Associations:	<i>Prof. Aarre Lauha</i>
World Student Christian Federations:	<i>Miss Elisabeth Adler</i>
World Young Women's Christian Association:	<i>Miss Inga-Brita Castrén</i>
Deutscher Evangelischer Kirchentag:	<i>Präsident D. Dr. Reinold von Thadden- Trieglaff</i>
Evangelische Kirche in Deutschland:	<i>Präses D. Kurt Scharf</i> <i>Bishop D. Hermann Kunst</i> <i>Präsident D. Adolf Wischmann</i>
Evangelischer Bund:	<i>Direktor Joachim Lell</i>
Evangelische Kirche der Union:	<i>Oberkonsistorialrat Dr. Fritz Viering</i>
United Bible Societies:	<i>Bishop Fridtjov Birkeli</i>

The Chair also mentioned that Archbishop Paavali of the Orthodox Church of Finland had been present at the first session. Dr. Erik Rudén of the Baptist World Alliance was unexpectedly prevented from attending.

8. *The meeting was recessed.*

Ephesians 1:15—23

*Bishop Martti Simojoki
Helsinki, Finland*

Called to Hope

We found yesterday that a person who has shared in grace, a man in Christ, lifts his eyes toward the coming day of the Lord. In effect every line of the New Testament is written in great expectation. Indeed in every worship service we look forward to the fulfillment of our hope. Without hope faith is changed to moralism, speculation or mysticism, but without faith our hope is human illusion, which in its time will be crushed and turn into despair. We are going through a time when the prospect for the future often looks gloomy. Nothing is more dangerous for a nation, as well as for the individual person, than the fear which quenches hope. "God is dead", exclaimed Friedrich Nietzsche (1882). But those gods which Nietzsche and many with him believed in — be they the gods of humanity, society, science, history or culture — have not been able to prevent mankind from coming dangerously near the abyss of despair. According to Arthur Koestler's novel, our own age has been characterized as "The Age of Longing". The question is, how we will be able to live without grace and justice (A. Camus).

The section of the Bible that we shall devote ourselves to today is a testimony to the hope of the first Christians. We also are called to this hope.

I. Chapter 1:15—16

First we will get to know what the people of hope are like. They have a faith, but it is not a question of any kind of a faith — there are many kinds of faith — they have "faith in Christ". All the three explanations which I mentioned yesterday in regard to "to be in Christ", illumine each in its own way in what "faith in Christ" consists. 1. "Faith in Christ" means that when I believe in Christ, I belong to Him. 2. The foundation of my faith is what Christ has done for me. Or: Faith is not action but reaction, not my own accomplishment but — as a Finn (Jonas Lagus) has put it — faith is like an empty hand which is stretched out toward Christ. Or: Faith is life in Christ, an uninterrupted mystical Christ-experience. 3. "Faith in Christ" means that I am a member of

His body, of the congregation. However one may interpret the expression "in Christ" the main emphasis is nevertheless moved from the believing person to Christ. "In the faith itself Christ is present", said Martin Luther. We don't believe in a cause, but in the living, present Lord, in whose hand everything rests — also my faith.

Alongside the faith, "your love toward all the saints" is mentioned. We are here dealing with a special kind of love, Christian brotherly love. "The saints of God do not contradict each other", said Nathan Söderblom. The love of the Christians for one another is the goal of a particular endeavor. Jesus prayed for the mutual fellowship of His own followers, "that the world may believe" (John 17:31), but this mutual love among the Christians is not only a task which has been given us, it is a condition of all Christian life. "God did not create the Christian as an individual", and none of us can live in the faith alone; for that we need each other. Without the fellowship of Christians our hope is quenched.

Thirdly, we find that those people whose hope we here are concerned with are people of prayer, in particular people of intercession (v. 16). Faith, love and prayer are inseparable. He who takes good care of these three can have the hope and he will also spread abroad hope in his surroundings. How the hope arises will be our topic in the following.

II. Chapter 1:17—21

17—19a

We are in need of "a spirit of wisdom and of revelation" (v. 17), "the eyes of our hearts" must be enlightened so that we may gain "knowledge" (v. 18) and "understanding" (v. 18) in regard to the foundation of our hope. The hope must not be the fruit of man's imagination, it must not be based on uncertain assumptions: we possess "knowledge" in regard to the hope. God gave it to us when He bestowed on us "a spirit of wisdom and of revelation" and enlightened the "eyes of our hearts".

Paul is using familiar words from the language of his own age, words which have an intellectual flavor. However, it is clear that he is not referring to an esoteric certainty, the ability of a small, select and spiritually advanced group to penetrate into God's secrets by means of their thinking, but to the grace of God which has been given to the believing, loving and praying congregation, that grace which has given us wisdom and understanding and opened up "the eyes of our hearts" to comprehend what is hidden to other people.

We are probably unduly afraid to speak about the intellectual aspect of the Christian faith and life in general. In a pragmatically oriented age, when in the area of questions relating to views of life and of the world one is often

satisfied with obscurantism — although it is different in the world of technology, economics, social planning, etc., we have also neglected the question of truth in the area of religion. But the Christian hope is weakened if one is not clear about its foundation.

However, we must add that the apostle expressly emphasizes the nature of the knowledge that he is referring to: it does not originate in man's ability to penetrate into God's secrets, by the way of speculation or mystical experience, but God revealed it when He enlightened "the eyes of the heart" (compare II Cor. 4:6). It is evident on the basis of the text and the continuation of it that this "knowledge" is not "science" in regard to certain things, but implies a knowledge about God's mighty works. The curtain which has hidden the great drama of the history of salvation from the eyes of man has fallen away. Our knowledge about the foundation of the Christian hope is the result of God's revelation.

In the following the apostle speaks of what God has done and will do when He realizes His plan of salvation.

19 b—21

The apostle is concerned here with the power of God. The translation does not do full justice to the original expression in the text, in which the author of the letter heaps up a number of words meaning power. We speak in our age about the "megatonbomb". The word "mega", "megathos", which means "greatness", is found here also. The "greatness" in God's "power" (*dynamis*) surpasses every human measure (*hyperballo*). When God's "power" is at work, it is a question of energy which proceeds out of the intensity (*ischys*) of His might and of the power of His strength (*kratos*), in other words, power of a nature totally different from that of any other power. The expression in our letter indicates that the author knows that he is moving within an area of high voltage power, loaded with a power which is greater than all other powers. He who does not realize the facts, he whose "eyes of the heart" are not enlightened (v. 18), he who judges things from the viewpoint of natural wisdom, does not understand what the question is all about.

But at a particular moment this unheard-of power broke into history and time with a tremendous explosion: the resurrection of Jesus Christ from the dead. Earlier in the letter to the Ephesians Paul referred to the incarnation and atonement. Now God's economy culminates in the resurrection of Christ.

This is unique as a once-and-for-all act, as is already proved by the tense in which it is spoken about. It is not only a miracle which took place long ago somewhere in a graveyard at Jerusalem, and which now belongs to a time that is only past history. The apostle has constructed his sentence in such a way that when he is speaking about the raising of Christ from the dead, he means an act

which took place once-and-for-all in the bygone past (aorist). The resurrection is a real event, it is history. But when he speaks about the power which raised the Lord from the dead, he uses a tense (perfect), which expresses that that which has at one time taken place has caused a situation which continues permanently. At the same time as the resurrection of Christ is removed from us in time, approximately 2000 years, it is also near to us, because it has brought into existence the situation which still continues and in which we live at our best. The Lord lives and is present in the midst of us. Karl Heim has used the following illustration: when Christ died on Calvary and rose on Easter morning, a brilliant flash of lightning shot out over history and the universe.

The thunder has not been heard yet, it will not be felt until the return of Christ. We are presently living in the period between the flash of the lightning and the sound of the thunder. Since the resurrection of Christ the situation in the world has been totally changed. He who has had the "eyes of his heart" opened by "the spirit of wisdom and revelation" will understand this and draw the conclusions resulting from this fact. We are living in a field of force where the power which raised Christ from the dead is latent.

It has been suggested that the section of the letter to the Ephesians which we are dealing with now (Eph. 1:20 ff) renders word for word a portion of the creed of the early Church. Be that as it may, the resurrection of Christ constituted at any rate an essential part of the early Christian preaching. The disciples were witnesses to His resurrection (Acts 4:33). Faith in the living Lord has given birth to the Christian mission. To use the above quoted illustration by Heim, the situation prevailing between the flash of the lightning and the boom of the thunder is the missionary situation: the missionary command as well as the authority and the power to carry out the task are a result of the fact that Christ lives. However, our letter does not explain how the result of the resurrection of Christ is to be translated into practice. In the letter to the Ephesians — as well as in other places in the New Testament — more is said about what we have received in Christ than what we ourselves have to do. Our own attitude is often the direct opposite. And precisely because of this, our efforts are often ineffective, and their goal is often wrong.

Let us return to our letter to see what the resurrection of Christ thus means to us. "God made him sit at his right hand in the heavenly places far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come" (v. 21). Naturally, we have an entirely different concept of the world than that of the author of the letter to the Ephesians and its first readers. But nevertheless, all that we know in our age about the nature of the universe, in addition to all that we ourselves have experienced on the international political as well as the economic and socio-political plane, makes the message in our letter on this

point particularly timely. The universe and all of life is founded on the tension between the different powers. Everywhere there is "rule and authority and power and dominion". Each and every one of them has its own sphere, its area of action, they are at work in the present time ("in this age") and in the coming age. Power is always characterized by the effort to expand more and more. When there are many "authorities", there are therefore also conflicts, controversies, and schisms, and a constant tension causing suffering, fear and destruction. Shouldn't we modern people be aware precisely of this? There are powers that can be named, but perhaps there are more anonymous, impersonal, collective "dominions", that constitute a threat to individuals, nations and civilizations, indeed to the existence of the entire earth. We are going through a time of tyranny exercised by different ideologies, but "Sex", "Mammon" and "the Demon of power" are also to be numbered amongst these dominions. Christ is greater than all this. No matter under what name the "dominion" goes, the name of Christ represents a greater power. The resurrection is a testimony and guarantee of this. Therefore the preaching of the resurrection of Jesus Christ from the dead is preaching about the hope to which we are called. No power, not even death, can conquer those who believe in the resurrection of Christ and live in fellowship with the resurrected Lord.

In the following passage the apostle speaks about these "invincible" people and about the area of life in which the resurrection of Christ manifests its power already now.

III. Chapter 1:22-23

Oscar Cullmann illustrated the problem which Paul deals with in these verses by drawing two concentric circles. The smaller circle stands for "the congregation", the larger for "the world". Christ is their common center. Christ is the Lord of all things, "the head of all things". The congregation is "His body", that which is closest to Him. But also "the world", history, society, economic and political life, everything organic and inorganic in nature, the entire universe belongs to Him, He is the Lord of all things (compare Col. 1:16-18). The people who belong within the smaller circle are aware of this. "The eyes of their hearts" have been enlightened, they "are in Christ", "in Him they have redemption, the forgiveness of their trespasses according to the riches of His grace" (Eph. 1:7). And they must proclaim to the whole world in all areas of life where they are at work, and regardless of what "dominions" or "powers" they come into contact with, that Jesus Christ is Lord. Thus Christ can through them "fill all in all" (v. 23).

The problem of the relationship between Church and state is a particularly live issue in our own age. We have learned in a new way that the Church exists for the world. Accordingly we have been freed from many ingrown

prejudices, we have received new courage and joy to enable us to witness to the power of Christ, which extends to all areas of life, we have been awakened in a new way to our responsibilities in regard to political, economic and cultural life. We have seen that it is our task to confront Christianity with other religions and ideologies.

In this there are two risks which we must be aware of: 1) Christianity may be changed into an ideology, a structure of ideas, and 2) the boundary between the Church and the world is in danger of being effaced. The Bible passage which we now have before us gives us important directives as to how we can avoid both mistakes.

1. Faith in Christ is no ideology; it cannot be identified for example with the so-called "western philosophy of life", nor can it be put up as a counterpart to any other prevailing ideology.

We are probably all ready to admit that a socialist can be a Christian and that a capitalist can be a Christian, but it may be more difficult for us to give an answer to the question whether a supporter of the communist economic system can also be a Christian. To believe in Christ nevertheless implies something totally different from being supporters of a certain political or economic program: Faith in Christ is life in Christ, in His body.

2. Between the Church and the world there is a boundary, because there are those who have heard the word of truth, the gospel of salvation, who have believed and have been sealed with the Holy Spirit (v. 13), and there are others who lack all this. If for instance some "dominion" or "ruler" — be they political rulers, a collective organization, a cultural philosophical movement, the power of money or sex, sensualism — if any similar "dominions" violate or disturb the life in the congregation as the body of Christ, if the preaching and the serving function of the Church are hindered or restricted, and if an attempt is made to incapacitate the congregation's life in Christ, then a boundary will arise between the Church and the world, a boundary across which the congregation cannot make a truce. "Peaceful co-existence" cannot be used as a directive in this case, because we believe in Christ, under whose feet all things were put, whose body is the congregation, and "who fills all in all" (v. 23).

Faith in the resurrection and the Christian hope are inseparable. The earthquake which took place Easter morning at the grave of Jesus (Matt. 28:2) and which loosened the bonds of the grave, has made the whole world tremble. He who believes in Christ has a seismograph which shows this. We are waiting for a new heaven and a new earth, but while we are waiting, we are not fearful and passive, but believing, bending our knees and singing praises.

Tomorrow we will go on to see what sort of people they are who are waiting, and what they are doing.

3RD PLENARY SESSION

1. *The President called the meeting to order, declared it to be in general session and introduced Bishop Hanns Lilje [Germany], past President of the LWF, who took the chair.*

2. The third main lecture

The Chair introduced Dr. Heikki Waris, Professor of Social Policy in the University of Helsinki, who presented a lecture, "Divided Humanity, United in Christ" (Document No. 30).

Document
No. 30

Divided Humanity — United in Christ

Christian Faith as a Uniting Force in the Twentieth Century

Revolutionary Changes

The representatives of the Lutheran churches all around the world are now meeting for the first time during the new decade, the 1960's. The six year period since the Assembly in Minneapolis in 1957 seems, today, a very short one. Doesn't it seem as if we had met only yesterday! Yet, even during such a short period, fundamental changes, complete transformations have taken place in the world. May I quote just three examples:

First, the political map of Africa is, today, fundamentally different from what it was only six years ago.

Secondly, international and intercontinental communication is drastically changed since the introduction of jet travel in 1958 — I assume that many of our friends from overseas have used jets on their way to Finland.

Thirdly, the discovery and invasion by man of outer space has opened new vistas, unexplored and unforeseen possibilities for man in the universe.

All these — and many other things — have taken place only since 1957. And when we look back on the sixty years of this twentieth century we are all appalled by the total transformation of the external circumstances, the fundamental revolutions in our daily lives. The early years of this century, so close in time units, seem to reflect a totally different world. This applies to all political and social institutions among which our Christian churches are called to preach and serve.

These continuous revolutions of our century in the technological segment of our contemporary culture have brought the members of the human family closer to each other. I have already referred to the new possibilities of speedy travel all over the globe which have added to the mobility of all peoples. There is another aspect of the new communications. It is of fundamental importance

to the calling of the Christian Church that the new mass media have widened and intensified the possibilities of disseminating the Christian gospel to all peoples all over the world. The revolutionary innovations of the film, of the radio and television are fully comparable to the invention and introduction of printing five hundred years ago which started a new era for the spreading of God's Word. Today, all people are within the reach of the gospel in a way not known to our fathers' generation. The gospel, the Christian message, can now reach the illiterate millions better than ever before. The radio station of the Lutheran World Federation, opened last winter in Africa, is only one illustration of a wise use of the new opportunities employed by the Church. By many new inventions men are brought much closer to each other in the twentieth century.

Divided Humanity

At the same time, however, there are sharper contrasts and deeper divisions than ever between peoples. We are very conscious of the fact that humanity in the 1960's is dismembered and divided by controversies, racial, political, economic, ideological and social, both inter-national and intra-national. Of the numerous divisions of our age three controversies stand out, viz.:

- (1) developing countries vs. industrialized countries,
- (2) East vs. West,
- (3) believers vs. non-believers.

These three controversies are by no means the only ones in our age of deep divisions. They seem, however, most relevant for us when we as Lutheran Christians meet today in our divided world.

Developing Countries vs. Industrialized Countries

The presence of representatives at this Assembly from younger Lutheran churches in Asian, African and Latin American countries is, in particular, a reminder of the world-wide problems of the developing countries with their millions of people in poverty and hunger. Most of us, raising the high level of living in our prosperous countries and aspiring for more wealth and more comfort, are not aware of the seriousness and urgency of the problem in these developing countries. Through modern channels of information we learn very soon what happens in the political field in some of these newly independent countries, but we are not aware of the crucial fact that the economic forces seem to be working against these developing countries. The recent 1963 "Report on the World Social Situation" prepared by the United Nations proves convincingly and with ample statistical data that the gap between the developing countries and industrialized countries has, in spite of all help given, grown wider. In particular, the populations in the poor countries in-

crease at such a fast rate that their poverty, distress and misery tend to be increasing also. The poor countries become poorer and the rich countries become richer. The cumulative nature of poverty as well as of wealth leads to contrasts growing sharper and controversies growing more acute. In many European countries with their old traditions from times of colonialism we maintain old attitudes of superiority. Such discriminatory attitudes seem to thrive also in countries which have never had any colonies of their own but where opinions and attitudes of racial superiority of the white are persistent and unbending. As Christians we reject in principle the theories of superior races as they were promulgated and practiced in Europe in the 1930's, yet in our political behaviour and in our daily relations with the 'black' or 'colored' man we seem not to have arrived at a real equality and genuine Christian brotherhood. For those of us for whom these relations remain mainly on the theoretical plane and who are not put to the test personally it is easier to maintain an outward appearance of equality and brotherhood. It is easy for us to "make repentance of other peoples' sins" — as the old Finnish pietists used to say. But are we any better in our innermost hearts? How much more difficult it is for those who have the responsibility of decision-making in governments or in missionary societies facing the rapid political and social changes in old missionary fields. Our policies, our thinking, our deep attitudes regarding foreign missions often reflect rudiments in our minds from the era of colonialism. This problem is by no means limited to the Lutheran churches and their missions. It is a common problem of all Christian churches. It is only made more acute and pressing by the rapidity of the change. Let us only consider the numerous and thorough changes that have taken place in Africa since 1957 — the time of the Assembly in Minneapolis. We realize today better than six years ago — that the rapid changes in all developing countries now emancipated from colonial rule are a challenge to the Christian church. As peoples have achieved nationhood and as depressed racial groups have achieved new status and dignity, new tensions have emerged. The struggle between old privileged groups and the new aspiring ones is intensified and extended. The Christian churches are here deeply involved. They are called to proclaim their Christian principles with clarity and to act upon them resolutely.

Out of experience at home we know well enough that many Christians find themselves perplexed by the rapid and deep changes which have taken place in their own western industrialized countries. They find themselves tempted to cling stubbornly to what is traditional. Psychological conservatism — which is not unrelated to political conservatism — has always been one of the temptations of Christians when they are faced with abrupt and revolutionary changes. This applies to the situation where we find ourselves today with regard to the new independent nations and independent churches from Africa, Asia and Latin America. In this respect the Lutherans of the world are faced

with new realities at the Helsinki Assembly. What is our response to the challenge of today? This is a question which has to be discussed thoroughly during these days. In these discussions we must be prepared to listen attentively to the delegates who speak from personal experience on these crucial matters.

The Church today seems to have been overtaken by the very movements of social change which it helped to initiate. Its bewilderment as it seeks with great difficulty to redefine its task, is described with the following words by a Christian missionary at work in Northern Rhodesia:

"The churches are years out of date in their thinking and we all are in danger of being bystanders at the birth of a new age, instead of the one midwife, having the wisdom and ability necessary to procure a safe delivery. Time is short here, and the next five to seven years may be vital, if we have as long. The old order is changing with revolutionary speed, the churches are bewildered and floundering, the missionaries are overburdened with the daily routine and hesitant of change either in thought forms or in methods. Indeed very few seem to be aware of the gravity of the situation" (quoted from Paul Abrecht, *The Churches and Rapid Social Change*, 1961, p. 29).

These words were already written seven years ago — and, today, we know how crucial these years have been for the peoples and the churches in Central Africa.

During recent years the attention and active work of the United Nations and its numerous specialized agencies, such as the World Health Organization, have been concentrated on the solution of the urgent and burning human problems in the developing countries. This far-reaching and generous humanitarian work supported by all nations of the world deserves full recognition and support by the Christian churches. In fact, many of the active leaders who shoulder the main responsibility in this world-wide work are at the same time active members of their respective Christian churches. These non-religious organizations are rendering a most valuable service to the developing nations. Yet, what has been accomplished by these international bodies or through numerous bilateral agreements of cooperation is minimal and quite insufficient when compared with the huge demands and the urgency of need in these poor countries. The Christian churches directly and through their numerous ecumenical and inter-church bodies have joined in a common effort in offering help to people with whom their Christian missions have had close personal contacts for generations.

East vs. West

The relations between the rich industrialized countries and the poor developing countries is only one of the sources of division of the world today. The other point of acute tension today is East vs. West.

Helsinki probably is an appropriate place for discussing — from a Christian point of view — East-West relations. This Lutheran country has, during the last quarter of a century, been twice engaged in bloody wars with the Soviet Union. In spite of its defeat in war Finland has retained its status of independence and neutrality. Gradually Finland and the Soviet Union have developed peaceful relations based on mutual appreciation of each other and recognition of essential differences in the social systems and the targets on both sides. When we look back to the situation immediately after the war and during the years of the late forties when the future was totally in clouds we, today, feel deeply grateful for these nearly twenty years with their peaceful and constructive solution of relations between the Soviet Union and Finland. The problem of relations between East and West has found a positive solution here. This is mainly on the political and economic planes. On the cultural and personal planes, the inter-relationships are less developed. We know well that the relations between East and West are by no means the same in most other parts of the world. We are well aware of the strained political relations and the acute tension which focus on Germany today with its dividing borders and walls. We know well enough the tight and strained relations in world politics which have brought us very close, too close to the brink of a new devastating and terrible war. The tension seems, at the moment, not as critical and threatening. Yet, it is a reality in our divided world in the 1960's. What is the Christian solution and answer to this crucial question?

In this respect, we as Lutheran Christians will not try to draw casuistic rules or any specific norm for our churches which would tell them how to behave, and how to solve the details of complicated political and social problems. That attitude — I think — is in accordance with the general approach of Lutherans to moral and social problems. What we need, however, is an awareness that we as Lutherans must share the common concern of all Christian churches today. This is our common ecumenical calling. On these grave and burning political issues this Lutheran Assembly may agree with the basic tone of the World Council of Churches. I quote from the *New Delhi Report* the following statements:

"The churches are involved with all men in a common historical destiny. As servants of their Servant Lord Jesus Christ they bring to the nations their obedience to Christ who is the Lord of the Nations. They form a society that by its nature transcends political and ideological barriers: but through its members it is also deeply rooted in the life of nations with their political and ideological conflicts. In this situation, the Church is called to the ministry of reconciliation, prayer and intercession" (para. 51).

When we consider the great differences, geographical and historical, in the position of the Lutheran churches in different countries, it is important to stress adequately the following statement in the *New Delhi Report*:

"The nature of its task will vary according to the degree to which a church can influence the policy of the government of the country.— Only a profound dedication to responsible world order in the heart of all churches will be adequate. — It is not easy for a Christian to find the ways and means of effective influence in our present world situation" (paras. 51—52).

It is clear that the opportunities of influence differ greatly from one country to another. Certain Lutheran churches are themselves deeply involved in the political tension between East and West. We certainly know the particular involvement and tragedy of the German Evangelical Church and German Christians today. And how about Lutheran churches in Eastern Europe! There are on both sides of the dividing wall Christians and Christian churches. The Lutherans from America, Scandinavia and many other countries are basically in an entirely different position with regard to these acute political tensions. In all countries we are well aware of the fact that a relevant Christian witness is not easy in our present world situation. The complexity of international relations makes much action appear futile. The world and its institutions are in the midst of revolutionary changes. Monstrous weapons have been developed which tend to paralyze constructive political thinking. In this world situation the Christian churches must never cease warning those in power of the immediate dangers. They must repudiate absolutely the growing conception in some circles that war and the use of mass destruction weapons have now become inevitable. We ourselves must not forget the fundamental fact that war is contrary to the will of God.

Wherever possible Christians should both as individuals and as responsible members of their churches try to find ways to make personal contacts across dividing walls and barriers and also with men of other faiths or political philosophies. Where political avenues are blocked we should search for smaller and more intimate paths from one heart to another human heart. And if darkness falls and the fog does not allow us to proceed along these private paths we as Christians should never forget the indestructible channels of communication that always, even during the worst storms, remain open — those of prayer and intercession. These two — prayer and intercession — together with reconciliation are in themselves the new life in Christ, the new unity.

Our Lutheran World Assembly is not one of those numerous political international conferences which has to deal with the grave issues of disarmament and nuclear warfare or other aspects of the great military and political problems. Yet, conceding this limitation, we should not be timid and should not hesitate to go on asking what we, as Lutheran Christians, as individuals and citizens of our countries are called to do in the present world situation, particularly with regard to the split between East and West.

The tension between East and West should, at the same time, lead us as Lutherans to a sincere self-examination. We should be prepared to examine our own attitudes, our ways of thinking and to search, with an open and inquisitive mind, what eventual omissions by ourselves or our fathers have contributed to the present situation, one in which official irreligion and atheism has spread among peoples of old Christian heritage. Must we not humbly ask ourselves what we have failed to do? Have the mental deficiency diseases of irreligion and atheism spread because our churches have insufficiently provided their members with vitamins of the Christian gospel? Or is the cause of this disease to be found in the fact that the distribution of God's Word did not reach the people who were beyond the traditional spheres of influence of established churches, and are now outside the preaching and teaching of Christian churches? Should we not today — as long as the day lasts — devote our attention to a self-criticism and an assessment of the future developments with a long range view in mind? Should not that be our common response to the challenge inherent in the tension of East and West in the sixties?

Believers vs. Non-believers

The third split and division into believers and non-believers brings us to the inside of the Christian church. This split is nothing new. On the contrary, this division into a nucleus congregation (Kerngemeinde) on one hand and the wider sphere of formal members on the other, is as old as the Christian Church. There has always been a tension between a more or less sectarian group of believers, the inner circle of the church and those on the periphery. The history of the Christian church through centuries gives innumerable examples of this tension which often has led to the split of existing congregations and the establishment of a new congregation, a new confession. The origin of most free churches can be traced back to such a dissension. It is a remarkable fact that such splits have been motivated by genuine religious considerations and the dissension expressed in dogmatic terms defining the pure doctrine. Yet, these dissensions are, as a rule, highly correlated with very human social divisions such as nationality or social class.

This was already true as early as in the first Christian church. The social barrier which at that time seemed the most difficult to overcome and which provoked the deepest prejudices, was the contrast between Jews and Gentiles. In that case, the criteria for dissension and division were at the same time religious and national. This age-old division, Jews vs. Gentiles, has persisted through twenty centuries and still, today, contains one of the worst problems of prejudice and discrimination in Christian countries. Anti-semitism is, of course, only one aspect of racial discrimination. It has, however, played such a central role in the history of Christian nations, still in the twentieth century, that it cannot be omitted from our discussions.

The border between believers and non-believers in our Lutheran churches today varies considerably according to the legal church system.

Let us *first* deal with the countries where the Lutheran church is a majority church and enjoys the privileges of an established church either as a folk church (Volkskirche) or as a state church (Staatskirche). In these countries church membership is very inclusive. In the northern countries of Europe the membership of the Lutheran church comprises more than 90 per cent of the whole nation. Only very small minorities are outside formal church membership.

In Finland 92 per cent of the population belongs to the Lutheran church, 1.5 per cent to the Greek Orthodox church, 0.4 per cent to other Christian confessions, and only 5.7 per cent are legally outside all churches. This is the situation in a typical Lutheran country, in spite of the fact that religious liberty with the right to leave the membership of all churches and escape paying church taxes was already granted forty years ago. In some Lutheran countries, particularly in Sweden, the free churches with their small congregations have gained much greater adherence. The differences in this respect are not without significance and should be studied very carefully in each country. Yet, the main fact facing the Lutheran churches in these countries is the comprehensiveness and inclusiveness of the established church. Formal membership in the church is maintained by thousands of people whose inner contact with the Christian confession is minimal. Their children are baptized and go to the confirmation classes or schools; they insist on church weddings, are buried by the church and, in addition, continue to pay their church taxes from year to year. Practical experience and numerous detailed investigations have, however, proved that these church members attend services only on rare occasions. Consequently, church attendance in these countries with their inclusive Lutheran churches is very low. On the basis of many censuses in Sweden and Finland, we may conclude that only 3 to 4 per cent of the adult population attend the regular Sunday services in these countries. A thorough investigation in Finland has shown that participation in Sunday services and Holy Communion has considerably decreased during the last thirty years, from the 1920's to the 1950's. This decrease is specially marked among men in the middle age brackets, from twenty to sixty. There are significant variations regionally and from one parish to another which all need careful and objective analysis in the shaping of a church strategy to meet the urgent demands of the present day task of national church. We must humbly admit our failures and shortcomings in bringing the Christian gospel to our fellow men. The alienation of wide circles from active church participation is an established fact in many countries. With the advance of industrialization and urbanization, we find in our highly developed Western countries an estrangement particularly of the urban people from the church. In many countries we find a strong and solid working class pattern of life without the practice of religion

being a part of it. There is no contemporary evidence from any Western country that where poverty and insecurity have given way to decent standards of living the working class people assume a greater attachment to the practice of religion and to the churches. This is one of the basic observations in our Western countries with their rapid economic growth and rapidly rising cost of living in urbanized surroundings. The social climate, particularly in working class neighborhoods, seems to act against the old traditional patterns of life, during weekdays as well as on Sundays. This is a basic background factor when we consider the task of the churches. It can be denied only by those who see human society as thousands and millions of isolated atoms, uninfluenced by one another. Enthusiastic evangelists, all too often, do regard society precisely this way.

It can be said that the figures on church attendance pertain to external matters only. That, of course, is true. Yet, from the point of view of the Church, attendance at worship services and Holy Communion and participation in church activities is not irrelevant. More important, however, is the observation that with the alienation from church activities also the contents of their Christian faith have lost strength. A recent investigation in Finland showed, among many other startling facts, that the majority of urban people who wished a burial by a church minister had no faith in eternal life after death. They clung to external religious forms and ceremonies but had lost the real content. The basic faith in life after death and redemption by Christ had evaporated into the winds of the world. Many parallel results are to be found in Western Germany where numerous studies and inquiries in these matters have been made. "If salt becomes tasteless, how is its saltiness to be restored? It is now good for nothing but to be thrown away and trodden underfoot."

The Lutheran church is one which enjoys the legal privileges of an established church in many countries with old traditions of a close relation between church and state, and consequent church ceremonies in public affairs. In these countries, there is the grave temptation for the Church to be contented with this external social status and recognition by those who are in power, without taking seriously the inner alienation and the dwindling of faith among the great masses of people, whose aspirations are for higher standards of living to satisfy their temporal and material needs. The great majority are the religiously indifferent. Consequently, the active church members and confessing Christians are a small minority only. We may say that here, too, the Lutheran church is a minority church, a minority of believers amidst indifferent non-believers.

We Lutherans ought to take this challenge of indifference and irreligion in our midst and in our time very seriously.

Secondly we come to the United States of America and many other countries where all churches are *free churches* and not established ones. In these countries the church membership percentage is much lower but the attendance and participation much higher. According to latest statistics 63 per cent of adult Americans belong to some Christian church and 35 to 45 per cent of the adults attend church services on a Sunday. This church attendance in America is ten times higher compared with Sweden and Finland. It is not known to me to what extent these national figures are directly applicable to American Lutherans. But this is not the point. The significant fact is that the hold of the Christian church in America is so much stronger than in these European countries where the work of the Lutheran church has continued for more than four centuries. However, we also find among Americans, the same phenomenon that observance of old religious forms and norms does not necessarily imply personal faith and adherence to the core of our Christian creed, particularly the resurrection of Christ, forgiveness of sins through Christ, and life eternal. In these American churches, too, investigators have found that, with the rise of economic prosperity, religious faith has lost a great deal of its "salt". Consequently, it is understandable that here, too, Lutheran churches have sprung up and developed which in their theology lay special stress on the fundamental and basic aspects of our Christian faith. They do their best to keep the division between the true believers and the non-believers as clear and distinctive as possible. *Thirdly*, we have to deal with those members of the Lutheran family — both inside and outside the Lutheran World Federation — who comprise the small *minority churches*. They are either in non-Christian countries as, e.g., in Indonesia and parts of the USSR, or in Roman Catholic countries as, e.g., in many Latin American countries. In these countries, joining the church, attending the services, taking responsibility for the local congregation or the national church, confessing one's faith and adherence to the church means a constant and exacting testing of individuals and the endurance of their faith. The pressure from the outside dispels the indifference so common among those Christians who in their daily lives are never put to the test. With this pressure, the border-line between believers and non-believers tends to become very clearly marked.

Unity in Christ

Here we have drawn several dividing lines in our contemporary world, borders between peoples, viz., between people from rich countries and poor countries, between people from the East and West, between believers and what we call non-believers.

These dividing lines are, to be sure, social realities. They are our own experiences. What, however, is significant from a religious point of view is that usually we regard ourselves better. Here lies the deep temptation of all

Christians, what could be called the temptation of the Pharisee: "I thank Thee Lord that I am not as other men are", "I am better than thou". How easily we forget or overlook the fact that there are good Christians on the other side of the fence, too. It is particularly important for confessing Christians to remember that there are genuine and humble children of God among those whom we call non-believers or un-believers. And it happens that those who boastingly call themselves atheists or agnostics and look down upon traditional religious norms and forms are in their hearts seeking the way to their Father and their Redeemer. We as confessing Christians are called to give the testimony of our faith in the Lord and in life everlasting in this twentieth century world with its numerous divisions of race, nationality, social class, etc. We do not deny the existence of such changing social distinctions and human differences. We do, however, confess that there is — in spite of unbridged gulfs between believers and non-believers — unity that already exists in faith. This unity in Christ is the independent constant in our human equation.

From the New Testament we read how our Lord Jesus Christ Himself disregarded and denounced the social distinctions prevalent in His native country among the Jews. He included the Gentiles, in particular the Samaritans, despised and discriminated against by the Jews, among those with whom He had personal contact. He also presented the representative of the occupational forces in Judea, as a special example of men with faith as He spoke to the Roman centurion the memorable words: "I tell you this: nowhere, even in Israel have I found such faith. — Go home now; because of your faith, so let it be" (Matthew 8: 10, 13).

This is the unity in Christ which disregards our human social distinctions and divisions. This unity does not imply uniformity. This unity is deeper than the human differences in approach, in external forms, in liturgies of separate historical churches. All these Christian churches, Lutheran and others, established and free churches, churches in the East and in the West, all in old Europe and North America as well as in Africa, Asia, and Latin America — all over the globe — have the task of proclaiming to the suffering people in our rapidly changing world the unchanging gospel of our Saviour Lord Jesus Christ.

Unity in Christ is the solid basis for the new humanity. Here it is true what Paul tells to the Ephesians (Eph. 2: 14—16):

"Gentiles and Jews he has made the two one... has broken down the enmity... between them... so as to create *out of the two a single new humanity*. This was his purpose to reconcile the two... to God through the cross on which he killed the enmity".

This new humanity, promised to us, is not a result of human wisdom and human effort. "It is not your own doing. It is God's gift, not a reward for work done" (Eph. 2:8).

3. The fourth main lecture

The Chair introduced Dr. Andar Lumbantobing, president of Nommenen University, Pematangsiantar, Sumatra, Indonesia, who presented a lecture, "The New Song of Praise" (Document No. 31).

The New Song of Praise

Document
No. 31

Introduction

Words, terms and expressions certainly lose their value and their depth of meaning if they are heard too often and if they are over used. "Grace" and "Faith" are two biblical concepts which have been brought up by Luther from the deep mine of biblical terminology and which like the Star of Bethlehem have served as guideposts since the days of the Reformation for all Protestants and still serve in that capacity. But these two central concepts seem to have lost their full meaning because they have been over used. For many a person "Grace" has become a sentimental word and no longer conveys the deep meaning and the saving action of God which the term originally conveyed. The same is true of the term "Faith". This term has been secularized and has become a superficial expression and no one knows what this word means in its true biblical sense: The jumping off into the abysmal darkness where we are received by loving arms which bear us up.

"Christ Today". This is the theme of our Assembly. We want to confess that our crucified Lord and Saviour who died, rose and ascended to heaven is not a legendary and mythical figure who has no relevance today, but that as the living Lord he has a claim on us *hic et nunc*, as people who are saved by faith. This means, implicitly, that the central concepts of "grace" and "faith" which the Reformation rediscovered must not become petrified and superficial, for our doctrine is not like the doctrine of the Koran. The teaching of the Reformers is not a mere doctrine which lives for a time, but it is eternal Gospel, *evangelium aeternum*.

After our theme has been treated in previous papers from different angles we shall look at it once more today with a magnifying glass: "We are saved by grace through faith for a new song of praise." This "new song of praise" deserves now our full attention.

A. The New Song of Praise in the Church

1. The Silence of the Heathen World

Our missionaries in the mission fields and people who are in contact with the heathen can tell and witness best how the praise of God has been silenced among the heathen.

To be sure there are worship services, prayers are mumbled, hymns are sung, sacrifices are offered and an often surprisingly high ethical life is being lived, but all this is like missiles sent to heaven which never reach their goal. Fear, vengefulness, mistrust, war, and cannibalism were the order of the day among the heathen. My heathen ancestors about 130 years ago ate the two Boston missionaries Munson and Lyman. We cannot deny how seriously and with what great devotion the non-Christians are devoted to their religion. Just think for a moment about the fakirs of India.

The worshiper of the sun gets up before sunrise and follows with his eyes the sun from its rise to its going down. He follows it with prayer and complete surrender. He believes that he will thus find peace for his seeking soul.

Another fakir crawls on his bare knees through streets and alleys in his hometown until he reaches the holy city of Benares. His knees are torn open and his wounds are bleeding. But he takes this pilgrimage in the belief that he is doing a God-pleasing work.

A woman throws her own child in the holy river Indus in the firm conviction that she has made a sacrifice that is pleasing to God.

But all these attempts — which will make us think — are mere ladders built by man which never reach heaven. The true praise of God is silent in the heathen world. Only in the Church of Christ is it heard today. We shall hear more about it when we discuss the divine service and the existence of the true believer.

2. The Christian Congregation and Her Divine Service

The Apostle Paul designates the congregation of Christ as the Temple of God. "Do you not know that you are God's Temple?" — "The Temple of God is holy; you are that Temple." (I Cor. 3:16 f) — "Grow to become a holy Temple in the Lord" (Eph. 2:21).

According to this expression of Paul the metaphor "the Church as the Temple of God" seems to be current. The metaphor is quite clear. To be sure, Paul uses something inorganic as a picture, by comparing the faithful to stones who build the house of God. But they are living stones. Living stones! I know that this is a contradiction in itself, but it can be understood only in this way. This comparison with something inorganic has the same purpose and the same meaning as the metaphor of the vine and the branches which are both living organisms.

Since the faithful are called "members of the body of Christ", they can be nothing else but *living* stones. As the branches receive their life from the vine, so the stones receive their strength and their foundation in and through the corner stone which is Christ. The individual stones do not lose their value by being built into this Temple. On the contrary! In this context the individual

stones are given their value and attain their goal in life. We cannot think of an organism without members. Thus, there is also no building without stones. On the other hand we cannot think of an individual member which is separated from the other members or of an individual stone which has been lifted out of its construction with other stones in a building as something that has a meaning or purpose. The individual member lives as long as it is part of the whole and it lives only for the whole body.

When you look at a stone that has been separated from the building for which it was meant you consider it useless. It has lost its usefulness. Without being connected to other stones it has no purpose, while in connection with other stones it forms a purposeful harmony. One stone holds up the other stones and is in turn held up by the others.

The Church as the Temple of God is the place where Christ wants to live with justified sinners. This Church is at the same time the place where the song of praise to God is sung again. The whole life of the Church is to be a song of praise to God. This is her true calling.

This praise of God is visible nowhere else as clearly as in the worship service of the assembled congregation. God the Lord Himself is the one who chooses His congregation, who calls it and sanctifies it. He establishes the communion among those who are assembled. Therefore worship service is not based on human initiative or human reaction and answer to God's call. Such an interpretation would presuppose that man is autonomous, a being able to decide freely whether he wants to serve God or not. Rather, when God deals with us He also gives us His service so that we may say: God's revelation and God's service are in principle one and the same reality.

In worship the praise of God is heard through the priestly service of the congregation in prayer, singing, and thanking God with hearts, and mouths, and hands.

The common life of fellowship which is founded in the love of God must be re-established. This common life is visible nowhere else as clearly as in the fellowship of worship. God is present in the worship service. He creates communion, He speaks to us, He acts and has His salvation preached. God's act of salvation in Christ is proclaimed every time, it is offered every time when a worship service is held.

This act takes place again and again at every service, for the worship service is not a memorial celebration at which the action of God is brought to remembrance as something that is past. The liturgy is not the play-back of a TV or radio play. God as the God of revelation offers Himself in the earthly form of the worship service and gives Himself. He is the God of the sermon, of the liturgical order of the service. Man does not make God so, but God reveals Himself in the service and thus establishes His communion with mankind.

3. The Proclamation

In the proclamation Jesus Christ is offered and presented to us. This is the joyful message of the Word that is preached. Jesus Christ is really the Son of God. Through His vicarious suffering and death He has taken away the sins of the world, and through His resurrection He has overcome sin, death, the devil and the curse of the law. These are facts which human investigation cannot understand and grasp. We cannot see the history of salvation and we cannot grasp it with our five senses. But we can "grasp" it through the Word which accompanies the action of God and interprets it, and through faith which experiences the works of God as they are presented in the Word.

We realize that the Word has been de-valued. The "Word" is often a mere part of the vocabulary, it has become a smokescreen and a tinkling cymbal. It is not different in many of the "younger churches" although one should expect a somewhat different attitude there, because in heathenism the magic formula of the sorcerer and of the priest are always believed to be effective and magical. The "ceremonial" language has specific magic powers, which the everyday language does not possess, because the ceremonial language is a ritual language dedicated to the god. If a ceremony, a magic formula and a prayer of blessing are carried out correctly, with correct intonation and with the right gestures, then they have magic effect. This magic character of the word is the reason why heathen have many "tabu words".

As a carry-over from this magic understanding of the word we may consider the idea of many Christians who have been converted from heathenism, that the daily lesson in a devotional book (or almana) determines whether a day is "good" or "bad" depending on whether the passage used in the devotion is "good" or "bad". Whereas the heathen chooses his activities for the day on the basis of the heathen calendar, the Christian very often abuses the Christian calendar for the same purpose.

On the basis of these heathen concepts of the magic power of the word one could expect that the Word which is preached would have the same effect. One would get a better understanding of the divine Word in Isa. 55:11: "My Word shall not return empty unto me."

Unfortunately we see here a tendency to devalue the proclamation of the Word. The sermon is often considered an address by a speaker, something that every Tom, Dick and Harry can produce. This devaluation of the sermon is partly due to the fact that in many younger churches the pastor preaches without a gown, while the administration of the sacrament without a gown is something unthinkable. Without a doubt this custom causes the false idea to arise among the members of the church that the preaching service is not as "sacred" and as valuable as the administration of the sacraments, or in other words, that the preaching service offers less and gives less than the service in which the

sacrament is celebrated. It is our difficult task to restore the preaching service to its place of honor.

God is present in the worship service, in the sermon. God steps into our midst with His Word and proclaims the message of salvation always anew. The sermon translates the Gospel *hic et nunc*, here and now, for all those who are present in the divine service.

It is not self-evident that man who is worthy of death should be addressed by God. This address of God is part of His grace. Therefore, God's Word should not be treated with contempt, but should be highly honored. To hear God's Word and to believe this Word, this is the highest service of God. According to Luther's opinion the sermon includes the glad tidings: Christ's birth, His suffering, death and resurrection are for us, and not for Christ Himself. Christ does not need salvation. But we need it that we may be called the children of God.

Christus pro nobis, Christ for us, does not mean that Christ's death and resurrection are operative automatically as gift of salvation for all of mankind. By means of the sermon Christ's gift must be proclaimed again and again to every generation and must be offered anew. Only those are saved by Christ who accept Him in faith, surrender to Him, and become His own.

Thus we see: the act of salvation takes place in the proclamation. The same we find also to be true in the sacraments. "The sacrament gives no other gift but the one given in the Word, but it gives this gift differently (*anders*). Word and sacrament are the constitutive elements of the church. The church has developed from the Word and sacrament and is preserved by them."

4. Baptism

Let us first talk of the sacrament of baptism. We are baptized in the Name of the triune God. That means: the merciful God accepts us poor sinners. "I have redeemed you, I have called you by your name, you are mine."

Baptism has often been perverted into a mere name-giving ceremony which has lost its significance in the conscious life of the congregation. For many nominal Christians baptism is one of the few occasions when they come to church because it is the decent thing to do so. In the younger churches, on the other hand, there is the constant danger that baptism in church becomes a secondary matter, while the feast at home after baptism become the most important matter. It has happened that the father of the child who is being baptized stays at home in order to prepare the banquet.

The Batak Church is aware of this danger. It has been a custom from the very beginning that before baptism the parents of the child to be baptized are instructed. During the baptismal service there is usually a part appended to the regular sermon which emphasizes the importance of baptism. Since we are

bound to use certain pericopes for our Sunday services in the Batak Church we are not allowed to select "suitable" baptismal pericopes. But we hope that by means of baptismal instruction a better understanding of baptism is gained on the part of the parents.

God accepts us in baptism and takes us under His protection against the power of the principalities which threaten us. He has called us by our name, and He wanted to show us in this way that He has made us His own.

Jesus Christ is the reason for baptism. He has died for His own and has risen again. He is the strength which is in baptism, because through baptism Christians are received into His body. Furthermore, He is the fulfillment of baptism because He has accomplished our baptism at the Cross. In baptism we are buried and raised up again to a new life.

The Holy Spirit works through baptism a re-birth by means of the Word and the water. Although this re-birth is a one-time occurrence and this is complete, it must be renewed again and again through penance and faith. Furthermore, the Holy Spirit teaches us to rejoice in our baptism and to trust that we have become partakers of salvation. In confidence we can go our way because we are indeed God's children.

God has chosen simple and natural elements to be the carriers of His salvation. Water as the symbol of purification does not have the power to cleanse us from our sins, but God does it Himself through the Word which accompanies baptism.

5. Holy Communion

As water purifies us through the Word, so also bread and wine nourish us through our participation in the Lord's Supper. In Holy Communion Jesus offers Himself to us, not through the Word, but in a tangible way, that we may see Him, touch Him and taste Him.

The ancestors of the Batak in Sumatra were cannibals a hundred years ago. They did not eat human flesh from mere hunger or mere cruelty, but they ate it in the belief that thus their "mana", i.e. their strength and their prestige, would be augmented. "Mana" is different in different people. Its strength depends on a man's riches, his status and his courage. Especially enemies who have a great deal of "mana" are often attacked, slaughtered and eaten, so that others may possess their "mana".

After the Batak became Christians it was as if Christ were telling them in Holy Communion: "You are convinced that the eating of human flesh increases your 'mana'. Now I am giving you my own flesh to eat and my own blood to drink that you may be nourished and refreshed and may receive new strength. You receive Holy Communion for your spiritual nourishment and refreshment through faith."

The various parts of the body have various amounts of mana. One member has little while another has more "mana". But blood is considered a very strong carrier of "mana". Blood is always a very desirable commodity. The transference of "mana" is thought to take place in a magic way through the eating of human flesh and the drinking of human blood. But in the Lord's Supper the magic belief of the heathen is to be changed into the right, biblical, personal belief.

Our Lord and Saviour is really present in the Lord's Supper in bread and wine, because He is present everywhere. This ubiquity of Christ in Holy Communion should cause no problem in the younger churches since they are so much closer to miraculous irrational things which cannot be comprehended by *ratio*, our human reason. Just think of witchcraft in which so many things remain incomprehensible for human logical thinking.

The presence of the Lord in bread and wine is a matter of faith, which we cannot understand with our five senses. "... Without faith the external receiving of this sacrament is nothing. Faith must be present and must make the external receiving salutary" (WA X, 3, p. 49).

The sacrament should be received joyfully, for it is the promise of God's faithfulness and of His mercy. It is very necessary to emphasize this fact because one gets often the impression that the Lord's Supper is celebrated as a kind of funeral celebration or funeral banquet. The funereal expressions on the faces of many participants should change into joyful expressions when they go to Holy Communion. That does not mean the Lord's Supper should be celebrated without due solemnity. The solemnity of the celebration however is not proven by the sad faces of the participants. Happiness and laughter are also proper expressions of solemnity. The participant in Holy Communion should not stop with the remembrance of Christ's death, but should think of His resurrection and ascension as the victor who makes the heads of His enemies His footstool. The participant should not just lament his own sins, but while repenting of them should rejoice in the assurance that they are forgiven.

In this way the praise of the congregation rises to the throne of God. Out of the mouth of the congregation which is assembled for the preaching service the song of praise rises to heaven like the joyful call of a bride who hurries to meet her future bridegroom. This joyful call sounds again in the baptismal service, both in the congregation and especially in the hearts of the parents of the child brought to baptism. They have heard the joyful proclamation that God has received the children as His children. Again this song of praise is heard during the celebration of the Lord's Supper in which Christ is received and in which the sins are forgiven unto eternal life.

6. Art

Another aspect in the life of the congregation which has been neglected is that art also may serve as a song of praise. We do not intend to include all art forms in the discussion of this problem. But let us talk about some aspects.

Let us admit that the above-mentioned proclamation, that baptism and Holy Communion are art and drama to a certain degree, i.e. they are liturgically and aesthetically appointed and ordered. But let us also look here at art and drama as independent forms of praise.

The various forms of art should be considered *charismata*, gifts of God, which should serve for the praise of God and should not be art for art's sake.

The Batak in Sumatra have poetic gifts. This special gift can be seen on various occasions. For example, when a young man chooses his bride he has to engage in a poetic contest with her, and if the young man loses the contest he also loses his chance of winning the girl. Or on the occasion of the "adat" where three groups, the members of the tribe, the man who gives the bride away and he who takes her play an important part. Their conversations are embellished with poetry. Also wisdom and proverbs are put into poetic form. Objects of nature are praised in poems, like rivers and valleys, the beautiful Toba Lake and the mountains. Certain regions with their peculiarities are the object of humorous poems, and, of course, love between man and woman.

It is to be regretted that until the present time there has been made no serious effort among the Batak Christians to apply this gift to biblical and theological topics. Here is a great area of virgin soil.

Concerning dance we might mention here that the South African Zion churches "dance their religion", and that every tribe does the "holy dance" somewhat differently from its neighbor tribe. The dancer Ram Gopal of India dances with his ballet the Lord's Prayer and the Hail Mary. Stories of the Old Testament or parables from the New Testament are performed through dancing. We do not doubt that dances well performed make a deeper impression both on the Christians and the non-Christians than the mere reading of texts. (Cf. A. Lehmann, *Art in the Younger Churches*.)

"Wajang" is a favorite game among the people of Java. The Javanese can watch this shadow play throughout the whole night and listen to the commentary given by the "Dalang". The people of Java have known "audio-visual aids" for a long time. In this way biblical stories could be performed instead of leaving the field to the myths of idols and legends of heroes. Pastor, teacher or elder in the congregation should act the part of the "Dalang".

When Christianity was introduced, the dance with its "Gondang", i.e. its drum and trumpet music, so beloved by the Batak, was simply forbidden. The reasoning was that its origin was heathen. In the last two decades drum music

and dance were tolerated because one had come to the conclusion that the heathen influence was no longer strong in the present generation and that the dance had no longer any connection with the old heathen customs.

At church festivals (after the service!) one can hear now the beating of the drums by the Batak and can see them dance their old dances. The festival offering is frequently presented by the dancers during the dance.

The other forms of art, as e.g. music, painting, sculpture and architecture, should also be included in the life of the congregation for the praise of God because they cannot be understood in any other way except as being gifts of God. In all parts of the world initiatives concerned with the encouragement of Christian art are emerging. For good and natural reasons we see this "art of the world-wide Church" developing in great diversity. It cannot be otherwise. For as the Christian faith proves itself to be alive in the whole wide world in a diversity of tongues, so also Christian art has become a world-wide phenomenon, with a great variety of art forms in the various countries. We want to look upon all forms of art as a service to God, that we may praise and honor and thank God with our poems, our dances, our music, painting, sculpture and architecture. Let us not forget that these forms of art are an effective means of proclamation and of witness.

B. The New Song of Praise as a Message to the World

God so loved the world that He gave His only begotten Son. Jesus Christ is the first missionary to witness to the love of God with His whole life even unto death. His coming into the world was not for the benefit of a certain class or race, but for the whole "*oikumene*", for all of mankind, so that the whole cosmos may be transformed into a Temple of God.

1. The Communion of Christians

Through the coming of Christ communion between God and man has been re-established. This "*koinonia*" with God means at the same time "*koinonia*" with our fellow-men. The communion which Christ has established with God is the reason for the existence of the communion of the Christian congregation. This life in the communion with each other and with God has to be emphasized again and again especially in our modern world in which individualism is triumphant.

There were times when people thought they were doing a God-pleasing work when they withdrew from communion with their fellowmen and became hermits. Even the life of the monks, in spite of their fraternal communion with each other, is a kind of Robinson Crusoe life. There are also modern hermits who, although they have an occupation, in reality flee from the world

because they hate their occupation and perhaps also hate their whole life. They carry on their work only because of their detestation of the emptiness of life, the *horror vacui*, which is part of each man's heritage.

One would expect that with the disappearance of distance in the atomic age men would be drawn together more closely. But the contrary is the case. In an "apartment" of a skyscraper in which thousands of people are housed a radio has been blaring for some days. Perhaps the apartment dweller has gone away and has forgotten to shut off his radio. Or perhaps he has gone crazy. After some investigation it becomes clear that the apartment dweller has died and nobody has noticed it. This is a terrible sign of our modern times, an indication of the fact that we are living next to each other without caring for each other. Although thousands of people are living under one roof, nobody knows what the fellow next door is doing. The word "apart-ment" itself indicates the desire of everyone to live "apart" from his neighbor.

Distances have shrunk to such a degree that what has been far away in times past has now become next door. The work of "Brot für die Welt" (Bread for the World) is correct when it speaks of the "far neighbor". It gives its help to those who suffer privation without regard of religion and race. But while one tries to help the "far neighbor" one forgets his next-door neighbor who now becomes the "far neighbor".

Christianity has been accused of being responsible for the triumph of individualism. As a church we must face this accusation because the Word of God calls the individual from his collective environment. But it does not call him to become a "loner". It calls him into the communion of the children of God. This should become more plain in the Church.

The close ties which bind non-Christians together should make us Christians feel ashamed. Instead of giving a good example to them, we have to let them teach us a lesson.

Among the heathen it is a custom that all important affairs in life are not a matter for the individual, or even for the family, but they concern the whole tribe.

In Indonesia we have the "gotong-rojong" which involves all citizens in certain projects, as for example in the building of roads and bridges and the erection of monuments.

The church should give an example so that the common life may be kept intact. The individual who has been saved by grace should know that he is responsible for all of mankind. With the "charismata" which he has received by the Holy Spirit he assists in his vocation and in his many vocations in the building up of the whole. This existence in responsibility is what is meant when we speak of the "image of God". The triune God lives in this community which is founded on love. In His grace He permits the justified sinner access to

communion with God. Only through this divine communion can we break through the *lone*-liness of man and can throw open wide the gates to communion with our neighbor.

If we emphasize communion with each other we do not mean to belittle the responsibility which each individual has toward God. Every individual must give an account of himself before the Judge of the World, for the individual life is not blotted out by the life which we live in the community of believers.

2. Community as a Mission

The Holy Spirit can use this community of the redeemed as an instrument with which He testifies to the Living Lord. The wind blows where it lists.

When in a large city where Christians are a mere handful there is a torchlight parade at Christmas time through the streets, then the Holy Spirit may use this procession as an instrument to win non-Christians.

When in a large city where Christians are a mere handful there is a torchlight occurrences a Christian family gives an example of faithfulness and true community of life, then the Holy Spirit can use the life of this Christian family as an instrument to teach others to know the living and true Lord. A Mohammedan girl may say — as it actually has happened — “These Christians are living better, and I would like to become a convert to Christianity.”

A Mohammedan student who lived with a Christian family later became a Christian because he was struck by the way of life in this family which was an example of *agape*. As the son of a fanatical Mecca pilgrim he became a Christian in spite of the threatenings of his family. His mother hanged herself because she could not bear the shame of her son. The whole family had lost face. But the new song of praise had become a reality in this Christian family. The Holy Spirit used it to proclaim the truth to a Mohammedan student.

3. Community as Solidarity

In this connection we must talk about the solidarity of the Church with the world. The needs of this world are without number. Even though Jesus Christ has ascended into heaven we can still say: “When Jesus saw the needs of the world He was sorry for the people for they were thirsting and were scattered like sheep who have no shepherd.”

Jesus Christ has compassion with the world in all its needs. This compassion, however, is not a sentimental feeling, but it is action. When God has compassion, He helps.

The Christian Church is the vicar of her Lord. The church must help the millions for whom hunger is a well-known companion of the road, as the work of “*Brot für die Welt*” is doing. The church should not look blindly at the

refugees in Hong Kong, but should give a helping hand, as "*Lutheran World Relief*" is doing. The people of Chile who were visited by an earthquake must not be left alone in their misery.

There is need everywhere in the world. The Church and the believer does not have to look long. The Church and the individual believer should declare their solidarity with the world in all respects of work and should stretch forth a helping hand as the merciful Saviour has done and has commanded us to do.

If a rustling leaf can be a means of making people afraid of the wrath of God, then the Holy Spirit is free to use the solidarity of the church with the world as a means of giving witness to His great grace and mercy.

4. The Mission of the Congregation

We have seen already that the congregation does not only carry on her service within the four walls of church buildings. The congregation is not a ghetto which can surround itself with walls of self-satisfaction. The congregation which has received *agape* through grace is both addressed by God and must address others. *Agape* is not blind. The congregation knows how to radiate this *agape*. *Agape* is bright, it sees clearly. It follows with interest the fluctuations in modern society whose forms are changing rapidly. Love knows how to transform the Gospel into the life of the individual who serves within the various structures of society in order to become the salt of the earth.

It is able to adjust to any given structure of society, not for the purpose of lording it over society or manipulating it, but in order to carry out its service in the power of the Holy Spirit.

The living congregation is conscious of her missionary task over against the old and the modern heathen. A church without a mission is like dynamite that has lost its explosive power. But the Word of God is dynamics, power. But mission work should not be carried on because the church has certain complexes, such as the feeling of helplessness at home against the powerful ideas and ideologies and other philosophical developments in the home environment. It is natural that under those conditions one should try to carry on mission work in foreign countries because one feels superior to foreign cultures. Or one wants to get away from home and crawl into a shell. At home the people are too close to us, while in a foreign mission field it is easier to keep them at arm's length. At times it is also the lure of adventure that pulls a person into overseas missions.

It would be good to reconsider thoroughly the missionary task of the church. Every Christian bears the name of Jesus Christ, i.e. every Christian is a messenger of Christ, His ambassador. It is good to remember that at the beginning of the Christian Church the Gospel was not spread by professional

missionaries, but that every Christian at that time was a missionary. In our time when science is celebrating one victory after another everyone is ready with the excuse that he is not a trained missionary, that he has no theological schooling. And thus he does not feel qualified to do mission work. More is demanded of us in this our time when the Word has been devaluated. We must make the reality of our faith visible and noticeable. It is not enough to preach ready-made dogmas. It also does not mean that we must keep busy with so-called good works. But it means that we use the natural freedom that is given to a person to live a life of faith because he has been saved from his sins and justified. Our missionary task and responsibility are as close and as inseparable from us as is our own skin. This means that we confess our faith wherever we go. It means further that we must hold worship services even if there is no pastor. Especially in the churches where the pastor's rôle is dominant, there is the danger that remote regions have no service for months on end until finally a pastor visits the place. One has the impression that the service is held for the sole purpose of not disappointing the pastor. For if people were really concerned about services, they could have had them without a pastor.

In the last fifteen years a great emigration has taken place from the Batak highlands toward the fruitful areas on the east coast of Sumatra. New settlements have developed like mushrooms and with the little chapels and poorly built little churches they have sprung up from the ground because everywhere, where a little band of Batak Christians gathers, services are held, even if no pastor is present and no president of the congregation and no teacher. Walter Freytag, the Hamburg professor of missions, once made the remark about the Christian Batak: "When one of them is alone in a strange environment he gives witness of his Lord; when two, they pray together; when three, they organize a congregation, and when there are four, they organize a church choir."

What I would like to emphasize with this quotation is that we come together under the Word of God even if there is no pastor and no teacher present. The new song of praise of the Christian must be audible and visible everywhere and at all times.

Lay work is an important part of the work in the Batak Church. It is perhaps good to mention here the fruitful work which the "*Saksi ni Kristus*", the witnesses of Christ, are carrying on. In the year 1936 the teachers of the region of Simalungun on the east coast of Sumatra decided to contribute one per cent of their salary for the extension of mission work among the Simalungun people. But how could this mission work be carried out when there was such a great shortage of full-time workers? Short courses lasting six months were instituted to prepare lay Christians who were willing to do this work on a voluntary basis among the heathen and the Mohammedans. Until this day such lay people are being prepared for service as evangelists. Those who pass

the course are received into the ranks of the "witnesses of Christ". Up to this time hundreds have entered the service at Simalungun as "*Saksi ni Kristus*", who — as far they are able to do so and their time permits — proclaim the good news among their heathen and Mohammedan fellow-countrymen without remuneration. As a result of their humble service as messengers thousands have been won over to Christianity.

5. Missed Opportunities

While it is yet day we can, indeed we must carry on our mission work as messengers of Jesus Christ. We must humbly acknowledge that we have missed many opportunities because we were too cowardly. In general we have dared to carry on our mission work only in such places where resistance to it was least, in the areas of the decadent tribal religions. Perhaps it should be mentioned that the religions in Indonesia are so weak now that the heathen for themselves go over to either Christianity or Islam because they are convinced that their animistic religion is out-of-date.

The frontiers of mission work must be extended. The whole Christian Church must brace herself for a head-on meeting with the great world religions. We must crawl out of our shells and make contact with the world's religions, in order to study their attitudes and their whole way of thinking and to understand them better. It is necessary that we should examine which are the forces that bind these men to their religion and what is it that attracts others. Experience has taught us that intellectual discussion does not lead to any results. We have recognized that the traditional theological controversy and the direct proclamation of the missionaries are no longer the most important factors. Until recently people thought that the theological questions should be the point of departure in an encounter with other religions. But it becomes more and more clear that before all discussion we should have some real meeting of minds with the Mohammedans. And this meeting of minds cannot be established without love. In this meeting of minds we want and we must take seriously the Mohammedans as partners in a conversation in such a way that we think through with each other the problems and the existential questions of humanity. We must not be too hasty, but should wait for the right moment when we can start a dialog in the Name of Jesus Christ.

In May of this year there was a large fire at Pematang Siantar in which a number of houses of Christians and Mohammedans were destroyed. The church of the district where the destitute people were living collected money to alleviate the need. When the deacons of the church took the money to the victims of the fire a Mohammedan husband said to them: "Where are my Mohammedan brethren? They do not do a turn to help us. I shall become a Christian with all my family." In such a meeting founded on love the witness of Christ can be heard. We must help the others "on the way", so that they

may be able to give the answer to God's Word on the basis of their own free decision.

That we have been unfaithful to our missionary task becomes apparent from the disturbing proclamation of the great Buddhist Council which met in a cave near Rangoon from May full moon 1955 to May full moon 1957. This proclamation stated: "Christianity has definitely failed in its two thousand year long struggle to bring peace to the world. Now the Buddhists must show the world the true road to peace."

Another example. On a wide street in Medan, Northern Sumatra, there is a building on whose walls are written the words "*Zending Islam*", which means "Islam Mission". The word "*sending*" was at one time used in Indonesia exclusively by the missions of the Christian Church. Now Islam is taking over the word and thus names its own mission. Until recently Islam never made any effort to carry on mission work in Indonesia. The word "*Zending Islam*" on that wall is an accusation against us Christians. "Until now you have carried on your mission work. But now it is our turn. What you have not caught in your fisherman's net we shall catch now."

Or does it mean that Islam wants to carry on mission work among the Christians as they are doing in Europe? In Hamburg, Berlin, Munich, Nuremberg, Neu-Ulm and in the Ruhr Valley there are already the mosques which are attended also by Europeans. In the Hague in Holland there is a central library for Islamic literature for all of Europe.

Should we interpret the above-mentioned signs of the times as signs of a lack of inner dynamic force in present-day mission work? It is urgently necessary that we Christians, both in the home churches and in the mission fields, do penance for our lack of missionary zeal. Has our mission work been, perhaps, "a love for cultural and economic prestige" or "a chase after human success"? Mission work without ulterior motives is complete surrender to Christ and to His service. Only then will our mission be a "new song of praise" and a tool of Christ for the proclamation of the message of salvation.

C. The New Song of Praise as an Eschatological Phenomenon

The services of worship and the communion of the faithful among themselves are a new song of praise and a prefiguration of the heavenly communion. They also prefigure the worship of the angels which takes place continually before the throne of God. We could call our human service a joining in the service of the heavenly hosts because the worship of God takes place in heaven and on earth.

In this communion, in the praise and the ecumenicity of the Church as the Temple of God there has begun the "fullness" of communion, of praise and of the *oikumene*. It waits now for its final perfection.

Eternal salvation as the fulfillment of all earlier hope is beginning. In this nearness of God and in communion with Him, which has begun in the worship here on earth, the multitude of the redeemed may carry on their priestly service, without interruption in the heavenly Temple, where there is no need, no hunger, no thirst and other pains. In the eternal city God lives in the midst of men in everlasting, gracious presence as the fulfillment of the history of salvation.

The multitude will join with the heavenly choirs and sing a new song, the song of the praise of Christ and of the redemption which has been wrought in Him from the need of our earthly existence.

In this multitude all the nations of the *oikumene* will come together as a new all-inclusive congregation to praise Him and to thank Him. God now is living in direct communion with His own. The eternal life of joy and blessedness has begun. There is no death, no mourning and no lamenting, neither pain nor the curse of having to work by the sweat of one's brow. The old world, which was conquered by sin, is gone forever and a new world of joy and blessedness has begun.

Lilje (Germany): I should like to thank Dr. Lumbantobing very much for the lecture he has given. May I add the following concluding remarks to this lecture? Firstly, this has brought us to the last of the important themes which were intended to illuminate the main theme "Christ Today" from a number of quite distinct aspects. If you compare only the two lectures given this morning, you will feel, I hope, just as I do, that a theme such as "The New Song of Praise" could not have been left out, if only because it rounds off in a way which is really specifically Lutheran the meaning which this whole great theme has for us. I should like, however, to add two more points which I think are important. On the one hand you have heard a theologian from the Batak church, a theologian from the Batak church who, having his roots so to speak in this region, has set forth Lutheran theology in an unmistakable and winning manner. Thus one can see that this approach to the Gospel is really ecumenical in significance and is not bound simply to cultural backgrounds. I consider that to be an important event of this morning, and I should like to add that I hope each one of us has appreciated the fact that here members of churches which started a hundred years ago and were long described by us as mission churches have been amongst us now as mature Christian brethren bearing witness to Christ. That is a great event which we must make ourselves aware of, and it is my duty to express our thanks to the speaker in this way.

4. *After expressing the appreciation of the Assembly, to the lecturers, Bishop Lilje returned the Chair to President Fry. The meeting was declared a business session.*

5. First Report of the Recording Committee

The chairman of the Recording Committee recommended approval of the minutes of Plenary Sessions I and II (Documents Nos. 80 and 81).

Adopted.

6. First Report of the Business Committee

His Excellency, Emmanuel Abraham, representing the Business Committee, reported the following items of business:

a) Acknowledgement of greetings received.

Cordial, fraternal greetings have been received from the Archbishop of Canterbury as follows:

"Assurance of our good wishes and prayers throughout your Assembly".

Recommended that the Assembly instruct the President of the Lutheran World Federation to respond with appreciation on its behalf.

Adopted.

b) Greetings to Dr. Carl E. Lund-Quist

Recommended that the Assembly send grateful and heartfelt greetings to the Rev. Dr. Carl E. Lund-Quist, the retired Executive Secretary of the Lutheran World Federation.

Unanimously adopted.

c) Amendment of First Report of Credentials Committee

Recommended that the first report of the Credentials Committee (cf. page 39 ff.) which was received at the opening session of the Assembly be amended by removing the "Lutheran Council of Great Britain" from the list of Member Churches. Proper recognition will be given to the representatives of the Council along with the other Official Visitors later in the Assembly.

Adopted.

d) Delegates unable to attend Assembly.

Recommended that the record of this Assembly's proceedings list by name the nine delegates who, in addition to the first vice-president of the LWF, were mentioned in the first report of the Credentials Committee.

Adopted.

The list follows:

*Landessynodalpräsident Dr. Albrecht Hachtmann
Kaufmann Horst Ditter*

Oberlandeskirchenrat Willy Gerber
Oberkirchenrat Fritz Heidler
Dr. jur. Kurt Johannes
Miss Hanna Kahl
Dr. August Kimme
Oberlandeskirchenrat Dr. Samuel Kleemann
Dr. Reimer Mager

e) Statement of principle on freedom to attend religious meetings

Recommended that the following statement be adopted:

The Lutheran World Federation believes that the right given by God to every man to exercise religious freedom ought to include the right to attend an international assembly of Christian churches to which his church has designated him as a delegate.

Adopted.

7. *The meeting was recessed.*

Ephesians 2:1-10

Bishop Martti Simojoki
Helsinki, Finland

Made Alive

Through our study of the first chapter of the letter to the Ephesians we have come into living contact with the worship life of the first Christians. They gathered around the living, risen and present Lord. The congregation coming together for worship has been compared with a host of friends gathered to remember the friend recently departed from them (Karl Fezer). Someone reads a portion of the letter that the deceased has left behind, everybody is quiet, the deceased person becomes alive in the minds of those present; later one of the friends speaks, talking about him and recalling some of his sayings, a distinct feature or event in his life. Thus the deceased comes so to speak into the midst of his friends, speaks to them and exerts his influence on them. As all illustrations are halting, so is this one, but nevertheless it expresses something essential about the Christian worship service: it is a gathering around the living, present Lord; His person comes alive when the Word of God is read and those who themselves have been His companions speak about Him. We cannot conceive of an evangelical worship service in which the Word of God is not read and no sermon is preached. But the main point is that the Biblical text and the sermon bring the worshipping congregation into contact with the living Lord, who thus does His work in the congregation. His promise is then fulfilled. "Because I live, you will live also" (John 14:19). "The world" does not see Him, even if it is also subjected to Him (Eph. 1:22) — but the congregation learns that it has not been left desolate, because the Lord is in its midst (John 14:18). The power of His resurrection is at work.

Today we shall see what questions are of burning importance when the power of Christ's resurrection is at work in the congregation.

1. Chapter 2:1-3

Classical Lutheran dogmatics speak about three different kinds of death: spiritual, temporal and eternal. The verses which we are reading speak about spiritual death: "You who were dead through the trespasses and sins". In this connection it is not possible to go into details about the discussion within

Lutheran theology in regard to death as the wages of sin (Rom. 6:23). Already the confessional writings reject as a dangerous heresy the idea that spiritually man is not totally dead, but that he is only "severely wounded" and half dead ("tantum graviter vulneratum et semi mortuum esse" F. C. II, 77). Lutheran orthodoxy developed the doctrine of "spiritual death", which since then has been of considerable importance for the preaching of our church and its care of souls. It has described to man in a simple and graphic way what his position is. It has been a necessary and essential protection against all the tendencies which idealized man and the possibility of his gaining fellowship with God by way of speculation, mystical experience or ethical self-education. Although in our age preaching about "spiritual death" is more rarely heard than in earlier times, this classical Lutheran doctrine has an important function. If we hope and pray for times of spiritual awakening and renewal in our congregations, we must return to the question of "spiritual death", so that in our preaching and care of souls we can give people proper teaching and guidance. When we speak of "spiritual death" we must also examine our own situation; perhaps we are ourselves "spiritually dead", and thus blind leaders of the blind (Matt. 15:14).

In the parable of the prodigal son Jesus spoke about "spiritual death": "For this my son was dead, and is alive again" (Luke 15:24). This parable and the section of the letter to the Ephesians which we are dealing with illuminate each other. The prodigal son walked in "the passions of his flesh, following the desires of body and mind" (v. 3). He lived according to his own will and he personally wanted to control his own life. He did not want to stay home and subordinate himself to the will of his father, but he wanted to be his own master. This is precisely the nature of sin: to turn away from God, to break the fellowship; man wants to get along on his own. The letter to the Ephesians says that this is life "following the course of this world" (v. 2) and it says further that this life is ruled by an invisible spiritual power ("the commander of the spiritual powers of the air" NEB). Behind sin we find Satan, doing his work among "the sons of disobedience" (RSV). The latter expression shows that although the sinner is in the grip of the powers of darkness, he is nevertheless personally responsible for his own life. We do well to take note of the fact that "the sons of disobedience" is a plural concept: the attraction of sin lies precisely in the fact that there are many who are living in sin. The apostle calls this state death: "you were dead through the trespasses and sins" (v. 1). This implies too, that we live under the wrath of God ("children of wrath" v. 3). Rom. 1:18-32 contains a frightening commentary on "the children of wrath".

What has been said above makes it clear to us that "spiritual death" implies not only a death of the spiritual life — prayer, faith and hope have ceased to

exist — but the fact that man has been totally separated from God. He may still have a religious life, but in spite of this he is dead, his piety is human piety. The elder brother of the prodigal son is an example of the virtuous man who may possess a great quantity of religiosity, but who nevertheless is spiritually dead, regardless of how "pious" he may be.

II. Chapter 2:4—9

4—7

There is good reason to take note of the two contrasting words: before — now. Before you were dead, now God has made you alive (v. 1). The apostle also changes over and speaks in the first person: he counts himself among those who have experienced this radical change, comparable to the raising from the dead. In fact that is also the way it happened. The same power of God which raised Christ from the dead, raised to a new life man who was dead in sin. Time after time the apostle emphasizes that *God* has done this (v. 1, 5, 6): not man, but God. Another fact which is worth noting in this connection is that the "raising" took place together "with Christ". What took place with Christ, when God raised Him from the dead, also takes place with the believing man. Here we come upon a thought which is also otherwise characteristic of Paul: the believer lives in an intimate fellowship with Christ. It is not said directly here on what this fellowship is based, but according to many expositors it originates in Baptism (v. 5). In the parallel verse (Col. 2:12) baptism is expressly mentioned: "And you were buried with Him in baptism, in which you were also raised with Him through faith in the working of God, who raised Him from the dead" (compare Rom. 6). Baptism is the foundation of our fellowship with Christ.

Our fellowship with Christ is a personal matter, but at the same time it means that we are incorporated into His body, which is the congregation. "Spiritual death" is to be separated from the congregation, "to be made alive" is to be incorporated into the congregation. It is a question not only of inner spiritual experiences but of a totally new existence, the state of salvation. The prodigal son "was made alive again" when he returned home. In referring to salvation the apostle uses the perfect tense (in SB rendered with: *Av nåd ären I frälsta*), "By grace you have been saved" RSV v. 5), which expresses a continuing state. The early Christians spoke of the "state of grace".

The parable of the prodigal son is an excellent commentary on the verses we are dealing with right now, particularly because this parable of Jesus proclaims in incomparable fashion the paradoxical grace of God. The subsequent verses in the second chapter of the letter to the Ephesians are concerned with the same subject.

8—9

Here we come upon a genuinely "Lutheran" passage in the New Testament. "By grace", "through faith", "not because of works", these important central concepts of Lutheran dogmatics originate in this Bible passage. It is important to note that the fathers of the Reformation took their weapons precisely from the Bible. Naturally, they were dependent on the dogmatic developments which had taken place in the Church over almost 1500 years, but they were the "modernists" of their age, who understood current thoughts and ideas, and they could give answers to the burning problems of the men of their day. They looked for these answers in the Bible, and therefore their work came to be of lasting value. They knew how to make the word of the Bible come alive to their contemporaries, and as Bible expositors they are examples to us present-day Lutherans.

We tend to equate "biblical" with "Lutheran". Again there are those who draw a line between "biblical" Lutherans and other kinds of Lutherans. A particularly gratifying sign in our age is that in modern Christendom a greater value than hitherto is placed on the Bible and on what is scriptural. But at the same time the use of the word "biblical" gives cause for some important marginal notes: 1) Nobody has the right to claim a monopoly of the term "biblical". No more than we Lutherans are justified in considering our own understanding of the faith to be "biblical" and that of other Christian churches to be "unbiblical", and no more than certain interpretations of the Bible can be labeled "biblical" and all other interpretations "unbiblical", no more can anyone have a monopoly of the word "biblical"; because probably what one would like to label as solely and properly "biblical" is in fact only one interpretation amongst many. 2) Faithfulness to scripture does not mean uniformity of Christian thought and life. The Bible must always be interpreted in every particular situation. The Roman Church considers herself to have the power to interpret the Bible authoritatively, but the Lutheran conception of faith is basically different. As Lutherans we do not speak about authoritative Bible interpretation; for the Bible should always be searched and interpreted in the Holy Spirit. 3) Christ is the actual content of the Bible, and everything in the Bible points to Him. "Take Christ away from the Bible, and what is left?" said Martin Luther. This concept is opposed to all legalistic interpretation of the Bible. But we also ought to remember that only by the help of the written word of the Bible can we later generations of Christians learn to know Jesus Christ, the incarnate Word of God. In the Church we experience the presence of Christ in our time, but the Church's norm from the apostolic times is mediated through the word of the Bible. 4) The Bible, for the Church and the individual Christian, is the way to an increasingly perfect knowledge of Christ. It implies an increasingly complete dependence on Christ alone. "By grace", "through faith", "not because of works"; "the gift of God", these words taken

from the passage which we are considering are the signs of genuinely biblical Christianity.

These terms that we have before us refer to the doctrine of justification. In the course of preparations for our world conference the thought of the significance of the Lutheran doctrine of justification in our modern life arose. The words "by grace", "through faith", "the gift of God", which we are dealing with in this passage, are all related to the same context in which the question of life is the burning issue. Us, who were dead through our trespasses, God has made alive "with Christ — by grace you have been saved" (v. 5). Our final Bible verse for this day (v. 10) deals with life "by grace", "through faith".

III. Chapter 2:10

"For good works". The new life in Christ is "good works". What God intended when we heard the "gospel of salvation" and "believed" (Eph. 1:13), is fulfilled when we do "good works". Thus we are "for the praise of His glory" (Eph. 1:12). On earth, in this life it must be shown whether we have believed. We are not saved because of good works (v. 9), but we are saved "for good works".

What do these "good works" imply? After his return home the life of the prodigal son consisted in "good works". He performed his everyday tasks in the home, his earthly duties as a child of his father, "with a glad and free heart" (*hilari ac libera cordis* — Martin Luther). Before he left for the far country the will of his father had been a constraint that he loathed, as had always been the case with the elder brother, who enumerated all the good things he had done. He who does "good works" is not aware of them (Matt. 25:3 ff).

Martin Luther said that if you want to know what God wants you to do at this hour you will find it if you look into the eyes of your neighbor. This is nothing else but what Jesus himself taught us in the parable about the Good Samaritan (Luke 10:30–37). "Good works" are something totally different from the following of certain commandments, behavior patterns, religious traditions and conventional forms. On the contrary they often give offense in pious circles, because they appear rather "worldly" and defy current morality. How do these works come about? How is it possible for someone's eyes to be opened and for him to see in his neighbor the person who is right now in need of his help? What is it that pierces the protective armor of selfishness, piety, and conventionality behind which we are hiding?

Our text answers: God brings it about. It is a miracle comparable to creation, a new creation (2 Cor. 5:17). "For we are his workmanship, created in Christ Jesus for good works." God, who creates from nothing causes man, who of himself is not able to do good, to do "good works", i.e. to love. God's original

purpose in the creation, against which the world in its fallen state is in revolt, is realized in Christ, "the new Creation".

The apostle is here referring to Baptism, which is "the washing of regeneration" (Titus 3:5). Through Baptism we share in the death and resurrection of Christ, and thus are raised to a new life with Christ (Rom. 6:4). "Good works" are an obligation for us — "that we should walk in them", but they are also an opportunity which has been given to us. God has prepared them, He has made it possible for us "here and now" to love and serve our fellow man. True humanity can be achieved "in Christ".

In the selection of the theme for our Assembly the following possibilities came to mind: "By faith we live" or "To live is Christ". The question concerning true life is the question asked by modern man. What is true life, true humanity? The section of the letter to the Ephesians which we chose for our consideration today gives the answer. True life is the life which has broken forth in this age in the death and resurrection of Christ, and which is imparted to us "by grace", "through faith", "in Christ Jesus". Christ is the head of the body, i.e. the congregation. The life of Christ is at work in the congregation into which we were received in Holy Baptism. But this life is not a so-called "spiritual life", but a life in this age, in this world, a life in love.

Ephesians 2:11-22

Prof. Edmund A. Steimle
New York, USA

No Longer Strangers

"No longer strangers" — so Paul describes the Christians of the early Church and immediately we begin to wonder once again whether the New Testament really has anything to say to us in the twentieth century. For if there is one word that seems to unlock the secret heart of an "age of anxiety" it is precisely this haunting word, stranger. "No longer strangers", indeed. Our problem is that we are strangers: strangers to ourselves, strangers to those around us, strangers even to God. Is it remarkable, therefore, that the "walls of hostility" of which Paul speaks grow up all around us? For if we live as strangers in our world, then the threat of the unknown has to be walled out. For we are afraid. So the communists build the Berlin Wall not from strength and confidence but from fear. And although we bluster and protest that the Wall must come down, I wonder if secretly we do not feel just a little more secure because it is there. For we in America have thrown our own wall of hostility around Cuba and has this been done out of strength and confidence or because we are afraid?

And so the walls spring up on every side. And though Robert Frost suggests, "Something there is that doesn't love a wall" — and there is something in us that doesn't love them very much — nevertheless the walls go up because we are strangers. And the fear deep down inside of us bares its ugly teeth whenever someone tries to tamper with the security that the walls afford. The walls of segregation erected against the Negro or against the Puerto Rican in New York, or less ostentatiously against the Jew wherever he goes, remain and only begin to crumble a bit here and there after bitter and sometimes violent resistance.

But all of these obvious walls of hostility, terrible and agonizing as they may be, are not the basic problem. They are but symptoms. Dare we even overstate the case a little and call them superficial? For the fact that we are strangers erecting walls of hostility is evident among those with whom we ought not to be "strangers", even among those with whom we ought to be utterly and completely at home. A striking picture in a recent magazine article depicting a fear-ridden community where there had been a series of sex attacks on

women in their homes and apartments shows a woman with fear writ deep in her eyes, peering out of a door opened only to the extent of the chain that holds it secure. Who is the stranger that comes knocking on my door in the night? For the adolescent it may be the face of his father across the dinner table. For the teacher it may be the precocious student raising a perceptive but difficult and consequently threatening question in class. For the wife it may be the face of her husband lying next to her in bed. For we are afraid. There is a strangeness lurking in every relationship, the stranger that comes knocking at my door in the night.

Indeed, the strangeness carries over even into the impersonal world of nature around us. C. S. Lewis calls it the "inconsolable secret" in each one of us, our "sense of exile on earth as it is . . . the sense that in this universe we are treated as strangers." He goes on, "At present we are on the outside of the world, the wrong side of the door. We discern the freshness and purity of morning, but they do not make us fresh and pure. We cannot mingle with the splendors we see."¹ Is it not so? Else why does beautiful music bring tears to our eyes? We say we were deeply moved. But moved to what? To an intense longing to get inside the beauty of the music, perhaps? Why are the moments of greatest happiness always edged with tears? Why is it we "weep for joy"?

Perhaps this is only an effort to escape the sense of strangeness in relation to others and to try hopelessly to find ourselves at home somewhere else — in sunsets or music or art. For much of our time, of course, is spent trying every conceivable device to deny the "inconsolable secret" and ease the pain. Some try to dull the pain with the obvious narcotics of TV or the corner bar. Adolescents, for whom the sudden awakening to the fact that they are indeed strangers is all but unbearable, characteristically pull themselves into all sorts of queer shapes to prove to themselves and to their peers that this is one thing they're not, that they are completely, utterly, even bitterly at home in this world of ours. And those of us who are older sometimes never outgrow this adolescent reaction. We think we can gloss over the deeper estrangement by fixing things up on the surface of our lives, by building our little walled-in fortresses of financial security, cultivating a cordon of friends, working for tenure on a faculty, keeping up with the latest jargon whether it happens to be modern art, sports cars or the latest theology to come out of Germany. All this and more — learning to shop at the shops where people in the know presumably shop — so that no one will guess and we can perhaps forget the root of the inconsolable secret, that we are strangers to each other, to ourselves and to God.

But we can't forget. Not for long. For we are afraid. We are "alienated". Consequently — even despite ourselves — we are constantly involved in

1 C. S. Lewis, *The Weight of Glory and Other Addresses* (New York, Macmillan, 1949) pp. 5, 11, 13

attempting to outmaneuver those around us. We cannot stand to be forever in a position of weakness, of fear. So we quickly learn to avoid or ignore those who pose a threat to our spurious sense of security. And if we can't avoid them, we'll learn how to justify our weakness in the face of their apparent strength. In clerical circles, parish pastors soon discover that they are the "elite" among the clergy for obviously they are in the front line trenches where the battle for the salvation of the world actually goes on, while theological professors and ecclesiastical brass who threaten them with scholarship and power are told they never really know in their ivory towers what the battle is like down in the mud and dust where the parish pastors serve. But the theologians and the brass quickly parry this threat to their security by freely admitting the claims of the elite and in an abundance of humility confess that they are merely the servants of the elite and so end one up on the elite in the indispensable Christian quality of humility. But the elite hastily point to their salaries and living quarters as evidence of a kind of humility the brass and the theologians have escaped, and so they end one up on the brass and the theologians. And so it goes on in infinite regression, the constant maneuvering from a position of weakness to a position of apparent strength.

Even with respect to God the maneuvering goes on. Perhaps especially with respect to God. For we find it intolerable to be utterly helpless, dependent, having absolutely nothing to offer to Him except weakness. And so the dreary, futile business goes on of trying to parry God's threat to our weakness by outmaneuvering God with our attempts to justify ourselves through prayer and Bible study and theological know-how and kindness to others. For will He not see this as evidence of "strength", of goodness, of obedience, of faith, in His eyes? And so the "wall of hostility" grows between us. For no one attempts to justify himself to one who is not a stranger. The tragedy of it is that we think we are tearing down the wall of hostility of God's demands upon us by obeying them whereas we are only substituting the wall of our self-justification, for self-justification always expresses hostility.

So Paul sums up the desperate situation: "separated from Christ, alienated from the commonwealth, strangers to the promise . . . having no hope and without God in the world."

But now comes the eternal miracle of God breaking through the strangeness, the alienation, the separation: "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ."

Strange phrase, "the blood of Christ". It is redolent of the smoke of gory sacrifices offered to appease an angry God. But the truth is even stranger. Is our fear of weakness the trouble? God comes in utter weakness and puts Himself quite at our disposal. Do we want to justify ourselves before Him by getting Him under control of our prayers and bits of kindness? Christ puts Himself entirely under our control. And we crucify Him. So at last our

weakness finally stands secure having put God's weakness to death at the hands of our righteousness. But there is no peace. The earth shakes, the rocks are rent, and the heavens thunder. And men smote their breasts and returned, strangers still.

Then comes the break-through to us: the realization that there is no way by which I can overcome the estrangement, no way by which I can possibly lift myself by my own bootstraps and wipe out the strangeness between God and myself, no way by which I can clean myself up and make myself presentable so that God can forgive me and take delight in me and I can be at home in our world. I cannot force myself into a group or into God's presence and demand that I be accepted. This is what makes the problem of life's ultimate isolation and estrangement so desperate. The one thing I need so desperately I cannot possibly do anything about. It has to be done to me.

So God acts in my behalf in the "blood" of Christ. For sounding through the thunders of the skies and the shaking of the earth at Golgotha is a voice: "Father, forgive them." So, in the presence of the Cross I am at once judged, "found out", known, and found guilty. The estrangement is in me, not in God or in others. And at the same moment I am forgiven, accepted, "He is our peace . . . and has broken down the dividing wall of hostility." He has justified me because I know, deep down, that I cannot justify myself in His eyes or in the eyes of anyone else. At last I am content in my weakness. The alienation, the fear is gone. The hostility is at an end. "No longer strangers and sojourners but fellow-citizens with the saints and members of the household of God."

But anyone looking at the household of God, the Church, the community of those whose alienation has been broken down, no longer strangers, knows that this is not the end of the story. For if we are content to accept our own weakness in the eyes of God and accept His acceptance, we are not nearly so content to accept the weakness of the Church. And particularly so, it seems to me, at this juncture of history when the Church is under fire from every quarter for captivity to suburban culture, for clericalism, for lack of mission and commitment, for lack of relevance. The points are well taken, to be sure. We can never be satisfied with the Church as it is. It is in constant need of reformation, even as are we.

But on the other hand we ought to beware of attempting to justify the Church's existence and mission by any external marks of piety or commitment or mission. To attempt to justify the Church in the sight of God — or of men — is just as demonic and destructive as the futile attempts to justify ourselves. So leading from weakness to prove its strength, there are the attempts to become exclusive through the demand for visible evidence of "commitment", whether in tithing or whatever, the demand for tighter

membership requirements, the demand for more rigid discipline; just as there are the attempts to prove its mission by the demand for visible evidence of social action and community concern.

But the very existence of the Church is a matter of faith, not sight. There is no question concerning the Church's responsibility for mission and commitment and social action and community concern. But when we try to turn these into evidence, into the justification of the Church's life and existence, then we live by sight rather than by faith and we are still back in the estrangement of justifying ourselves before God by what we do. And as Daniel Jenkins has pointed out, we may even have reached the ridiculous position, held by some critically-minded theologians, of believing that "the typical suburban church is by definition a conspiracy against God."² The Reformers were dead right when they held that the constitutive factors of the Church are the preaching of the Word and the administration of the Sacraments rather than some demonstrable evidence in the members of some kind of "style of life" — a popular and reputable phrase for good works. We expect, quite rightly, to see results, some evidence both in individual lives and in the life of the Church. But piety in its best sense, whether in the individual life or in the life of the community of believers, is never proof that we are "no longer strangers and sojourners", that the alienation has been overcome. The Church is a dwelling place of God "in the Spirit" and as you well know, the "wind bloweth where it listeth and thou canst not tell" — and you really can't, you know — "whence it cometh or whither it goeth".

How can we possibly measure the vitality of the Church by any externalities apart from Word and Sacraments? For years we have been accustomed to castigate the Russian Orthodox Church as a lifeless ghetto, a church with no sense of mission, or of social concern. Like the dead moon its light has had no inner core of fire or vitality. So we have said. By every external measurement it failed in the crucible of the communist revolution. And yet Harold Berman, Professor at the Harvard Law School, who recently spent a year in Russia, writes, "We should get down on our knees and thank God for the Russian Church . . . (it) is one of the most inspiring and heroic chapters in the history of Christianity — all the more so because of our shameful indifference to it . . . Never before has so powerful a state made so systematic an effort to root out Christian faith from the life of its people. Yet the Russian Church — not merely as an institution but also as a body of Russian Orthodox believers — has withstood and continues to withstand that effort." Then he points to the center of its life: "The liturgy is the principal source of this vitality."³ And yet what other visible marks of the Church do we have, actually, than simply the Word and Sacraments? For to believe in the Church

2 Daniel Jenkins, *Beyond Religion* (Naperville, SCM Book Club, 1962) p. 100

3 *Christianity and Crisis*, Vol. XXIII, February 18, 1963. p. 20

is an affirmation of faith, not a snooping around for evidence drawn from what we see in the lives of people around us. I am not so far removed from the parish pastorate as not to remember that this calls for faith of a high order — in a parish where nothing seems to happen unless *we* make it happen. To justify to ourselves and to God that the Church we serve is really the Church. Perhaps we who are most concerned about the failure of the Church in its life and mission are the ones who need most to recall what justification by faith really means for the Church. The only possible justification for the Church rests not in our response, in our weakness, but in God's mysterious and continuing action by which He makes His redemptive purpose known and effective through His Gospel.

So in this passage in the second chapter of Ephesians, Paul begins with what we once were: "alienated . . . strangers", and ends up with what we now are, "no longer strangers but fellow-citizens with the saints." But it is not, as it might seem, a once and for all transformation. It is a continuing fact of our lives — both the once . . . and the now . . . As individuals and as a Church we are always in process of becoming, always moving from the once to the now, from strangers to no longer strangers. Such is the amazing vitality and patience and love of God who not only acted once and for all in "the blood of Christ", but who acts continually upon us and within us to make of us a fit dwelling place in the world for God in the Spirit, to whom be glory in the Church now and forever.

4TH PLENARY SESSION

1. *The President called the meeting to order, declared it to be in deliberative session and introduced Bishop R. B. Manikam [India], third Vice-President, who took the Chair.*
2. **Report of the Commission on Theology (Actions)**
 - a) *Prof. Ernst Kinder, Chairman of the Commission on Theology, on behalf of that Commission, presented the printed report of the Department of Theology (Document No. 7) for study by the Assembly.*
The report was received and referred to the Section on Theology.
 - b) *Prof. Kinder then presented the brief supplementary oral report (Document No. 43a).*
The report was received and referred to the Section on Theology for consideration.

Oral Report of the Commission on Theology

Document
No. 43 a

Professor Ernst Kinder, Germany

By reason of its continuing development the Lutheran World Federation is being compelled to face increasingly seriously the fundamental question concerning the intrinsic right by which the Lutheran churches of the world are joined together today in a federation for the purpose of common action, and what obligations arise for them in consequence. This means that the more the Federation develops its activity in various directions, the more imperatively the demand for common theological deliberation makes itself felt within the Federation. Thus it can be understood why in the period just coming to a close, as the Federation itself has grown and its activity has intensified, the work of its Commission on Theology has also intensified and taken on an increasingly many-sided character. At the study conferences lasting eight to ten days which we have held each year, and at which we drew upon the help of specialist scholars and experts, the various studies undertaken during the year converged and were made the subject of joint consultation and of an exchange of views; subsequently they were drawn to a common conclusion, as far as that was possible, or else they became the basis of fresh assignments. In this the work of the Commission has received extremely valuable support from the Department of Theology under the excellent direction of Dr. Vilmos Vajta, and I should like here to express to him the sincere thanks of the Commission.

The printed report refers to the *themes* with which the Commission on Theology has been concerned, on the instructions of the last Assembly, during the period just concluded. The *papers* given at the individual conferences have almost all been published in periodicals, particularly in *Lutheran World/Lutherische Rundschau*. The *documents* which have issued from the work of the Commission and are submitted to this Assembly have likewise been printed and are in your hands. Finally, the work of the Commission has also resulted in the two study volumes which have recently been published. Therefore I do not need now to go into detail about the individual aspects of the Commission's work, but will rather make use of the opportunity to make a few fundamental observations concerning the purpose and significance of common theological deliberation within the framework of the Lutheran World Federation.

As I indicated at the beginning, through its existence and its ongoing development within the present movement of the Christian world as a whole, the Lutheran World Federation is being forced of its own accord to clarify its understanding of itself: What does it mean in view of the present state of Christianity as a whole that the churches of the same confession from the Lutheran Reformation have joined together into a federation? By what in-

herent right do they do so, and what are the responsibilities and obligations that ensue for them as a result? If one examines this question more closely one is brought face to face with the question as to why there is a Lutheran *church* at all. In the last analysis it is not a question of the Lutheran World *Federation* but of the Lutheran *church*. For the Federation only exists for the Lutheran church. Therefore in all its work the Federation must continually bear in mind and be guided by the question as to what is the real obligation laid upon the Lutheran church by the fact of its existence and what is its special task today in regard to Christianity as a whole and to the "world". The Lutheran World Federation must never develop a positivist pragmatism; it must always in the light of its own nature as an association of churches with a common Lutheran confession be accountable to itself for the way in which its practical activity is related to this nature.

But the Lutheran church cannot on the basis of the Reformation consider itself as a special church for the preservation and upkeep of certain unique teachings, extra traditions and special concerns. It is aware, rather, that it exists to bear convinced and untiring witness to the saving gospel of God as the "true treasure of the Church", the central point of the life of the *one* Church of Jesus Christ, and to base everything in the Church, all its institutions and its whole activity upon it. This finds expression in the confessions of the Lutheran Reformation, which are intended as confessions to the gospel as the core of scripture and the real vital nerve and supreme rule of life of the Church. It is in these confessions by which the "Lutheran" church declares itself to be bound by and to the gospel as its supreme norm, that the proprium of the Lutheran church consists. It does not keep this for itself alone, but by it points the whole of Christianity to the true center of the *one* Church of Jesus Christ and thus shows Christianity as a whole its real "duty". As long as the situation requires this, there must be a Lutheran church. This proprium, however, forces the church to engage in continual theological deliberation. There may be types of Christianity in which theology is not an absolute necessity. But if one regards the gospel, the saving Word of God and its proclamation as the vital core of the Church, then theology is involved as a vital necessity. In the Lutheran view, taking as its basis the very center of the Church, theology and the Church are closely interrelated.

If this is the case, then the Lutheran World Federation as the association of Lutheran churches cannot exist and cannot fulfill its purpose properly without serious theological deliberation. For if the Lutheran World Federation, as I have mentioned above, exists only for the Lutheran church, and the Lutheran church only for the sake of the true confession of the gospel as the norm for Christian proclamation, then it must constantly let all its work be guided by theological deliberation on this central point of the Church's life. The churches which have a common confession of the gospel cannot join together properly,

nor can they act together with proper responsibility for Christianity as a whole and with regard to the "world", unless they continually strive for a better and more profound understanding of what it is that draws them together at the deepest level: the right confession of the gospel as the true central point of the Church's life and its supreme norm.

It is of extreme importance that this deliberation which is constantly imposed by the very nature of the case should be undertaken *jointly* by the Lutheran churches with their varying forms of organization and their different situations. Through common theological endeavor and struggle in relation to the true center of the Church's life, confession of which center makes the Lutheran church, the individual Lutheran churches with their special situations and tasks will be helped to a better and more profound self-understanding, so that they recognize even more clearly what the "duty" of their confession of the gospel really means for their existence, their witness, their life, their action and their ecumenical responsibility, and what this confession, which is common to the Lutheran churches despite all their differences in outward form, means for their relationship to one another. It is not just through working together on practical matters, but only as they join together in striving to achieve clarity in regard to the gospel as the "true treasure of the Church", and endeavor jointly to arrive at a *real* (and not simply formally asserted) "*consensus de doctrina evangelii*", that the various Lutheran churches will be able genuinely to grow together and engage in a promising form of joint action. If according to its Constitution the Lutheran World Federation seeks to help its Member Churches "to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation; to cultivate unity of faith and confession among the Lutheran churches of the world; . . . to foster Lutheran participation in ecumenical movements and to develop a united Lutheran approach to responsibilities in missions and education", it can do so only through devoting itself to common and honest theological work.

I am happy to be able to report from the experiences of the Commission on Theology that there has been a very enriching and fruitful exchange of many different kinds of theological thinking coming from Scandinavian, American, German, Indian and other Lutheran churches, and that we have already accomplished some promising steps together towards an inner consensus, without seeking to arrive at theological uniformity. The gospel and the confession of the gospel are one, but the theological thought-forms in which this is expressed differ according to the particular tradition and contemporary situation, and this may and should be so. We can learn to understand one another in this and exchange views and learn from one another, so that our gaze is turned towards the common center. By this means the individual Lutheran churches are preserved from provincialism, and the horizon is opened for the one thing needful, however it may be expressed. And this one common

center sheds a common light upon the individual specific problems and questions with which each Member Church is confronted in its particular situation.

I hope it has become clear to you what great significance attaches to joint theological work within the framework of the Lutheran World Federation. We in the Commission on Theology are aware that despite all our zeal and seriousness our work has been little in relation to all that ought to be done. It is our urgent wish that the common theological endeavors within the framework of the Federation *may continue*, indeed may be carried on with even greater intensity, and that they may not remain the concern of a small leading group, but may spread out much more into the individual Member Churches. The Commission on Theology would like its work to be a service on behalf of the individual Member Churches and of the whole Lutheran World Federation.

- c) *Dr. Vilmos Vajta on behalf of the Commission presented a series of recommendations to the Assembly (Document No. 43b). The recommendations were received seriatim and referred for study and recommendation to the Section on Theology.*

Recommendations Commission on Theology

Document
No. 43 b

First Part

1. We recommend the study volume *Das Bekenntnis im Leben der Kirche / The Church and the Confessions* to the Assembly and to the churches as a useful frame of reference within which the Member Churches should initiate study of the role which the confessions play in their own life and doctrine.
2. We recommend the study volume *Kirche und Abendmahl / Church in Fellowship* to the Assembly and to the churches as study material for seminary courses, pastoral study groups and especially for Lutheran churches involved in union negotiations.
3. We recommend that the Assembly resolve that the Executive Committee ascertain which Member Churches stand in full pulpit and altar fellowship with each other and that the Executive Committee ask those churches which find themselves unable to enter this full fellowship to indicate their reasons for this position and urge them to enter into fraternal theological discussion concerning these reasons.
4. We recommend the study document *Das Gebet im Leben der Gemeinde / Prayer in the Life of the Congregation* (Doc. No. 9 — by Dr. K. F. Müller) to

the Assembly and the Member Churches for distribution in the congregations and suggest that studies on the local level be initiated.

5. We recommend that the Assembly resolve that the following theme be given priority in the study of the Commission on Theology during the next period:

The struggle for true humanity and the lordship of Christ.

This theme would include the following topics:

- a) The Gospel and secularism.
- b) The rôle of reason in human society and the law of God (nature and grace).
- c) The uniqueness of Christ and the world of religions.
- d) Church and nation.
- e) The lordship of Christ and the suffering of the Church (the existential implications of baptism).

Other topics which commend themselves are:

1. The authority of Scripture and the problem of interpretation.
2. The ministry of the Church.

d) It was moved from the floor [by Bishop Giertz, see below] that the Section on Theology be requested to study particularly certain statements on page 16 (English version) of the report of the Department of Theology (Document No. 7) which seem ambiguous.

Adopted.

Giertz (Sweden): Not being a member of the Section which is going to deal with this report, I would like to call attention to one point, page 16 in the English version. This page contains a very condensed report of the Commission's attempt to compare the Reformation doctrine of justification with the New Testament. Of course, it is very difficult to make such a brief condensed statement. And now these statements do not seem to be very happily phrased, and they could, I am afraid, be used in an anti-Lutheran propaganda, and I do not think that is our intention. Most startling seems point 2. I quote: "The New Testament does not know the idea of 'simul justus et peccator'". Now: "Das ist ein star-kes Stück," Luther would say, I suppose. If you say that the words are not there—well, every Bible reader knows that; but the idea! This is corrected and put much better on the next page, but this could be quoted. May I draw attention to the rest of the same paragraph, point 2, page 16: "A consciousness of sin in the Reformation sense which calls for a permanent posture of repentance is foreign to the New Testament." Is that meant to say that the very starting point of the Reformation was a mistake? Was the first thesis which Luther nailed to the church door in Wittenberg inconsistent with the New Testament teaching? Certainly that cannot be meant. I would express the hope that the Section dealing with this report would find a formula for receiving it which makes it very clear that no theological statements of the report have been adopted by

this Assembly but are purely a report of opinion expressed by the Commission or members thereof.

3. *The meeting was declared in recess to permit the conferring of the degree of Doctor Sacrae Theologiae honoris causa upon Dr. Vatja by the University of Kiel.*

The chair then reconvened the meeting.

4. Report of the Special Commission on Inter-Confessional Research (Action)

- a) *Bishop Hermann Dietzfelbinger, Chairman, on behalf of the Special Commission on Inter-Confessional Research, presented the report of that Commission (Document No. 10).*

The report was received and referred to the Section on Inter-Confessional Research.

- b) *Supplementary reports were orally presented by Bishop Dietzfelbinger (Document No. 44a), Prof. K. E. Skydsgaard, Honorary Director (Document No. 44b), and Archbishop Gunnar Hultgren, member of the Special Commission (Document No. 44c).*

These reports were received and referred to the Section on Inter-Confessional Research.

First Oral Report

Special Commission on Inter-Confessional Research Document No. 44 a

Bishop Hermann Dietzfelbinger, Germany

At this Assembly we shall consider the establishment of a *Lutheran Foundation for Inter-Confessional Research*. As resource material, you have in your hands the report of the Special Commission on Inter-Confessional Research, which you surely have read by now, also the draft of a Constitution for the Foundation. In Article III, the purpose of the Foundation is spelled out:

- a) appropriate and critical theological research, both historical and systematic, in areas where Christian churches are divided in matters of doctrine and church order, and where theological questions are a matter of controversy;
- b) holding of theological seminars and conferences of a scholarly nature;
- c) contacts and conversations with theologians from other churches to communicate thereby the understanding of the Gospel of Jesus Christ and His Church as rediscovered in the Lutheran Reformation, and specifically to deepen comprehension of Christian truth;
- d) publication of the results of such research.

Let us compare this with the statement of the purpose of the LWF itself: "To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation . . . to promote fellowship and cooperation in study among Lutherans" (III, 2).

The new Foundation intends to serve this purpose. To this I shall make a few additional remarks:

1. The work, for which we ask your assent, *has already started*. As early as in 1957, at Minneapolis, Dr. Lund-Quist, the Executive Secretary at that time, mentioned the need for inter-confessional, theological research work. The surprising echo, in approval and disapproval, showed its timeliness. The Executive Committee assigned the responsibility to investigate the possibility of such work and to establish it to a Special Commission on Inter-Confessional Research.

In 1958, at Hoisbüttel, near Hamburg, a conference of 25 theologians from various Lutheran churches concluded:

"We are agreed that the Lutheran churches have a specific responsibility in regard to the relationship of the confessions to one another, and that they must not evade this responsibility. We are convinced that this responsibility extends to Roman Catholicism. The most important contribution of the Lutheran churches to the clarification of ecumenical issues lies in theological research into the truth of the Gospel. We consider it right that the Lutheran World Federation should take appropriate steps to discharge this common responsibility of Lutheran Christianity."

The Executive Committee having adopted the necessary resolutions, including an annual budget of \$ 25,000, Professor Dr. K. E. Skydsgaard (Copenhagen), Professor Dr. George Lindbeck (New Haven) and Pastor Gerhard Pedersen (Copenhagen) have been engaged in the work since 1960.

In the meantime, the direction taken by the Roman Catholic Second Vatican Council has shown that the theological dialogue is urgently needed. It was quite logical that those entrusted with the research, Professor Skydsgaard and Professor Lindbeck, should act as observers from the Lutheran World Federation at the Council in Rome. They were joined by the Director of the Department of Theology, Dr. Vilmos Vajta, who is closely associated with our work. An important theological contribution from the Lutheran side to the questions related to the Council is the volume compiled and edited by Professor Skydsgaard in English and German, *The Papal Council and the Gospel / Konzil und Evangelium*. Thus this work has indeed already begun.

2. Actually the work has been going on *for a much longer time*, namely ever since the *Reformation*. The Reformation was a fresh breakthrough of the Gospel throughout Christendom. After all, we Lutherans are not isolated from the rest of Christendom, and so we cannot exist except in dialogue with the

other Christian churches, specifically with the Roman Catholic Church. Particularly because it is committed to pure, sound doctrine, Lutheranism is obligated to give to all Christendom a candid witness to the truth. If it were satisfied to exist merely as a denominational church, the Lutheran church would sacrifice a part of its spiritual calling. Especially nowadays, we cannot act as if the other person did not exist. Serious theological dialogue in the whole of Christendom, also with Rome, is an inalienable part of the responsibility of the Reformation.

3. We hope, therefore, with the establishment of the Lutheran Foundation for Inter-Confessional Research, to render a service to the whole ecumenical world. We realize that elsewhere too in the ecumenical world inter-confessional dialogue is taking place. We have a high regard for the work done at Bossey and within many of the commissions of the World Council of Churches. However, it appears to me that Lutheran theology should nevertheless also make its specific contribution to the dialogue within the ecumenical world. Also in this Assembly the question of ecclesiology plays quite a role. We shall have to examine the right of the world confessional bodies to exist. Why, and for what purpose, are we "Lutheran" Christians? What is our position in relation to our Reformed brethren? To the Anglicans? To the Orthodox? These questions cannot be answered without reflection, without allowing ourselves to be questioned and without questioning the others. In the state of flux which has here and there affected confessional structures, there is need for clear theological reflection. Thus, we ask all the churches joined together in the Federation to regard the Lutheran Foundation for Inter-Confessional Research as an ecumenical service.

4. If this purpose of Inter-Confessional Research is to be properly carried out, it will be necessary for it to have a broader basis than hitherto. We ask all the Member Churches, whatever their individual relationship to this task, not to shut their eyes to the need for it. The form of the Foundation will enable the work to be carried out in close relationship to the Lutheran World Federation, but at the same time in the required freedom. Other Lutheran churches too, and even individual persons, can contribute towards the Foundation. We are thankful that the necessary initial capital has already been pledged by various Member Churches. Contributions to the Foundation have also been received already from individual congregations. Altogether they amount to some \$ 125,000. But there are many more Member Churches of the Lutheran World Federation and other churches which are perhaps interested in the work. We would appeal to them all today. For in order to meet the actual running costs we need much larger sums. Because we are convinced of the necessity of this work, we would ask you all to accept the Lutheran Foundation for Inter-Confessional Research as your own work.

Second Oral Report

Special Commission on Inter-Confessional Research

Document
No. 44 b

Prof. K. E. Skydsgaard, Denmark

It did not take long after the establishment of the Special Commission at Minneapolis in 1957, for us to become clear that the work of Lutheran Inter-Confessional Research is necessary. By February 1960 we had courage enough to start, in a limited and preliminary way, to be sure, but yet so that definite work was begun and guide lines could be laid down.

Much has happened in the last three and a half years to reinforce the conviction that this work is right. We know today how much the ecumenical dialogue has grown, not least in reference to the Roman Catholic Church. That has been convincingly confirmed by the Second Vatican Council. This is not a situation which we asked for, but it is one which has come on all the churches. It is simply a fact which we cannot escape, and which compels us to act.

What is this new situation? It is one in which the different confessions are learning to perceive more and more that they do not exist for themselves, but together with each other. And this "together with" does not mean neutral co-existence, nor armed neutrality, nor polemical rivalry, nor yet tolerant and friendly indifference, but it is a real walking together, a genuine conversation, however difficult this walking together and this conversation may be.

Allow me to raise briefly four questions which seem to me important if we are going to try to find our right places in this situation.

1. How are we to explain to others who we are?

What is the way to express our faith and our conviction to others? Is it possible for us "to get out of ourselves" so that we do not simply speak the language of a time that is gone, nor use expressions which are old and no longer comprehensible? We must keep in mind that we are historical beings, that is, members of a historical movement which confronts us with new tasks in every new situation. Through the developments in the last few centuries, and also in our own times, new questions are being addressed to all the churches, including our own. It is not enough to repeat what has been said before, but we are called to think things through afresh. In the life of the spirit, standing still leads to stagnation, and stagnation means spiritual death. We must also try to become clear about how others understand and think about us, about how they misunderstand us, in order to do what we can to correct the misunderstanding. Otherwise they will not understand our witness, and they, as our neighbors, are entitled to understand. All this requires both study and thought.

2. How do we understand the others? What picture do we have of them?

My old teacher of church history, the late Bishop Waldemar Ammundsen, said to us once when we were very young students: "You must describe your opponent so that he, when he hears your description, can say: You understand me well, because you have understood me from within. I couldn't have done it better myself."

We must try to meet this requirement. It is a Christian, a human, and also a scholarly requirement, which no one can evade. Only when I understand another is it possible for me to think of really meeting, really encountering him.

This also requires study and renewed reflection.

3. Are we prepared to take up this double task of reflection?

Lutheran theology does not want to be some kind of "separatist" theology. It wants to be, in the original sense of the word, "catholic" theology, that is, theology which is relevant to the entire Christian Church. Its single goal is to show forth the Gospel as this is revealed in Jesus Christ. For this reason it cannot be a self-inclosed, narrow and isolated theology. It must itself be a conversation with others in the place where they are. Something really happens in this conversation, as in every conversation which is not simply a disguised monologue. It may be that every Church has its gift of grace which has been entrusted to it in a special measure, and that this is the reason we should look attentively at others. Are we willing to recognize the special grace given to another? Similarly, every church has its temptation, its danger, its unfaithfulness. Are we ready to assume the responsibility towards others of showing them their temptations, their dangers, their unfaithfulness? Or to listen when they point out our temptation, our danger, our unfaithfulness?

If we as Lutherans enter into this difficult, but necessary and fruitful, common work, then this is an area in which there must be continuous protest against every distortion of the Gospel, against every self-sufficient church tradition, against every form of churchly triumphalism, no matter which side these and similar things may come from.

For this kind of joint reflection, both study and courageous thinking are necessary.

4. Why should we engage in this work on the theology of other churches?

For three reasons:

a) for our own sake. We are perfectly free not to get into this. In that way we would be entrenched in our own perhaps highly "Lutheran" tradition against irreparable damage to ourselves and all our churches. However, it is anything but certain that we would thereby be followers of Martin Luther. There was nothing he wanted less than that we establish ourselves as a

separate Lutheran tradition. We quite simply cannot get along without others, any more than they, we believe, can get along without us.

b) For the sake of others. If it is really true that Martin Luther wanted to reform the Church, then still today it is our unavoidable task to bring the insights which we owe to the Reformation into the conversation also with the Roman Catholic Church. It may even be that that church itself would like us to do this.

c) For the sake of the world. This, all things considered, is the most important point. No church exists for itself, but rather that the world may hear the Gospel and believe. The world today addresses its questions to every church, including the Protestant Lutheran ones. For the world, the division of the Church is a scandal hindering it from believing. The Church is the servant of the Gospel of Jesus Christ, and the Gospel of Jesus Christ is meant for the entire world. This is why every church must ask itself again and again whether it rightly presents the Gospel, and why it must unceasingly strive for a truer and more biblical understanding. This is the reason why the churches must, in the situation in which they are now placed, discuss with each other honestly and seriously so that, through God's grace and in His power, the Gospel, manifold but unified, may ring out over all the world.

It is our hope that the Assembly, recognizing the seriousness and the joy of the situation in which we are placed, will positively and energetically support this conversation between the Lutheran and other churches by establishing the "Lutheran Foundation for Inter-Confessional Research".

Third Oral Report

Special Commission on Inter-Confessional Research

Document
No. 44 c

Archbishop Gunnar Hultgren, Sweden

The proposal that the Lutheran World Federation shall establish a foundation for inter-confessional research proceeds from the assumption that this is a matter which is of vital importance for all its Member Churches. Is that really so?

The confessional problem confronts us concretely as a question of the relation of our own church to those churches of a different confession which are represented in our country. There is, as is pointed out in the report of the Commission, a difference between the Lutheran churches on the continent of Europe and in America, which are living side by side and in continual contact with a strong Roman Catholic church and therefore are very close to the problem, and our Lutheran national churches in Scandinavia, for which the

Roman Catholic Church is still a remote power which is represented only by a small Catholic minority in their countries.

This, however, does not mean at all that the confessional problem should not exist for us or should not concern us in the same degree. For it is certainly not only a question of external relations with churches of another confession, but an internal question for our church itself which has acquired pressing relevance through its own historical development. The decision which was made when our church was reformed four hundred years ago did not solve the confessional problem once and for all. It appears again whenever the church must undergo essential changes for the sake of its order and activity. It is latent in the question of the type of piety which is expressed when old forms of worship are changed or new ones are created. It is dangerous for a church to go on living in the confidence that it possesses a strong Lutheran inheritance and a firm Lutheran tradition. This constitutes no guarantee that it is also pursuing a path of reformation in a new age. It does not guard it against the risk of assimilating foreign elements in a world where ideas and spiritual trends pass freely across the external frontiers of the Church.

In the self-examination to which each Lutheran church nowadays is forced, the confessional problem has again become timely. What is actually in accordance with the church's confession and its view of the Reformation, and what is irreconcilable with them? What is genuinely Lutheran as distinguished from what is Roman Catholic, and even from what is Anglican, Reformed or Orthodox? Such questions are inescapable for a church which wants to be faithful to its confession. The internal church debate in our countries shows how burning these questions are, and at the same time how divided the opinions are.

In this situation, we have the greatest need of the help which can be given through theological research which seeks to clarify not only how the boundary-line between the confessions was once drawn, but also where it runs today, and thus to shed light on the complicated reality in which our churches have to find their way. It is that task which the new research institute will serve. Not alone — for that the task is too large — but with the cooperation of theologians and study groups in the various churches. I am convinced that every Lutheran church, realizing the vital importance of the confessional problem, will give its support to this common instrument and enter upon this cooperation.

5. Report of the Commission on Education (*Actions*)

- a) *Rector Bjarne Hareide, Chairman of the Commission on Education, presented the report of that Commission (Document No. 16) for study and consideration. He further requested that this report, which consists*

in large part of a study document on confirmation, be studied in the member churches.

The report was received and referred to the Section on Education for study and consideration.

- b) Rector Hareide, Prof. Kurt Frör and Pastor Lael Westberg then presented a supplementary oral report (Document No. 45). The report was received and referred to the Section on Education.*
- c) Questions from the floor asking 1) whether a proposed research program in education matters would be carried on in the younger as well as in the older churches, and 2) how such research would be related to research carried on under the auspices of the World Council of Churches, were referred to the Section on Education for consideration.*

Oral Report

Commission on Education

Document
No. 45

Rector Bjarne Hareide (Norway)

Prof. Dr. Kurt Frör (Germany)

Pastor Lael Westberg (USA)

Since the establishment, eleven years ago, of the Commission on Education, there has been a growing awareness and an increasing concern in the Member Churches for Christian education. The Commission has responded as its resources have permitted.

Now the time has come for an intensification of all our work, if we are to meet the educational needs of the churches. We believe this intensification should move in the following four directions and that funds and personnel should be provided for them:

1. Research.
2. Study conferences.
3. Exchange Program.
4. Practical Assistance to the Member Churches.

1. Research

During the first five-year period, our main study was "The Family's Responsibility for Christian Education". During the last six years our principal study was Confirmation. Now from all over the world come requests for help with the current burning problems involving "Church, State and Christian Edu-

cation". From many quarters come pleas for assistance in coordinating and integrating the congregational program. Behind these needs is the continued demand for an answer to the question: "What is Christian education according to Lutheran theology?"

2. Study Conferences

So far we have held five conferences. These have attracted fairly extensive participation, and we are grateful to the National Committees for having supported them by sending participants. It is our hope that this can be continued. But it is our judgment there is a need to bring together small groups of specialists to deal in greater depth with certain topics. There exists a whole series of topics which would be studied with far better success in a small group than in a large conference.

The selection of these specialists ought to be made, not by National Committees, but by the Commission on Education. In this way there will be more order and system in our studies. The Commission could make far-reaching plans, set up a more systematical research, and within a few years cover certain areas of study projects.

3. Exchange Program

On the basis of its experience, the Commission regards it as essential to strengthen the contact and exchange among the Member Churches in the area of Christian education. A preliminary beginning has been made through a study of the literature and through contact persons who give courses of lectures in Europe and the United States. But this is not sufficient. In the main, far from being studied and made use of, the most important literature of the Member Churches on religious education is still unknown outside the particular church concerned.

The relation between the older churches and those in Africa and Asia has undergone essential change in Christian education too. Today the older churches can learn a great deal from the development of Christian education and instruction in the churches of Africa and Asia. In this period, the cooperation of the Commission on Education with the Commission on World Mission, a cooperation which we earnestly hope will be continued, has indicated that the development of the catechumenate in the younger churches can be of great significance for changes which are beginning to appear within the tradition of the home churches. For this reason, this exchange must be more intensively pursued in the future than in the past. It cannot, as previously, be limited to infrequent and haphazard contacts. Here the Lutheran World Federation is confronted by a task which will be of immense significance for the future development of Christian education.

We must see whether the Exchange Program can be carried out more effectively and thoroughly than has been done previously. It is no doubt of value to the

individual exchangee to be invited in a general sense for his own personal information and development. Even this will somehow be of benefit to his church one day. The disadvantage of this system, however, is that the contacts are more or less accidental and generally the result does not go beyond a plethora of impressions and encounters. This situation can be altered only if the exchangee is assigned a specific topic for study. If this is not done, the results of the Exchange Program will remain inadequate and unsatisfactory. The time and money given for the purpose will be spent in a much more fruitful way if the following principles are observed:

- a) Each exchangee is assigned to a Study Commission of the Lutheran World Federation. He chooses his field of study during his stay in accordance with the wishes of the Commission. The exchangee's assignment falls within the area of the Commission's research tasks, and he must lay the results of his studies before the Commission. It is not enough for him just to announce that he has been able to buy a new car!
- b) The exchangee is under obligation to visit institutions and individuals in the host country, not according to whim or accident, but according to a plan drawn up in the light of his study assignment.
- c) The exchangee is under obligation, during his stay, to work on the literature bearing on the problems connected with his assignment. He shall thoroughly familiarize himself with the basic works and discuss them with individuals and groups.
- d) He shall prepare himself in such a way that he can give an account of the most important literature of his home church and discuss it in group meetings.
- e) He is under obligation to prepare a report on his work to be laid before the Commission to which he is assigned. This report shall contain not only general impressions and personal experiences. He shall summarize the results of his study in such fashion as to describe exactly and competently his knowledge of Christian education in other churches (or whatever the problem may be). This report shall be suitable for use as the basis of contributions to journals or for separate publication.

In this manner the Exchange Program would be placed at the service of the concrete research tasks of the Commissions and yield substantially more fruitful results than has been the case in the past.

4. Practical Assistance to the Churches

The Commission on Education's three seminars during the last ten-year period have attracted participants from many Member Churches. From the experience gained in these meetings, one judges that the value of the seminars has been no less in the informal exchange of ideas about day-to-day educational problems than in the seminar topics themselves.

For much lofty talk about specialized subjects such as *Christian Education and the Family*, *Christian Education and the Rite of Confirmation*, *Christian Education and Worship* has not silenced uneasy questions such as: a) How can religious education given by the secular school be supplemented by a solid confessional witness of volunteer teachers in the congregation? b) How can such volunteer teachers be recruited, stimulated, and continuously instructed? c) How can printed and audio-visual materials be provided to help them? d) How can the Church employ the findings of modern psychology, pedagogy, and theology — not just in top level discussions, but in teaching the faith to children and adults today? e) How can pastors, competing against a secular education now highlighted by political and scientific interest, stir up their people's concern for Christian education?

Such educational questions have not been answered completely even by the Member Churches enjoying the largest constituencies and greatest financial resources. But some of our churches, not blessed with these bountiful resources, have difficulty even paying for the duplication of a few pages of mimeographed materials. To some the production of a set of simple instructions to teachers presents an almost insurmountable obstacle.

It is, therefore, obligatory, the Commission of Education thinks, that the Lutheran World Federation provide means by which the smaller churches, the younger churches, and the churches without sufficient resources can reach their children and adults with adequate Christian education. It is our recommendation that practical experts in the field of Christian education be sent to the key educational persons of these churches to introduce them to curriculum materials and teacher training courses; and to help the churches adapt these materials to their own situations, if found practicable. It is our belief that means should be provided to help the churches finance the production and utilization of such materials, be they printed or audio-visual. The visits made to the churches should not be token calls, but should be of sufficient duration and repeated often enough to make a sound impact.

The Commission on Education recommends that the Federation endorse the continuance of the Seminar depth studies and exchange dialogues. It now adds a request for a practical assistance program to funnel the results of seminars and exchanges as well as the best curriculum materials and methods to all churches. Under Luther's explanation of the fourth petition he lists as an implication of the words "daily bread" *education and honor*. It is the member churches' portions of such daily bread that the Commission of Education lays on the hearts of the Assembly.

Our chairman suggested that if our intensified program is to be successful, there is need of personnel and funds. Let me, in closing, be more specific.

- a) We ask that one member of the Geneva staff be responsible for the execution of the Commission's work.
- b) We ask that funds be budgeted to carry on our work.

6. Report on Lutheran World / Lutherische Rundschau (Actions)

- a) *Dr. Schmidt-Clausen, Editor, presented the report of the Lutheran World / Lutherische Rundschau (Document No. 22) to the Assembly and introduced the staff and associate editors.*

The report was received for study.

- b) *Dr. Hans Bolewski on behalf of the editors presented a supplementary oral report (Document No. 46).*

The report was received and referred to the Executive Committee of the LWF for consideration and action.

Oral Report

Lutheran World / Lutherische Rundschau

Document
No. 46

Dr. Hans Bolewski, Germany

Next year the journal of the Lutheran World Federation, appearing in German and English, can look back on ten years of existence in its present form. Anyone who has had something to do with the work and thought leading up to it might be amazed that the journal has undergone so little change during this period. From the outset, the undertaking involved many problems, as it still does today. But perhaps journals do not differ materially from people: their very existence is fraught with problems. The absence of problems would no doubt spell their death.

First of all, let me say a few words about the journal's beginnings. From the reports of the Lutheran World Federation, if not from your own experience, you are acquainted with the pre-history of the present journal. Very soon after the founding of the Lutheran World Federation, in fact in the year 1948, a similar venture was undertaken — the establishment of an English and German journal, viz. the *Lutheran World Review* and *Lutherische Weltrundschau*, which appeared in parallel though not identical form in the United States and Germany. This journal was undoubtedly one of the most valuable theological organs of the post-war period, though it did not enjoy the readership it might have deserved. Today, its issues are almost collector's items. Above all, it aided the resumption of the conversation amongst Lutherans and with other groups in the ecumenical world, a conversation which had been

broken off by Germany's spiritual isolation in the thirties and during the war. In addition, it was one of the tools of scientific theological scholarship which Germans most longed for in those years when paper was so scarce and the printed word so dear — a situation hardly conceivable today. Of course, the journal was a newcomer in the catalogue of well-established theological publications in the two countries. For this reason it found difficulty in maintaining itself once circumstances improved and tools for the theological work of the Church became more plentiful. The resulting difficulties which soon became apparent in connection with the editing of the journal led in 1951 to limiting it to a German bi-monthly (*Lutherische Rundschau*) of approximately 64 pages, edited by Hermann Ullmann in Geneva. This journal was much less theological in character. Its purpose, rather, was to inform the Member Churches about each other and to give all of them information regarding the Lutheran World Federation and its tasks, and thus to address itself to the laity in the various Lutheran churches of the world. It was especially fortunate that a journalist such as Hermann Ullmann with many decades' experience was available to carry out this task.

It soon became evident that the conditions for such a concrete relaying of information from church to church did not exist in the same manner as they exist for relaying information from congregation to congregation in one geographical or cultural area. Even where there is a common confession, the presuppositions for mutual understanding among Christians are determined by the circumstances of their daily life and leisure. In order to engage in such conversation on a world scale as is possible within one's own native land, we must first have shared many years of common history. Even then, we must remind ourselves of the fact that the language which has emerged in order that the churches may speak with each other of their common concerns is the language of theology. We have every reason to liberate theology from the abstraction to which today it has largely fallen prey. Today, certainly, one of the essential tasks of scientific theology as well as of the Church is to discover a style of thought and speech in which the unfortunate separation between scientific and practical theology is abolished and in which theology once more emerges as a *scientia eminens practica*.

With this in mind, and after I had taken over in 1953 the editorship of *Lutherische Rundschau* in addition to my work as student pastor at the University of Hamburg, preliminary steps were taken toward founding the bilingual *Lutherische Rundschau/Lutheran World*, first proposed in the spring of 1954. The first issue had the opportunity to make a good beginning by appearing as a preparatory booklet for Lutherans in connection with the Assembly of the World Council of Churches at Evanston. For the self-understanding of Lutheranism throughout the world, and also for an understanding of the Lutheran World Federation as over against the large ecumenical body,

it was extremely important that there was this early indication of the way in which Lutheran theology could and must contribute to the development of ecumenical thought. It was clear that this contribution was not to be made *una voce*, but that nevertheless behind the various formulations one common mode of thinking, preaching and praying was evident. From the very beginning till now this unity in diversity has been the essential source of the richness, but also of the dilemma of *Lutherische Rundschau/Lutheran World*. The editorial notes in the first issue of the journal expressed this unity in diversity in the light of the situation at that time:

"As editor I have to confess that I have become increasingly aware of the greatness of the task during the work on the present issue, to the extent that I have sometimes encountered a feeling of frustration. Anyone who has once faced such a work of translating or rather the possibility of translating our thoughts from one language into another, from one tradition of thinking into another, will never share the fear that the unification of all the Lutherans bears in itself the danger of ecclesiastical uniformity. The contrary is true. It is only necessary to study this present copy very carefully in order to realize the breadth and also the tensions between the forces that exist in world Lutheranism. For some this may be even confusing. But the editor has not seen his task as smoothing over the tensions and contrasts between the various contributions. We should not only talk about these tensions, but together we should be concerned about them in a fraternal way, and we invite all our readers to have their share in the discussion which is now commencing So we send out this first issue. We know that much in it is only a beginning. We believe, however, that it is a good start that we are able to begin the discussion of the Lutheran World Federation in this magazine with the theme of the Church and the Christian hope. For this beginning points to the aim which our journal wants to serve, while facing our existing diversities in all honesty, the aim for which our Lord prayed with His disciples in the hour when He parted from them: *Ut omnes unum sint*."

Lutherische Rundschau/Lutheran World, as a journal at once confessional and ecumenical, thus bore within itself a tension which undoubtedly was less easy to sustain in those early years than is the case today. Then, historic confession and ecumenical thought and activity often appeared to be irreconcilable, though the readiness among the great majority of the Lutheran churches to cooperate in the World Council of Churches was unmistakable. But precisely in the case of this majority the concept "Lutheran" was regarded more as a retarding factor within the ecumenical movement, a movement to which one could not but give assent, for the very sake of the Reformation. It was not always easy for the journal to overcome this mistrust. On the other hand, it was not easy for it to make clear that ecumenical thought cannot imply a neglect of one's own church tradition. Perhaps in all modesty we may claim,

today that *Lutherische Rundschau/Lutheran World* counts as one of those ecclesiastical and theological publications which have made a significant contribution toward clarifying the important tension between tradition and ecumenism.

When I stated at the outset that it is amazing that this journal, fraught with so many conceptual and institutional problems, has retained its form essentially unchanged since its inception, I was thinking primarily of the tension between confessionalism and ecumenicity which I noted above. Concerned lest it might give the false impression of being a one-sidedly confessional journal, we have repeatedly considered changing the title. We have chiefly considered such titles as "Koinonia" or "Dialog". On the other hand, it repeatedly became evident that what was good in one country would of necessity be unintelligible or lacking in taste in another. So we have retained the title because it expresses in a very terse though fundamentally unmistakable way what the journal is. The more unequivocally and clearly the Lutheran World Federation assumes its position in the present-day ecumenical discussion, the clearer will be the journal's intention and obligation. A sign of the growing clarity of the Lutheran position within the ecumenical world is that in most recent times there has been, it seems to me, hardly any discussion of a change of title. Another frequently debated question also appears to have been taken care of in the interim. Continual thought was devoted to making the two editions less dependent on each other, as was the case with *Lutherische Welt-rundschau* and the *Lutheran World Review*. There was actually a desire to proceed beyond what had been done in the period between 1948 and 1950. Consideration was given to the possibility of using a journal of this kind, by including translations of important articles appearing in other journals, to acquaint the European reader with issues in contemporary Anglo-Saxon and particularly American theology, and conversely to acquaint the American reader with issues in continental European, Scandinavian and German theology. Apart from the fact that the journal *Dialog*, which has been appearing in America for the past two years, is carrying out such a task, the question remains whether precisely this would be the task of a journal of the Lutheran World Federation. For surely the possibilities open to an internationally-oriented journal edited in Geneva are not exhausted by such a task. It can be assumed equally by other journals with a more limited circulation, as is already being done to a certain extent by many journals. But precisely for this reason serious consideration should be given to a third problem which has often been the object of reflection in the Lutheran World Federation, namely the creation of a third edition for the Scandinavian churches. A series of difficulties confront such a plan, not the least the fact that there is no unified Scandinavian language, but only Danish, Norwegian, Swedish and of course Finnish. However, the fact that in the four countries concerned the journal

has a total of only one hundred and two regular readers (of the German and English editions combined), over against 1,673 readers in the United States and 1,277 in Germany, indicates how unequally the various churches in the Lutheran World Federation are participating in the conversation, at least through the medium of the journal. Here we encounter a genuine unsolved problem which should somehow be taken up in the near future.

Of no less significance than its inner development is the structure and make-up of a journal. During the years of its existence, certain changes have been made which must not be passed over in this report. In the first years the material in the journal was divided into four main sections, i.e. into main articles, reports on the Lutheran World Federation and the ecumenical world, reports on the churches in the various countries, and at the end a series of book reviews. The editor's page then gave as concise an orientation as possible on the content and on the contributors. In addition to the book reviews, a special supplement, "Literature Survey", soon appeared, prepared by the Department of Theology; its purpose was to give brief though comprehensive information regarding new publications in the different countries and the various areas of theology. In the last year, this structure has undergone an essential change. First of all, since July of 1962, the Literature Survey has been incorporated into the journal proper, though responsibility for the content remained with the Department of Theology. Further, the subdivision of reports into those on the Lutheran World Federation and the ecumenical world on the one hand and those on the Member Churches on the other was abandoned, and instead a unified section, "Reports and Documentation", was created. The editors of the journal think that in this combination of discussion of basic theological questions with reports on church work the practical-theological orientation of the journal in the sense described above is well expressed. In January of 1962, the graphic form of *Lutherische Rundschau* was changed and, in our opinion, improved, in keeping with the character of the journal. A similar though not identical change is in preparation for *Lutheran World*. In January of 1962, the subscription rates for both editions were changed. The annual subscription rate for *Lutherische Rundschau* rose from DM 8.00 to DM 12.00, and the price of the single copy rose from DM 2.50 to DM 3.50. The one-year subscription rate for *Lutheran World* rose from \$ 2.75 to \$ 4.00, the two-year subscription rate from \$ 5.00 to \$ 7.50, and the price of the single copy from \$ 0.75 to \$ 1.25. Mailing is included in the American prices, though not in the German. In spite of this raise in price as from January 1, 1962, the number of subscribers has grown considerably compared to the first years of publication. In contrast to the 3,584 subscribers to both editions in the first year of 1954, a survey of the total subscription list of January 1963 indicates a total of 4,010 subscribers. But we ought not to overlook the fact that the period between 1954 and 1963 also saw years when there was a certain decline

in the number of subscribers. In 1957, for instance, there were only 3,253 regular subscribers. In 1960 a change in editorship occurred. The editor, Dr. Hans Bolewski, who since 1955 had been Director of the Evangelical Academy at Loccum, was at his own request released from his duties as sole editor of the journal. The present Executive Secretary of the Lutheran World Federation, Dr. Kurt Schmidt-Clausen, assumed editorial responsibility, together with associate editors who include, in addition to the previous editor, Prof. E. Clifford Nelson (USA), Prof. K. E. Skydsgaard (Denmark) and Dr. Vilmos Vajta (LWF, Geneva). Paul E. Hoffman (USA), who had earlier worked as editorial assistant, became managing editor in the spring of 1961.

A journal such as *Lutherische Rundschau/Lutheran World* cannot be measured against other ecclesiastical or theological journals. Basically, the only undertaking comparable to it is the *Ecumenical Review*, from which, however, it differs substantially by virtue of the fact that it is published in two languages. Hence, a critical judgment of the journal should not be made on the basis of other existing journals of the same type. The only real criterion for judging *Lutherische Rundschau/Lutheran World* lies in the question as to whether it is adequate to those tasks set for it within the Lutheran World Federation as well as those involving the representation of the Federation to those outside. Even this question, probably, cannot be answered with a simple yes or no. However, a proper consideration of this question might be one way of attaining growing clarity concerning the nature and task of the Lutheran World Federation.

This report ought not to be concluded without an expression of sincere and hearty thanks on the part of the editors to the Lutheran World Federation for the great freedom which has been and is accorded to the editorial staff. If world Lutheranism in all its variety and fullness should not find proper expression in the journal, the reason does not lie in any special conditions imposed upon the editorial staff. Thanks are also due to the co-workers in the editorial offices, to the secretaries who in a way quite unlike that prevailing in most offices have been able to make a creative contribution, and not least to the present managing editor, Mr. Paul E. Hoffman, as well as his predecessors, Mr. Gerhard Elston (USA), Mr. Harold Remus (USA), and Mr. Otto Sommer (USA), who as assistants to the previous editor contributed their part to a proper editing as well as to solving the frequently knotty problems of translation. I personally would like to voice my thanks not only for the fact that the journal has taken this path, but quite especially for the fact that through the creation of the group of associate editors a body was created whose sessions, I believe, were not only not a burden for each one involved, but, on the contrary, were an enrichment for his theological and church work. I must close with the confession, which perhaps is the confession of each one involved, that in the last few years I have received more than I have given in this work. I say

this not to the praise of the journal or the Lutheran World Federation but rather of Him who wonderfully blesses service in His Church.

7. *The President resumed the Chair, expressed the appreciation of the Assembly to Bishop Manikam and to all members of the Commissions which had presented their reports as well as to the editors of Lutheran World/Lutherische Rundschau.*

He then declared the meeting to be in business session.

8. **Second Report of the Recording Committee**

The Chairman of the Recording Committee presented the Minutes of Plenary Session III (Document No. 82) and recommended their approval.

Adopted.

9. *The meeting was recessed.*

5TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in deliberative session.*

2. *A motion from the floor proposed that in order to expedite procedure the oral supplementary reports not be read.*

The Chair noted that this would involve a change in the rules and by common consent the matter was referred to the Business Committee.

3. **Report of the Commission on World Mission (Actions)**

- a) *Bishop Heinrich Meyer, Chairman, acting on behalf of the Commission on World Mission, presented the report of the Department of World Mission (Document No. 11) and introduced the members of the Commission and the staff of the Department.*

The report was received and referred to the Section on World Mission.

- b) *Supplementary oral reports were presented by Bishop Meyer and Dr. Arne Sovik, Director of the Department (Documents No. 48 a and 48 b).*

The reports were received and referred to the Section on World Mission.

- c) *A question regarding the participation of Lutheran churches in inter-confessional conferences in Africa was referred for consideration to the Section on World Mission, and the discussion groups on Structure and Function.*

First Oral Report

Commission on World Mission

Document
No. 48a

Bishop Dr. Heinrich Meyer, Germany

The Commission on World Mission of the Lutheran World Federation was organized not because the structure of the LWF would not have been perfect in a theological or ecclesiastical sense without such a commission. There were urgent post-war needs and emergencies in geographically limited areas of Asia, and Africa which had to be met, and which called for an organizational instrument fitted for the administration of assistance.

Although, or should I say because, the Commission on World Mission was and is still engaged in assisting when and where there is actual concrete need at given places, it has to an ever increasing degree performed a function of general importance for the whole family of Lutheran churches: it serves to remind the churches that the Lutheran Church, yea, the whole universal Church is not an end in itself. The Church exists to bear witness before the world to God and His Gospel, a world for which the Son of God died and for which He made atonement to God. We in the Commission on World Mission are sometimes worried lest the Lutheran churches should become so preoccupied with self-reflection, with bringing their own theological and ecclesiastical household into order that they forget the purpose for which God the Holy Spirit created the Church: that the world might be called out of unbelief to faith in Jesus Christ.

In performing our concrete duties of rendering assistance and advice from year to year, we have discovered that the world mission of the Church has changed immensely during the past decades.

It has become more comprehensive. It encompasses the service of the missionary evangelist as well as that of the doctor, the teacher, the social worker, yea, of every Christian layman. All are called to witness.

The mission has developed more and more into a joint enterprise. Some tasks such as radio evangelism, literature work, theological education, have become such vast enterprises that if we are to do them at all we must do them by joining forces.

The Church's mission to the world has become truly ecumenical. The old differentiation between sending and receiving churches has become obsolete. Every church is a church sent into the world. Every church is but a church sent into the world. Every church is a partner sharing with others in the total mission of the whole Church to the whole world.

The Church's mission reaches beyond the geographical continents into other man-made "continents" of a political, economic, technical and ideological

nature. The proclamation of the Gospel to men living in these non-geographical continents presents us with entirely new problems.

It is the task and ardent desire of the Commission on World Mission to remind the family of Lutheran churches of the missionary dimension of their existence and to interpret the changes in breadth and depth in the mission of the Church.

One thing however cannot and must not be changed. The mission of the Church must remain world mission, the divine mission to the heathen, the non-Christians, the people of other faiths or of no faith at all. It must not be falsified into some kind of humanitarian or social service or into an organization for inter-church aid. The goal of the Church's mission will to the end remain the same: to cross the border between unbelief and faith and to proclaim the living Gospel so that unbelievers may be called into the Church and to faith in the crucified and risen Lord.

Second Oral Report

Commission on World Mission

Document
No. 48 b

Dr. Arne Sovik, Geneva

I should like to begin by paying tribute to the Chairman and workers of the Commission on World Mission, under whose guidance our work has developed in the last six years.

A reader of the Norwegian newspapers a fortnight ago would have noted repeated references to a "Lutheran missions parliament" meeting in Stavanger. If this description of the meeting of the Commission on World Mission was not strictly accurate, it was not without validity, for this fifteenth annual meeting assembled representatives of Lutheran churches in Asia and Africa, of all major mission boards and societies and of many other interested agencies — nearly two hundred people in all. The annual meeting of the Commission on World Mission is the very heart of all we do. It has become an essential factor in the intricate structure of the Lutheran missionary movement. Here plans are made, issues of principle and practice are discussed and agreements are reached. There is a certain comprehensiveness, a unity of purpose, a facing of basic and practical questions that led one first-time participant this year to observe, "This meeting met me where I live".

I would continue by paying tribute to my colleagues in the Department staff, here and elsewhere, who have carried the work through the years. You will want to know what has been done. Our answer may best be given in terms of the plans for work that were proposed and accepted at Minneapolis. The plans included seven points:

1. To encourage greater unity among the churches.

In the course of the past six years, union of previously divided work has taken place through the establishment of new church bodies in South Africa, Cameroun, Ethiopia, Japan and Tanganyika. In Tanganyika just two months ago seven churches merged to form the Evangelical Lutheran Church in Tanganyika. In one of the major decisions at Stavanger, representatives of sixteen churches and societies assisting these seven merging churches, agreed to recommend to their constituencies the pooling of all contributions of funds and personnel.

Elsewhere, as well, the growth of unity, which is more important than union, has been apparent. Cooperative efforts continue to increase and often include non-member churches as well as LWF members.

2. To aid in establishing indigenous churches.

By what standard shall we measure? Formally the task is all but done. Only the youngest of the younger churches are not autonomously organized. In terms of responsible church life, of conscious and unconscious growth in theological understanding of Scriptures and Christian life, it is more difficult to speak. Yet is not the very questioning of the relevance of our Lutheran Confessions, which disturbs some western observers, a mark of indigenization? Someone has said that a church without heresies or schism is not indigenous. The LWF's contribution to this process of the Church's "becoming at home" in a new land, is made in a hundred different ways, from encouraging a budding African or Asian author, to calling for new answers to social and ethical problems.

3. To continue to support churches in need.

There are emergencies, today as well as fifteen years ago, but today they most often arise because of a need to enter, and enter without delay, the open doors to which the Lord of the harvest leads us. As the progress of developing countries depends upon substantial assistance from the more developed, so the churches in these countries, to meet their increasing obligations in a constantly more complex and demanding situation, require the help of their brethren in more well-to-do lands. I wish I could tell you in detail of the items listed in the financial report you have received. But the Asian and African churches have representatives here among us. They are part of us. Seek them out, and learn to know them and their work. An increasing share of our resources is going into work that serves whole groups of churches — big projects like Radio Voice of the Gospel, and little ones, like collecting theological book gifts for seminary libraries. Through grants largely for capital use channeled through the Community Development Service, the welfare work done by our churches in the past is being expanded each year.

4. To sponsor and prepare conferences.

We have sponsored only one major conference since 1957. At Antsirabe, Madagascar, in 1960, African churches followed up the pioneering Marangu conference and further strengthened the bonds of our common faith. One consequence of that conference was the proposal at Stavanger this year, that at the next All-Africa Conference, in 1965, consideration be given to forming some sort of continuing African Lutheran organization.

Plans for 1964 include three important conferences. In October, Asian Lutherans will be guests of the Batak Church for the Second All-Asia Lutheran Conference. Before that two small but significant conferences will be held. While they may seem to deal with specific and limited areas, they will attack, in fact, some of the sharpest theological problems that the Church faces.

A Conference on the Church and the Jewish People is to be held at the Evangelical Academy, Loccum, Germany. It will deal not only with the problem of God's revelation of Himself apart from the person of Jesus Christ and the meaning of that revelation to the mission of the Church, but also with questions relating to the so-called "dialog" between the Christian and the non-Christian.

The other conference, a Consultation on Medical Missions, (sponsored jointly by WCC/DWME) will in a very specific way take up the question of the relation between the witness and service of the Church in the world. Such findings as this consultation may produce will be applicable, *mutatis mutandis*, to all work of Christian charity and welfare. These are days in which institutions, by the very nature of modern life and technology tend to become separated from the life of the congregation, and operate to standards set not by the Church and the Christian mission, but by the increasingly all-embracing arms of the welfare state. What are the implications of such developments? What relation does the Christian concern for aid to man in his temporal need have to the Christian concern for man as a sinful but redeemed child of God? These questions concern us all and affect the structure, emphasis and manner of our work. Our conviction is that the Christian witness and service must live in constant tension and partnership in every Christian person and organization lest our witness become other-worldly and irrelevant and our service become secularized.

5. To continue to assist in the education of workers.

We have provided scholarship aid for study abroad to 128 students, some of them in this audience, at a cost of \$ 121,934 in six years. The number grows annually. We have contributed over \$ 250,000 to the building or extension of eight theological schools, three of them new, and subsidized the operating costs of five. We have helped with the conduct of pastors' refresher courses —

and are now asked to look at the possibility of extending this very important work. Can we perhaps recruit an itinerant staff and sponsor pastors' institutes of several weeks' duration, moving from one church to another?

6. To assist our churches to use new techniques of evangelism.

In 1957, large scale radio evangelism was a dream. Today some of us dream of vastly enlarged Christian literature work, from modern teaching materials in our schools, to popular periodicals, to African and Asian-written theological works.

7. To foster studies of the mission of the Church.

One of our prominent theologians was recently quoted as having said that it is in the field of world missions that all the theological problems of the Church concentrate. We will not dispute the statement, but confess that we have done little enough, in light of the manifold problems. However, something has been done, and a part published in the *Lutheran World* and elsewhere. It is important that the churches in Africa are engaging together in a series of studies preparatory to the next All-Africa conference. It is a matter of gratification to us that the proposed program of study of the Commission on Theology is one of very real importance to the mission of the Church.

Years of discussion on the question of the ministry and episcopate have now brought forth plans for a book on Lutheran teachings and practice in this area. But the doctrine of the ministry is also a key question in ecumenical discussion. In time the solution to our disagreement with Anglicans and others must be sought in direct discussion with these our Christian brethren. It is in this matter the CWM brings to you its only recommendation, one made jointly with the Commission on Theology. It follows:

That looking forward to bilateral discussions between Lutherans and Anglicans, particularly in regard to the ministry, the Commission on World Mission request the Assembly to authorize the appointment of a joint committee appointed by the Commissions on Theology and World Mission to study the Lutheran concept of the ministry and the Anglican concept of the ministry, particularly its episcopal order.

With this we close our report. The question is asked repeatedly these days, "How can the Church expect to make an impression on the overwhelming spiritual and physical needs of Asia and Africa?" The question is an old one — the disciples asked it when Jesus proposed to feed the multitudes in the wilderness. "How can we give men bread here in the desert?" The answer of the Church is old, too. It rests on the presence of the living Christ among His people. For in His presence among us — and only here — is the power to do the impossible.

4. Report of the LWF Broadcasting Service (*Actions*)

- a) *Dr. Fredrik Schiotz, Chairman of the Board of Directors of the LWF Broadcasting Service, presented the report of the Service (Document No. 12) and introduced the General Director, Dr. Sigurd Aske.*

The report was received and referred to the Section on the LWF Broadcasting Service and News Bureau.

- b) *Dr. Aske presented a brief oral report (Document No. 49).*

The report was received and referred to the Section on the LWF Broadcasting Service and News Bureau.

- c) *A question regarding the use of television was referred to the same Section.*

Oral Report

LWF Broadcasting Service — "Radio Voice of the Gospel"

Document
No. 49

Dr. Sigurd Aske, Addis Ababa

It is my privilege to report on a project which a pioneer Presbyterian missionary in the Near East has called "strategically the most important project ever undertaken by the Protestant Church".

The first regular broadcasts were beamed out to the target areas in the evening of February 26, 1963, immediately following the official opening of the station. On May 5 the broadcasts were expanded from 3 1/2 hours to 13 1/2 hours a day, through the addition of a second hundred kilowatt transmitter and through additional production of programs in the national languages.

On the RVOG campus on the outskirts of the 460,000 Ethiopian capital Addis Ababa, representatives of ten different nationalities and six major denominations live and work together, a staff of close on 150 people, another 80 being engaged in program production in the ten area or national studios presently in operation, and another 60 — 80 to be added after the establishment of another 10—12 area studios. A total of approximately 300 people work full time for RVOG.

A budget of \$ 320,000 is being administered this year, an operating budget of \$ 473,758 having been approved for 1964 by the LWFBS Board of Directors, on which all cooperating Lutheran churches and missions have voting representation.

It is incredible — next to a miracle — that this new and powerful proclamation point — this pulpit — has within its designated target areas a population of

more than 1000 million people, exclusive of the 600 million estimated inhabiting the Chinese mainland.

It is equally "next to a miracle" that where Lutheran church leaders five years ago stood interested but doubting before the question whether the churches would be ready to support the construction and operation of a Christian radio station, the capital budget of \$ 1.6 million has now virtually been secured.

Germany and North America have contributed about equal amounts, totalling more than two thirds of the capital investment of 1.6 million dollars. The Coordinating Committee for Intercontinental Broadcasting, an organization representing the Near East Christian Council, the All-Africa Church Conference, and the East Asia Christian Conference, has made available a long-term interest-free loan of \$ 250,000. The balance has been contributed by other Lutheran churches and missions, mainly in Scandinavia, but churches in other parts of Europe, in Africa, Asia, and even Latin America have also contributed.

Equally astonishing is the response of the churches in Africa and Asia to the appeal to become involved in program production and to set aside full-time personnel, to build up entire new institutions, and to provide operating expenses for RVOG.

The largest Protestant radio program, the Lutheran Hour of the Lutheran Laymen's League of the Lutheran Church—Missouri Synod, is also cooperating with the LWF in RVOG, has contributed \$ 85,000 to the capital investment and is taking part in the operation of the station to the amount of \$ 70,000 a year.

Looking back on the decision to apply for a license in Ethiopia, one can see God's guiding hand in this move. Ethiopia is close to the whole Arab world and close to the largely closed areas of Islamic occupation. Christian Ethiopia forms a remarkable bridgehead in the Muslim world.

Several years ago a professional survey was made to determine the most favorable sites for Christian radio stations around the world. The survey took into account population density, broad language divisions and other factors. Six potential sites were selected for Africa, the most ideal among them was Addis Ababa.

May I call to your attention another aspect of RVOG — namely the unique kind of corporation RVOG represents. To point this up, kindly permit me a brief historical review:

In 1958 the Near East Christian Council and the Lutheran World Federation filed applications with the Ethiopian Government for a franchise to operate a broadcasting station at Addis Ababa, Ethiopia, neither knowing that another application was being submitted. When each became aware that there were two applications before the Government, with the likelihood that only one

would be approved, a consultation between representatives of the two groups was arranged. This took place in Geneva, Switzerland, June 8—9, 1959. The proposals agreed to in this meeting were approved by the NECC and the LWF.

The Geneva agreement declared that the group receiving the franchise should be known as Party A and would be the owner and operator of the station. The second group would become Party B, with specified privileges and responsibilities. November 27, 1959, the LWF was advised by the Ethiopian Government that its application had been approved. The LWF therefore became Party A with the NECC as Party B.

August 16—17, 1962, further consultations were held at Cité Universitaire in Paris between representatives of the Lutheran World Federation Broadcasting Service, the Near East Christian Council, the East Asia Christian Conference, the All Africa Church Conference and the Division of World Mission and Evangelism of the World Council of Churches. In this meeting it was agreed that a coordinating committee should be organized to handle relations between the station and Christian councils in Asia, Africa and the Near East. This committee would "assume the responsibilities and privileges in relation to RVOG now carried by NECC in accordance with the 1959 agreement".

January 12—16, 1963, the Coordinating Committee met in Addis Ababa, Ethiopia, for its organizing meeting and adopted the name Coordinating Committee for Intercontinental Broadcasting (CCIB). In accordance with the Paris recommendation it consisted of four voting members named respectively by AACC, EACC, NECC and DWME, and included the liaison officers as advisers and the Director of the RVOG as consultant.

The agreement set forth below becomes a master agreement incorporating the substance of the Geneva and Paris agreements.

Identification of Parties in this Agreement

- a) The Lutheran World Federation Broadcasting Service is Party A. It is a Board related to the Commission on World Mission of the Lutheran World Federation.
- b) The Coordinating Committee for Intercontinental Broadcasting (CCIB), representing the Near East Christian Council, the All Africa Church Conference, the East Asia Christian Conference and including representation of the Division of World Mission and Evangelism of the World Council of Churches is Party B.

Relationships and Parties

The mutual relationships of the Parties are governed by the following principles:

- a) Ownership and administration of Station RVOG are vested in Party A.

b) Party A holds the franchise granted by the Ethiopian Government and bears the obligations entailed thereby.

c) Party B participates in broadcasting through:

1. A guaranteed amount of broadcasting time.
2. The privilege of sharing in the use of station facilities and staff services.
3. The right to broadcast any program consistent with the franchise and with mutually agreed programming policy and standards.
4. Representation on the station staff.
5. Proportionate sharing in the broadcasting budget.
6. Consultation in the development of the whole programming strategy and policy.

On the basis of the document briefly quoted, one might say that by far the largest number of all Protestant and Orthodox churches in Africa, the Near East and Asia cooperate in broadcasting over RVOG — station ETLF.

Speaking of target areas, the original reference to radio evangelism in the DWM office in Geneva speaks of both Africa and Asia. Africa on the march, Africa uncommitted, definitely is a primary target area for broadcasts from station ETLF. The Arab countries — some more or less closed to missionary service — are important target areas. India presents no less a challenge. This tremendous sub-continent, with a population of 438 million people, has a well developed radio system, but the constitution allows for no religious broadcasts except in connection with religious festivals. We are presently broadcasting one hour a day to India, hoping soon to be able to expand it to two hours a day.

Within reach of RVOG lie Indonesia, New Guinea and — China.

I wish that there was time to report on the response which has been received from the listeners, both at the station and at the studios, the latter being by far the most important, since the studios are the places where contacts between the listeners and the local churches are mediated. Several of the area studios report up to 200 inquiries weekly, and already several hundred of the inquirers enrolled in correspondence courses.

May I conclude by underlining that all RVOG activities are undertaken under the motto which is engraved on the wall of the broadcasting house

proclaiming Christ to His world.

In a period of history when the mood of the times tends to interpret the mission of the Church simply and only as interchurch-aid, the challenge of a direct and bold proclamation of the living Christ is kept before staff and churches by the purpose and motto of RVOG.

Also — the frightening fact that what is recorded in the small chambers (studios) now is broadcast to vast areas and vast audiences of "foe and friend

alike" will force the cooperating churches to seriously re-think their present approach and message to their non-Christian neighbors far and near.

DEBATE

Steimle (USA): It is widely known that in America at least we do not reach the unchurched by religious radio broadcasting, that is, religious programs which are *ostensibly* religious. I would like to have some light shed on the type of programs by which the station hopes to reach the non-churched people in Asia and Africa.

Fry: Highly pertinent, especially as the question comes from one who spends as much time in religious broadcasting on the radio effectively in America as any one individual. What is the situation that would cause you to think you'll get a good hearing?

Aske (Norway): First of all the fact that Africa finds itself in an entirely different situation from America and Europe. People *are* listening to radio in Africa. In fact, they are crowding round the radio sets. This is a fact. When we speak about religious broadcasts we do not mean that a hundred per cent of the time of RVOG is devoted to religious broadcasting. In fact only thirty per cent is specifically designed as religious broadcasts. And we are trying to reach audiences in Africa and Asia by hopefully speaking to them where they are in their own daily problems, facing problems in daily living, education, hygiene, agriculture and so on. But when all that is said, I think we are left with the big question mark, because as the programs have come in, we have discovered that perhaps the Christian Church does a far better job in speaking to the Christians than it does in proclaiming the Gospel to the world. And it is not the task of the radio station as such to do the proclamation of the Gospel, but we have to leave that to the churches and pray that God will direct them.

Fry: But you do actually broadcast specifically religious programs? You say you're leaving it to the Church—I mean, you are acting for the Church, aren't you?

Aske: Well, the religious programs are being produced by the cooperating churches in the area studios, of which we now have ten in Africa, the Near East and Asia. Ten more are planned, so we shall have a total of twenty area studios where the specific religious broadcasts will be made.

Fry: Isn't part of the answer too that radio is a newer thing in those areas than it is in the older, more settled parts of the world, and the present attitude is more to be compared with that which existed in the very earliest days of radio in Western Europe and America, when people are eager to hear, partly because of the thrill of hearing?

Aske: Exactly. The problem in Africa in general is not that people are not listening to the radio but that we do not have radios enough. And therefore in many areas they use tape-recorders and put them out in the market places where the radio program is being repeated three, four, five, six times. I hope that someone will donate half a million dollars or more for transistor radios to be distributed...

Fry: I think we had better stop this discussion soon. (laughter)

5. Report of the News Bureau (Actions)

Dr. Philip Johnson, Director of the Division of Public Relations of the National Lutheran Council, presented the report of the News Bureau (Document No. 21) and added a supplementary oral report (Document No. 50)

Documents No. 21 and 50 were received and referred to the Section on the LWF Broadcasting Service and News Bureau.

Oral Report

News Bureau

Document
No. 50

Dr. Philip A. Johnson, USA

To this quiet, if not always serene hall, I come from the noisy building across the street where 321 broadcasters, editors and reporters of the religious and secular press are working early and late to tell the story of this Assembly. Forty-five of these are in the Scandinavian language group, 59 in the English, 91 in the German and 126 in the Finnish.

You yourselves are being questioned, interviewed, badgered and bothered. Your words are being listened to attentively or carefully read by these men and women in the almost painfully eager hope that they will be words to stir the hearts and spark the minds of men.

The press people here are not very much interested in our uncertainties, nor do they find much inspiration in our almost interminable discussions about how Christians in the same confessional family can relate to one another. If they sometimes seem impatient with our abstract theological formulations and our superannuated vocabularies, please do not mistake their attitude for hostility. Rather it is due to their avidity for words and actions which will compel the attention of the common man, and in the case of radio and television, will keep him from twisting the dial to another station.

These men and women are your friends and your allies as you seek to proclaim that God in Jesus Christ loved and loves His world and every man in it. Millions of marks, kroner, francs, yen, pounds worth of the most advanced and costly electronic and mechanical equipment to reach the ends of the earth in a twinkling are yours to command — if you can say the right words clearly, concisely, convincingly.

It is in an Assembly such as this that the work of the LWF News Bureau reaches its climax. Its professional staff, Pastor Dudde and Mr. Hessler, has been augmented by Finnish staff and staff loaned by numerous organizations.

In particular, public tribute should be paid to Mr. Erkki Kario and our Finnish hosts for their planning of the Assembly news organization, for the endless hours they continue to devote to insure its smooth operation, and for the warmth of their hospitality and friendship.

But the Assembly is only the climax of the News Bureau's work and not by any means its full measure. The printed report tells the story of its news, promotion, information and visual services to the LWF, the Member Churches and the general public. You are asked to give consideration to the proposal for a revision in the statement of the aims and functions of the News Bureau. You are asked whether or not a small news bulletin for leaders and selected friends of the LWF would be of interest and value to you and your churches. You are asked to give thought to the unfilled needs of the News Bureau in such areas as promotion, visual services, Scandinavian editorial services, and assistance with translation.

There would be little purpose in extending the list of services which the News Bureau could perform. Many others suggest themselves. The difficulties, however, are at least two: that of finding sufficient additional funds, and the question of deciding where such funds — and even the present budget — could be used to greatest advantage. There is no commission or committee of specialists in news, information and promotion services to advise the Bureau, to guide it in making its basic decisions or to speak on its behalf in matters of finance or policy. In blunt truth the News Bureau is a two-headed orphan. That it functions as well as it does is a tribute both to its personnel and to its friends and co-workers in Geneva and elsewhere.

The opportunities which are open to the Lutheran church in the news field are immense. There are fascinating stories which go untold because they do not get to the local press in countries of Member Churches, or do not get to the Geneva bureau. Magnificent achievements in the work of both older and younger churches go unrecorded, and even the far-flung mission and service work of the Federation itself is insufficiently known. A strengthened News Bureau with antennae sharply tuned to the Member Churches and their agencies could help greatly to make an unprecedented impact for Lutheranism.

The church which once caught the world's attention with Luther and Melancthon, which sang triumphantly the works of Bach and Jan Sibelius, which saw a Ziegenbalg and a Nommensen go out courageously to their mission tasks, which gave a Von Bodelschwingh and a Passavant to a world quivering in pain, which nurtured a Bernadotte and a Hammarskjöld, which in a hell of war and tyranny called out a Bonhoeffer, and if I may be pardoned for a reference to living men, men in this very room and other men much in our hearts, a church which has raised up men of heroic stature to witness against every force which would tear God from His throne and substitute an idol of race or nationalism or culture or political philosophy of whatever

stripe — such a Church has something to say and to give to this confused and dying generation. The miracles of modern communications give it opportunities unprecedented in all human history — not to build up its name or to claim an illusory superiority — but rather that, despite our stumbling speech and faint-hearted accomplishments, men might find Christ shining through — today.

6. Report of the Commission on Stewardship and Congregational Life

(Actions)

Dr. Raymond Olson, Chairman, presented the report of the Commission on Stewardship and Congregational Life (Document No. 18) and a supplementary oral report (Document No. 51).

These reports were received and after brief discussion were referred to the Section on Stewardship and Congregational Life for consideration.

Oral Report

Commission on Stewardship and Congregational Life Document No. 51

Dr. Raymond M. Olson, USA

The Commission on Stewardship and Congregational Life is grateful to the Lutheran World Federation for the privilege it has had to engage in its studies since 1957 and also for the possibility of reporting to this Assembly concerning its work and its proposals. You already have the printed report of our Commission which attempts to review the record of study and practical exchange which has been made. It is our hope that you will find in this report a proof of our efforts to be faithful to your trust and find satisfaction in what has been accomplished.

There are a few matters which I desire to lift up for special consideration, which will provide points of reference to use in considering the whole report. We have been convinced that we were not simply playing with ideas and functions within the Christian framework. Rather, we have the belief that a special kind of trust has been given to our churches in these years in which we live and in the situations which exist in the world which we face. We are under compulsion, it seems to us, to find the ways and means by which we can understand our Christian task and then take such action as will meet it.

This is our great stewardship of the gospel, and of the Church. We live in our own age and in no other. If we are to act responsibly and breathe new life into the Christian Church, we cannot and must not wait or turn aside.

With this primary sense of purpose we believe it is right and necessary to understand the spiritual health of our congregations and look for ways to bring new faith and good works as a part of their existence. It is highly desirable that the LWF serve all our churches in initiating such efforts as will contribute to the living character of our congregations, and increase their beneficial influence as Christian forces in the general community and in society. Furthermore, it is our conviction that such congregations are called to reach out to all men and nations in the name of Christ, not simply to have a static part in an historical situation while other influences and purposes mold the character of our time.

We ask you to take seriously the idea of *congregational life* as set forth in the name of our Commission and as reflected in our studies. We agree that there are dimensions to Christians stewardship and the Christian life which go beyond the congregation, but we also agree that the continuing source of spiritual vigor and faith lies exactly within this community which lives in the means of grace. We have acted under the discipline of approaching stewardship at the point of asking what its essential meaning is for the congregation. What is the stewardship, the trust, given to the congregations in your church which is in your land and meeting the realities which exist there? Are they prepared to meet such a trust? We urge you to ask the question.

Our studies, and our report to you, are to be examined in terms of searching for meaning and purpose in our congregations. You will also note the emphasis in one of our recommendations to the future Commission which calls for special attention to the nature, mission and purpose of the congregation in conjunction with the World Council study on the missionary nature of the congregation. Our comments concerning the structure and function of the Federation are directed to the coordinating concept which we have discovered in the present pattern.

Thus, our first special consideration to ask of you is that you find the key to our concerns and efforts in "Congregational Life".

The second special consideration is to recognize how good an enterprise it is to explore the many and varied gifts which God has given to our churches as manifested in our congregations. We have put forth some effort to find out what the churches are doing, with all the variety of history and heritage. To be sure, there are some things we discover with dismay. There are many signs of death as well as life. On the other hand, it is clear to us that the Spirit of God is active in His special way in all situations. It is also clear that this has always been going on. Our studies, our efforts to become acquainted with what congregations are doing, tell us in a remarkable way how rich we are by being together and how much we have to learn from each other in all humility and in a holy eagerness to be made alive in a new way in Christ.

In a way, this exploration of the gifts given to our churches and to our congregations is like the discovery of the gifts of God to individuals. If we have ears to hear, there is no end to the wonder of God's mercy, His forgiveness, His granting of hope and purpose to individual men. There is no end to the ways in which His strength has brought rescue and restoration and new purpose. Our Commission encourages you to look at our report with an eye which expects to find the signs of God's gifts to our Member Churches and congregations. They are indeed present.

Another special consideration to which we invite you is to consider the number of conferences held in several countries brought about by the efforts of the Commission or related to its interests. As the years have gone along we may not have taken great notice of what has happened, but when these are listed and reviewed it is indeed a remarkable story of interchange among us. It is to be acknowledged that these conferences become a characteristic of the period between 1957 in Minneapolis and 1963 in Helsinki. Some of them, you have noticed, were born out of plans of the Commission itself. Others came spontaneously because of interests in study and discussion which were broader than an individual church.

We believe it is worth your consideration to examine this situation. Perhaps there are dangers in an increase of gatherings of this kind under the guidance of the Federation. We are inclined however, to see the benefits, the mutual strengthening, the examination of new ideas and insights, the challenge to old ideas and forms.

A final special consideration we place before you is to take note of the emphasis on theology which has woven itself into our studies and our conferences. There was a strong and natural insistence that this must happen. It is no secret that there is little in print, of serious theological nature, relating to stewardship. It is also no secret that many of the practical applications of stewardship in the life of our churches have been subject to criticism as being quite separate from any theological meaning, pertaining only to a practical church life which had very shallow roots. The earliest exchanges between us brought challenges and questions which made it important to undertake a searching of the Scripture to test ourselves and our emphasis. What did the Bible have to say about such matters, and what do they mean in actual life of congregations and individuals?

We are deeply grateful for the efforts of Dr. Helge Brattgård in writing his theological work on stewardship, now coming to us in the form of a book and available in three languages. We are pleased to have encouraged him in this. We are grateful for theological conferences which have examined the issues in a careful way. We look with hope to proposals of future theological conferences which might give more attention to this whole area of Christian insight and doctrine, with its application in the active and strong life of a

church which intends to be responsible in its own unique situation. We invite you to actually examine what these years have brought into view theologically, and bring it back into the life and teaching of your congregations.

7. Report of the Committee on Student Work (Action)

The Rev. Otto A. Bremer, Chairman, presented the report of the Committee on Student Work (Document No. 19) and supplemented this report with an oral statement (Document Nr. 52), emphasizing impressions from the pre-Assembly student conference.

These reports were received and referred to the Section on Student Work.

Oral Report

Committee on Student Work

Document
No. 52

Pastor Otto A. Bremer, USA

The six-years report of the Committee on Student Work is in your hands and I shall not, of course, repeat the material presented in it. I do, however, want to make certain that the report is read in the proper context. This is the first time that a Committee on Student Work is presenting such a report to the Assembly. Our committee is only four years old. We have been in the process of discovering the place and purpose of a Lutheran World Federation Committee on Student Work within total academic life. We are grateful for the freedom and support which the Executive Committee has given to us to pursue this process and for the specific assistance of Dr. Schmidt-Clausen and, especially, Vikarin Voss.

For some of you it will seem strange that there is a Committee on Student Work within the Lutheran World Federation. I am thinking of those who have had firsthand experience with a Student Christian Movement and with an international movement such as the World Student Christian Federation. These movements have been and are today of great importance and significance in the life of the Church. I would want it to be perfectly clear to all that there has been no desire, let alone any attempt, on the part of the Committee to weaken the unity of existing movements by a denominational splintering. The mission of the Christian Church within the academic world calls for a common loyalty to Jesus Christ which is very seldom served by separate denominational movements.

Why, then, a Committee on Student Work within world Lutheran structures? Perhaps the key is to be found in the word "structures". Our life in this mid-

twentieth century is so organized and structured that we come to rely upon structures for communication. Stated quite simply, the existence of a Committee on Student Work gives some assurance that the concerns of the student world are recognized with the LWF and that the concerns of Lutherans come to the attention of the international student Christian movements. I do not wish to imply that these mutual concerns have not been recognized and acted upon in the past. Time was when the liaison function of our committee was carried on by the personal unstructured contact of leaders from church organizations and student movements. These personal contacts are still as important as in the past, but the existence of a formal committee gives opportunity for presentation and discussion within the crowded agendas of an over-structured world.

If I may speak to you as a person who until recently has had his ministry entirely in the academic world, I would speak a word of deep gratitude that you have placed student work on the agenda of this Assembly both at this present moment and more significantly in the discussion by the Section. We are grateful that the theological resources of the LWF are available to the student world.

But if I may also speak to you as a parish pastor serving a community to which the university students will be coming when they graduate, I am grateful that the students and student pastors are bringing into the thinking of this Assembly their problems, concerns and insights. I am sure we will take these concerns and insights seriously for they may well be an indication of issues which will face every congregation in coming years. It is very important that the contribution of the Christian in the academic world not be isolated but be brought into the total thinking of the Church. This is particularly true as the World Student Christian Federation is engaged in its Life and Mission of the Church emphasis. In this emphasis those who are preparing to be leaders in our changing world ask and give tentative answers to new relevant questions about the form and content which the life and mission of the Church shall have. Their insights must not be lost to the Church.

In the next few minutes I would like to give a brief report on the pre-assembly student conference held at Järvenpää, Finland, last week. The main intent of the conference was to bring into the life of student Christian movements the great wealth of study on the theme of Justification which has preceded this Assembly while at the same time we might test how this material speaks to the issues and problems with which the student world is engaged and to see what questions seem still unanswered. The Committee on Student Work was convinced that if such a conference is to meet these objectives, the persons involved must be deeply rooted in the student movements and not be outside of them. We therefore selected a planning committee of persons active in the leadership of the existing student Christian movements. These persons, par-

ticularly the general secretaries of national student Christian movements, had busy schedules and overworked office staffs and yet were willing to take on this additional responsibility. Pastor Sven Astrand of Sweden and Pastor Heiko Rohrbach of Germany deserve special mention along with Miss Elisabeth Adler of the World Student Christian Federation staff.

The student conference was held at the church institute of Finland in Järvenpää, July 23—30. We could not have had a more beautiful place for the conference. There were 146 participants coming from 21 different countries. The conference followed the thematic outline which is appended to the printed report of the Committee on Student Work. I shall not repeat this here but rather speak of the impressions and results which the conference seems to have produced.

It was a good conference providing genuine encounter by students of different national, cultural and theological backgrounds as well as confrontation of the actual day to day problems of life with the message and person of the Living Lord. The Church can be proud of its students. They are a sign of hope for the future of the Church. I was quite impressed with two facts: First, the reality of their faith. They are young men and women to whom the Gospel of Jesus Christ has spoken. In the testimonies made in Bible study, in discussion and in worship, they witnessed to their own personal conviction about God and His redeeming love.

But, second, I was equally impressed with the honesty of these students. They are willing to face the realities of life in today's world. For them the "bewilderment" produced by a rapidly changing world (to which Professor Waris referred on Thursday) is very real indeed. The same is true as they try to come to terms with what Professor Gloege called the "embarrassment of the Church" in regard to doctrinalization, individualization and spiritualization. These students are not in rebellion against the Church or the past, but so much of the tradition of the past, which is meaningful to us, is simply unknown or without meaning for them as they live in today's secular world. They are not afraid of this world. They see the message of justification as the gift of meaning not only for their own personal relationship with God, but also as they relate to their fellow men and live within the structure of society.

I do not wish to give the impression that the conference achieved specific theological answers. But I do want you to know the seriousness with which these students are taking the questions about life in today's world. What does it mean *today* to be that "free man, lord of all" to which Luther refers or to be that "new being in Christ" of which St. Paul speaks? The answers are not easy, but they are answers which the Church must find for its life in the future. I came away from Järvenpää with the conviction that our students have a most helpful contribution to make to the life of the Church in today's and tomorrow's world.

Just a word about the conference structure. Our first two days were spent in the analysis of the problematic of life both as seen in our own experience and as presented in biblical revelation. The remaining four days were spent in relating Justification and Sanctification to these realities of life. This was done by Bible study of St. Paul's letters, lectures by three Lutheran theological professors (Drs. Heineken, Bohlin and Siirala) and by group study of Luther's "Treatise on Christian Liberty" and of the Assembly document "On Justification".

In order that we would not discuss these subjects in general terms only, there were seminars meeting all week which dealt with areas of life of particular concern for students: the Life of Study, the Life of Love and Life in Society. Here questions became quite concrete. There was, for example, less concern with what sin and guilt meant for Abraham or Isaiah, but rather in what form sin appears in my own life of study or love. The alienation from God is seen today in man's alienation from the world, from his fellow men and from his own true self. These students knew at firsthand the temptation to self-justification and self-liberation.

Life was faced in all its ambiguity and uncertainty and yet with the courage to be part of this life. To be part of it not in spite of their Christian faith, but precisely because of it. And they dare to be so involved because they know that God the Holy Spirit is at work in this world.

I am quite sure that you would not all agree with the tentative solutions and formulations which the students expressed. Much of the language sounds new and strange, and yet I came away from the conference convinced that the new language is not just an attempt at intellectual sophistication but is a sober effort to speak the truth of Christ so that those on the threshold of the future may know Him and believe in Him.

In closing I have one request: that we encourage and support the students in this attempt at a meaningful formulation of the Christian faith. We must be quite sure that we do not assume an attitude of mere indulgence with the expectation that as they mature they will return to the language of the past. The past is past and the future calls for new formulations. The students are engaged in a very intensive way in the same task which concerns this Assembly: the presentation to a rapidly changing world of the truth of *Christ Today*.

8. Report of the Commission on International Affairs (*Actions*)

- a) Bishop Lilje, Chairman, presented the report of the Commission on International Affairs (Document No. 20).

The report was received.

b) Bishop Lilje then presented a supplementary oral report (Document No. 53) closing with a recommendation that the future of the Commission on International Affairs be referred to the new Executive Committee for consideration. After discussion it was moved from the floor that matters relating to the future of the work of this Commission be referred to the discussion groups on Structure.
Adopted.

c) After further discussion (see below) it was moved from the floor that the Business Committee give attention to framing some statement concerning Professor Waris' lecture.
Adopted.

Oral Report

Commission on International Affairs

Document
No. 53

Bishop Hanns Lilje, Germany

I

The Commission on International Affairs has always occupied a special place among the Commissions of the Lutheran World Federation. It has the smallest number of members of any Commission. It does not have its own machinery, a special secretariat or its own funds to carry out its work. It has neither held regular meetings nor pursued special studies the results of which could be produced for consideration. Instead it submits to the Assembly a report which is based exclusively on the work of the Commission of the Churches on International Affairs (CCIA).

The reason for this peculiarity is clear and simple. Admittedly the Lutheran World Federation has from the very beginning declared its intention of taking a stand in regard to international questions. But at its first Assembly in 1947 the Federation decided not to form a Commission of its own and instead to make use of the possibilities offered by the CCIA. This decision was expressly confirmed in Hannover in 1952 and in Minneapolis in 1957. The fact that the LWF has found its place so readily in ecumenical work in the matter of the international responsibility of the churches as represented by CCIA/WCC would seem to me to be a positive expression of ecumenical conviction. It was able to take this decision the more readily in that the work of the CCIA is directed by a Lutheran of the highest standing who has been an acknowledged and leading expert in the field of international affairs for almost two decades.

This is therefore the proper place to pay due respect and gratitude to the work accomplished by the CCIA. The delegates to the Assembly will recognize

from the report submitted to them that in fact almost all the grave problems with which mankind is afflicted at this present time have received attention in this work. Lutherans will note with special gratitude that the CCIA, with admirable concentration, has refrained in its work from some of the current heresies in the field of political theology; its deliberations have been colored as little by political fanaticism as by the opposite danger, namely that of taking refuge in non-committal theological generalities. One of the best things which can be said about the long standing work of the CCIA is that precisely in the most vital and difficult issues such as disarmament or international law it has not been guilty of taking refuge in generalizations. Instead it has carried out with success the serious, though more laborious, work on concrete and practicable solutions by which, step by step, those demands of international political ethics may be met which the churches too have to make their concern.

II

If therefore this fundamental decision by the LWF reveals the essential respect which is paid to the work done by the CCIA, one must not on the other hand overlook the danger involved in this position. There is too obvious a temptation to rest content with the work done by the CCIA and in doing so to forget the fact that no Christian church has the right to evade its share of responsibility in regard to the great and fundamental political questions of our generation.

True, there are substantial practical advantages in delegating work on these problems to an organ such as the CCIA. Even a brief glance at the report will show what a large number of fundamental specialist questions, what abundance of statistical material and thorough knowledge of international negotiations are involved — all tasks which exceed the operational capacity of a single church.

On the other hand, however, the work of the CCIA can only have any meaning if the individual churches bear a direct responsibility in it.

In order to establish this connection, our Commission on International Affairs charged Professor William Lazareth with the task of collecting material from the Member Churches of the LWF which would serve to reveal the direct political initiative of these churches. It was our desire to make clear by means of this collection to what extent, especially since the Third Assembly in Minneapolis, the churches have taken an interest in such international problems through responsible work of their own. It is expressly noted in our report that the results of this investigation were not representative enough to make an adequate survey and evaluation possible. The reason for this may lie in an objective and discreet caution on the part of the Member Churches, or it may be that for many Member Churches these questions are still new and unfamiliar.

III

At this point a very serious question must be raised. Is this state of affairs significant for the state of Lutheranism in the world as a whole? It will be the task of this Assembly to ask itself in a spirit of extreme frankness and self-criticism whether an ominous weakness in our work does not rather make itself felt here. Just as there can be no treatment of our main theme of justification which would simply be content to repeat the classical concepts of the sixteenth century and not make a determined effort to make this great principle of the Reformation fruitful for the decisive problems of our day, so it would not be right if in the work of the LWF, which has to receive fresh guiding principles from the Assembly, the proportions were to be thrown out of balance. This would be the case if, while theological questions in the narrow sense of the term occupied a large and secure place in our deliberations and perhaps also the great tasks of ecumenical diaconia in mission and world service had their well-established place, on such vital problems as those of international politics the voice of the LWF were to be virtually silent. It would be an extremely questionable indication of the theological integrity and strength of the LWF if it were to fail to recognize the theological relevance of these questions of international politics. This would mean that the Lutheran church in the world would be cutting itself off, in one of the most important areas, from the translation of its faith into action.

At the same time it need hardly be said that we ought to be vitally involved at this point. Even if one were to hold the opinion that such great political tragedies as those in Algeria or the Congo, or the extremely serious and explosive final controversies of the colonial era as in Ghana or Angola are no immediate concern of the Lutheran church, it is nevertheless impossible to hold that the grave controversies in South Africa, the oppressive weight of racial controversy in the United States, or the constantly smarting wound of ideological and political division in East and West do not challenge the Lutheran church to take a clear stand. It is high time to emerge from the innocuousness of general theological comment. It is not enough to describe the situation of the Christian Church under political oppression: the question remains whether the Church does not have more to do and to say than simply to exist as the Christian Church under every conceivable form of state. For this question, which is one of the most pressing of our day, a new interpretation of the doctrine of the two kingdoms could have a clarifying and liberating effect.

The involvement of the Church is indispensable when one looks at the violent transformation of the world in the context of universal problems. The question of human rights alone, which are of such decisive significance throughout the world, in the young and developing nations, amongst people living under dictatorial systems, and so forth, demands a completely new and fundamental

willingness on the part of the Christian churches to undertake a comprehensive organizational treatment of international problems. The constant contact maintained by the CCIA with the work of the United Nations and its subsidiary organizations is one of the best contributions to a political theology. The time is long past when one could allege of Lutheran theology that it was not interested in questions touching world peace. The need to make efforts through organizational channels to preserve international peace may no longer under any circumstances be left by the churches to be met by other "secular" organizations. It is clear that the constantly expanding conquest of space also urgently demands the drawing up of international agreements. The Christian Church may no longer content itself with giving an apologetic assurance that space flights have not basically upset the biblical "view of life". It will have to go on to the difficult and concrete task of participating in the international clarification of these increasingly burning issues.

In a word: it is necessary for the Church, and especially too the Lutheran church, not to persist in a provincial theological outlook, but to take a stand in regard to the hard and menacing problems of world politics.

IV

Consequently it would not suffice if this Assembly were to restrict itself to dissolving the Commission on International Affairs in its present form. I therefore propose to the Assembly that it refer this whole question to the new Executive Committee with an injunction to initiate a fresh organizational arrangement on a broader and more effective basis. This cannot come about without careful preliminary consideration. For this reason this Assembly should not take direct decisions on this matter. But the new arrangement for which it is to give the mandate must take account of the two most important external prerequisites: an appropriate fund in the total budget of the Lutheran World Federation, and adequate assistance in the area of personnel. Until such time as the new Executive Committee has clarified the matter, the General Secretariat in Geneva should be charged with the responsibility for this task.

An Assembly is in more respects than one a time of serious self-examination for the whole work of the Federation. Whether we are carrying out effectually in our day the witness entrusted to our church is a question which must be addressed critically to all branches of the Federation's work, and not least in regard to whether the voice of this church, that is its prophetic witness, is to make itself heard in the world of nations.

DEBATE

Pröhle (Hungary): First a word of thanks for the fact that the matter of international affairs has been brought before the Assembly in this form. We are glad about this. Then a request that these problems might be dealt with in some

way in the discussion groups. My idea would be that the Department or Commission on International Affairs ought to function in the same way as other Commissions and Departments of the Lutheran World Federation, and should at the same time be coordinated with the Commission on Theology. The reason for this proposal: the LWF has for all matters which are of vital concern to it a special Department or Commission. Thus the impression could be created that we do not take these problems seriously enough, if there is no special Commission for them. A second reason: the problems of international affairs would be much more readily understood both by the LWF Member Churches and by their individual church members and would be brought home to them much more closely, if they could have these problems presented to them in relation to Lutheran ways of thinking, and not accompanied by general, so to speak ecumenical, mostly, or frequently simply Reformed arguments. Therefore I should like to request that this question should not be simply referred to the future Executive Committee; but it might be fruitful to prepare these questions in advance and deal with them already in the discussion groups.

Lilje (Germany): Although I warmly sympathize with what has just been said, I am concerned lest there should not be sufficient time offered in the course of this present Assembly for dealing with this matter in the discussion groups, and it is for this reason that I made this proposal, which represents a sort of halfway stage. I may remind you that the questions confronting us here must be understood not only from the theological standpoint, but we must also come to the point at which we allow ourselves to be confronted directly and in a fresh way by international problems. There is one of the most burning and pressing problems which I have not mentioned at all: that is the population explosion, as the Anglo-Saxons call it. Here is a problem of such dimensions that in the first place it is out of the question for the church to behave as though it had nothing to say about it; in the second place, however, I do not think it is feasible to go even adequately into a problem of this kind in the course of this Assembly. In my opinion it would not be a good thing if we were to deal too hastily with the various very far-reaching problems, such as, for example, the possibility of organizing world peace. I may indicate that at *that* point a considerable change would have to take place in current Lutheran views. To this day it is widely held to be specifically Lutheran theology to keep aloof from the idea of the possibility of organizing world peace; it is also clear that one cannot simply go on maintaining this position; but all I want to say here is that I doubt whether we shall succeed in meeting this request in an adequate form in the very heavy program which we have to deal with in the next week. I am basically of the opinion which Prof. Röhle has advanced, but do not consider it advisable in the present situation to burden our program with this matter, and would prefer therefore to uphold my proposal to refer it to the new Executive Committee for thorough clarification.

Waris (Finland): I would strongly support the suggestion made by our Hungarian representative that these problems which are dealt with in the printed report as well as in the oral presentation of Bishop Lilje should be discussed during this Assembly, but, I assume, in a smaller sector than the plenary session. I as-

sume it would be rather difficult for the new Executive Committee to decide on these matters, and I assume that there are many representatives here from different countries who would like to have a word on these matters.

Ziak (Czechoslovakia): Only a few small observations. I agree with all that Bishop Lilje has said, specifically when he said that as Christians we must take this responsibility very seriously, along with all the people who are now threatened by this whole situation. We must do all we can to discharge our responsibility. In our discussion group we have spoken a great deal about these problems. In my opinion the study document on justification, when it talks about what the doctrine of justification means for modern man, fails to deal with these most urgent problems, problems which ought to be mentioned. And not only mentioned: We should say something about what we should do and where our responsibility lies, and indicate the future path which we as Lutherans must pursue. And there I do not agree with our speaker, Bishop Lilje, that the situation is such that we have very little time for these problems of international affairs and should refer them to the newly elected Executive Committee. The suggestion is good. I hope that this new Executive Committee will deal with these problems. But I also believe that during such a really important gathering as our Lutheran Assembly we should say something about these burning issues, including, for instance, the population explosion; but that is not so important as other problems, namely this threat, this one-sidedness, this hatred and other problems which exist between us. I believe that we Lutherans at our Assembly should speak to all the Lutherans of the world and say that we stand together with all peaceful forces and that we highly esteem everything that was said in the document on International Affairs, all that was done in New Delhi or in the work of the World Peace Conference and that we appreciate the fact that the Roman Catholic Church, in the person of Pope John XXIII, has developed such a serious concern for these problems. Christianity in these new circumstances is taking all these problems very seriously in the Christian Peace Conference in Prague. Here we have a really great and serious aim and, I think, a very deep theological and ethical basis for this work. And I recommend that our Assembly should speak a clear and somewhat broader word on this matter of international affairs to all our brethren: to the Protestant and to other Christians and to the whole of mankind.

Fry: As the program of this Assembly was projected, we had to make a selection among the things that were to be discussed. We recognized, of course, that any issue which has to do with the work of any one of the Commissions could result in action on the part of the Assembly. The question was then how to prepare for such possible discussion and action. The fact is, whether it is a welcome fact or not, we have not had a research staff working in the international affairs field in the Lutheran World Federation, by the decision of the Assembly at Minneapolis and of the Assemblies before that. Reference was made by Prof. Ziak, very properly, to the very extensive work undertaken by the so-called Christian Peace Conference in Prague, which maintains a sizeable permanent staff and which engages in very lengthy meetings and repeated meetings, concentrating on one of the problems of the day. So we come here with-

out our own research, without a staff that has prepared materials for us, with the bewildering array of the problems of the world to which we *could* turn our attention if we had the expertise to do so, and not knowing quite how to proceed. I think that perhaps Prof. Pröhle has given us a kind of suggestion, a lead. He has suggested that this could well be discussed in connection with the structure of the Federation for the future. Landesbischof Lilje has referred to the possibility that this could be a special concern of the Executive Committee in the future, whether with or without staff I do not know, nor do I know how large a staff you would think would be necessary to undertake proper independent research as the basis of future intelligent action on maybe 20 or 25 of the great problems of the world. What we did provisionally plan for this Assembly, with good will and after vigorous discussion in the Executive Committee, was that instead of trying to solve the problems of the world in two or three sessions of a Section without preliminary work (a Section in which only a few of us would necessarily sit and in which probably not even all of the Member Churches would be represented), we would wait to receive whatever recommendations or demands for action there would be, and lay them before the Business Committee. We would expect that Business Committee to find ways and means to go as far as it can to meet your desires, leaving the formulation of resolutions that we think are within our competence to the Resolutions Committee. Now was this reasonable? All I can say is that it was honorable, with no intention to evade, no intention to hide: we merely wanted to get the best procedure. Now can we first of all agree to follow Prof. Pröhle's implicit suggestion that one thing that should be thought of very carefully is the future activity of the Lutheran World Federation in international affairs, in connection with our study of the future structure of the Federation? That is a good place to begin, isn't it? So suppose in our discussion groups when we talk about structure (and it is to discussion groups that Prof. Pröhle especially referred), we think of that and think responsibly of it. By that I mean, let us think of all the implications: size of staff, personnel resources, cost, competence. None of us desires to shirk his duty in the face of the emergencies which are obviously a challenge to us not only from the world but from the Lord of history. Most if not all of us are keenly aware, no matter where our homes are, of the ambiguities in every solution that has been proposed from every side. How now to deal with these according to a specific Lutheran principle (if indeed there is a specific Lutheran principle to apply directly to some of these issues), within the narrow bounds of the time and the energy and the preparation of this Assembly, is our problem. Can we agree first of all that we will think of this whole complex of issues in connection with structure? May I draw your attention to the fact that anyone who *has* proposals, and above all anyone who has *solutions* that are likely to meet with the favor of the Assembly, is invited to present proposals or solutions to the Business Committee through the Executive Secretary. With this open invitation, honest invitation, are you willing to let the matter rest at this moment?

Brunner (Germany): I am convinced that we should proceed in this way. We should deal with this question in connection with the problem of structure.

But I should like just to add the following remarks. Mention has been made of the possibility of resolutions. May I suggest that the third main lecture which Prof. Waris presented to us might perhaps be drawn upon here? It would after all be very significant if this Assembly could in some form or other give an answer, a kind of response to this excellent lecture. I should like to warn against leaving such resolutions to chance, and I think one should perhaps form a smaller group which could attempt in the light of Prof. Waris's lecture to work out a resolution which would embody the substance of this lecture, perhaps with assistance from Prof. Waris, and would then lay it before the Assembly.

Fry: That is a concrete proposal, growing right out of the life of this Assembly. Does it sound good that you would ask the Business Committee to give specific attention to the framing of some statement based on lecture No. 3 by Prof. Waris? That does not mean that the Business Committee itself would attempt it, Prof. Brunner. It means that they then could appoint a sub-committee, competent persons to attempt it. Will the Executive Secretary note it down, please, for consideration by the Business Committee? We will see what can be done without giving an absolute assurance at this moment.

Pálffy (Hungary): I can only agree entirely with Prof. Brunner's proposal. It is my opinion, firstly, that the question of international affairs should be dealt with in the Sections and the discussion groups in connection with the nature and mandate of the Lutheran World Federation. Secondly, I think that in future provision *should* be made in the LWF for a special commission representing various countries and various areas of the world to deal with international affairs. Thirdly, I agree with what Prof. Brunner has suggested, and especially that Prof. Waris's lecture should be drawn upon in the discussion and in the resolution, for this lecture takes a line and a tone which should certainly be taken into account in the resolution. May I, however, add to this proposal and say that the opening address by Dr. Fry also said and indicated much that was important in this respect, and that in addition the lecture by Prof. Gloege should be drawn upon.

Hirams (India): I would like to ask what the future relationship would be of this Commission on International Affairs with the various other bodies in international affairs that are in New York, Geneva and other places. If that has not already been planned, I propose that one of the aspects to be considered in the future set-up of the CCIA would be its relationship and status in regard to the rest of the international organizations.

Fry: I can answer briefly: the CCIA, which is an organ of the World Council of Churches, and which has been used by the Lutheran World Federation in the past, is in constant contact with international organizations. There may be differing views as to the effectiveness or desirability of the contact, although I think the work of the CCIA is generally regarded very affirmatively.

Hirams: But I wish to know if this CCIA would be recognized by the world bodies.

Fry: One of the proposals in connection with the structure report, as you will discover, has to do with recognition of the CCIA as an agent of the LWF. That may or may not meet favor. It is now officially part of the WCC.

Hirams: I wanted to know about recognition with respect to the other international bodies, not the LWF. I know it is certainly a recognized body of the LWF, but I want to know about the recognition of CCIA with respect to the other bodies on international affairs, for instance the United Nations.

Fry: Yes, they have constant recognized relationship to the United Nations and to its specialized agencies. Are we now ready to conclude this discussion with the background of the discussion we have had, with my promise that it is going to be taken very seriously in the very next meeting of the Business Committee? Thank you very much, Bishop Lilje, you have touched on one of the most anxiety-fraught parts of the world today. And every one of us has responded deeply with the sense that we should do more and act more intelligently than we had.

9. Report on the Lutheran Encyclopedia (Action)

A short report written by Dr. Julius Bodensieck, editor, on the progress of the Lutheran Encyclopedia (Document No. 47a) was presented by the Rev. William H. Gentz of the Augsburg Publishing House, who also presented an oral report (Document No. 47b). It was to be expected that the Encyclopedia would appear early in 1965.

These reports were received as information.

First Oral Report on the Lutheran Encyclopedia

Document
No. 47 a

Prof. Dr. J. Bodensieck, USA

Our ardent hope of submitting at least the first volume of the Encyclopedia to the Lutheran World Federation Assembly at Helsinki has not been fulfilled. One reason is that many authors who four, five, or even six years ago had promised to furnish articles and who had been begged repeatedly to send them in, either failed to reply altogether or transmitted their contributions with great delay, often in a foreign language that had to be translated. Another reason is that the amount of editorial work and correspondence grew so large that in spite of concentrated efforts on my part I was unable to reach the goal. Part of the time I was, to be sure, relieved of any responsibilities to Wartburg Seminary (which pays my salary): one year, 1959–60, was my sabbatical year; another year, 1960–61, was paid for by a friendly insurance company; one year, 1961–62, Dr. Karl Schmidt (Wartburg College) served full time as an editorial assistant (with LWF and National Lutheran Council help); and also in the current year 1962–63, the LWF and NLC furnished some funds so that assistants in the New Testament Department could be engaged. Nevertheless, it was August 17, 1962, before I could deliver the 233

A-articles to the printer (with the exception of about 10 large articles which had not been sent me). On October 30, 1962, I sent the B's; on January 15, 1963 the first part of C, and January 18 the second part; on February 6 the D's; on March 13 the E's; on May 14 the F's, and on June 1 the G's (always with some unhappy gaps).

Reading the proof sheets has now become an additional task. I am reading the galley proofs three times (because an encyclopedia is expected to be as perfect as possible), and the corrected galleys at least once, and I shall also read the page proofs. Care must also be taken in the insertion of cross-references. I am reasonably safe in estimating that editorial work and proof-reading will be completed by the middle or end of 1965, if I can devote all my time and energy to the Encyclopedia.

The Encyclopedia is being printed at the Augsburg Publishing House, Minneapolis. Pastor Wm. Gentz, the book editor of this firm, will be present at the Assembly in Helsinki to give further information. Though named by my church as a delegate to the Assembly, I had to ask the church to send a substitute in my place because of health reasons and time pressure.

Second Oral Report on the Lutheran Encyclopedia

Document
No. 47 b

Pastor William H. Gentz, USA

I am sure that we are all sorry that Dr. J. Bodensieck, the capable editor of the Encyclopedia of the Lutheran Church, is not able to be present to make this report in person. The words you have in your written report, however, are his. Also I would like to have you know that one of the main reasons that Dr. Bodensieck is not here is his great desire to complete this project. Therefore he decided to use every available hour this summer in full-time effort on the Encyclopedia.

To many it may seem that the progress on the Encyclopedia is slow, and, to be sure, it was the original intention to have it completed by the time of this Assembly. It became evident, however, several years ago to the editor that such an accomplishment was humanly impossible. This he reported to the Executive Committee of the Federation about three years ago.

The delegates of this Assembly have received on their desks today some concrete evidence that progress is being made. You have before you printers' proofs of the dust jacket and several sample pages taken from the inside of the Encyclopedia. I also have with me here at the platform sample books made up of blank pages, but showing how the exterior of the books will look. According to our present estimate there will be two volumes of about 950 pages each. These sample books may be seen by the delegates and visitors at

the official LWF book display. Please remember these are only samples. They are not final products.

If the editor were here he could tell you much more about the contents of the Encyclopedia. However, let me assure you that he has worked very closely with the committee of advisers set up by the LWF and also under the direction of Dr. Schmidt-Clausen and other officers and directors of the Federation. The more than 700 authors of articles in the Encyclopedia were chosen carefully to represent all sections of the Lutheran church of the world. For this very reason the task has been difficult. About two-thirds of the manuscripts received have to be translated and edited before they can be sent to the printers for typesetting.

Dr. Bodensieck and his assistants have been working more than full time to complete their task just as soon as possible. He has expressed in his written report his greatest problem — that of getting the manuscripts from the authors on time. We all know that it is easier to promise to do something than to do it. Deadlines are hard to meet. But consider the problem of this editor whose task is multiplied 700 times. Many delays are unavoidable, of course. In some cases the authors have died before completing their writing. Many replacements have had to be made through the years.

In spite of these problems, the end is now in sight. More than three-fourths of the manuscripts are in. Dr. Bodensieck is gradually arranging his material alphabetically and we began to set type six months ago. Nearly one-third of the alphabet is now in our hands and most of this has been set into type and is being proof-read. There are, however, some articles missing even in this first part of the book.

Most of you are aware of the wide range of subjects being covered in the Encyclopedia. It will be just as complete as the editors and committees are able to make it. It was also decided some time ago to concentrate on major articles with a host of cross references. This was a good decision and will make the Encyclopedia a very useful book.

Many will ask the question, "When will the books be published?" Our only answer is: "This depends on when the last manuscript is submitted". We hope this is soon. Some of you listening to my voice can help to bring this date sooner by finishing the articles that have been assigned to you or by reminding others to submit the articles they have been asked to write. Perhaps we can leave it this way: We will do everything in our power to publish the volumes within one year after the final manuscript is submitted. I know it is Dr. Bodensieck's intention to have all manuscripts in by the end of this year.

It is a privilege for us at the Augsburg Publishing House to work with Dr. Bodensieck and the Lutheran World Federation in the production of this important work for the English-speaking sections of the Lutheran church of the world.

10. *The Chair declared the meeting to be in business session.*

11. **Report of the Treasurer (Actions)**

a) *The Treasurer of the LWF, Dr. Rudolf Weeber [Germany], presented the financial report (Document No. 61. See below). The report was received.*

b) *It was moved that as a footnote to the report of the Treasurer a statement be added noting the very considerable expenditures of funds by the U.S. National Committee and by Swedish and other European mission societies for support of work in Tanganyika carried out under commission from the LWF.*

Adopted.

Weeber (Germany): Permit me to submit to the Assembly the written report. Document No. 61. I should like to confine myself to a few general remarks which may also be of general interest. The document in your hands refers only to figures arising out of the books in Geneva. It gives no information about the transfers of money which may have been made directly from National Committees or Member Churches to some other church. Anyone who takes the trouble to examine the details set out in the nine exhibits A—J will make two discoveries. The first will be that these dry figures conceal work of large dimensions, and that this work has grown year by year. The second discovery the reader makes will be that this growth of the work was possible precisely because the readiness of the Member Churches and their congregations to give and to make sacrifices has also grown year by year. It would be a sad omission if I did not here immediately express thanks for this readiness, experienced anew year by year, to meet the requests for contributions and gifts and sacrifices. I should like now to speak about our so-called general budget—one can call it for short, perhaps not quite accurately, the administrative budget. On the subject of this administrative budget I should like to say that it was our endeavor to keep the demands made upon the National Committees and Member Churches within the limits of what we could expect from them, and to apportion the requests for contributions to the administrative budget as fairly as possible according to the capacity of the various National Committees and Member Churches. The contributions of the churches to the administrative budget at present are proportionately as follows: the American churches contribute approximately 46.5 %, the German churches approximately 28.3 %, the Scandinavian churches approximately 19 %, and all the other churches approximately 6.2 %. In comparison with other international organizations this distribution of the burden could be said to be at least relatively satisfactory. For the future it would seem to me that some further lightening of the load of our American friends would be right and just. If we look at the administration of the LWF finances which is carried out in Geneva, we can say that in no financial period did expenditure exceed income. It is largely thanks to the prudence and expert knowledge of our financial administration in Geneva that the budget of the LWF is in good shape and that it was possible

to increase the amount in the general reserve fund of the LWF. I should like to emphasize that this increase of the general reserve is in my opinion an imperative of careful stewardship, on account of the level of our fixed legal obligations which recur month by month. All those National Committees and Member Churches which send their contributions to the general budget to Geneva *promptly* are doing a good work. I would ask permission to go into just three more points of a general nature. First point: the relation of the administrative to the operational expenses. This relation becomes clear to some extent when one compares the figures of the general budget with the figures for the Departments of World Mission and World Service. Strictly speaking one cannot make a hard and fast distinction between what is operational and what is administrative: the two are very closely related and in fact overlap here and there. Nevertheless it will be possible to state that administrative costs within the LWF are less than 10 % of the operational expenditures. This proportion could probably be improved still further in the future if the non-American Member Churches were prepared and in a position to raise their giving, particularly in regard to World Mission and World Service, more nearly to the level of the extraordinarily high achievements of our American friends. My second point: in the period under review two significant new tasks have been taken up. The one concerns the Special Commission on Inter-Confessional Research. The costs of this work have so far been borne, in a way which deserves our gratitude, by a few National Committees and Member Churches. The sums involved to date have been small in relation to the present significance and importance of the work. This work deserves further and greatly increased support. The other new task is the radio station "Radio Voice of the Gospel" in Addis Ababa. This excellent project has found many friends both in the Member Churches and beyond them. Within quite a short time it was possible in addition to everything else to collect the considerable sum needed for building the station. In many places it seemed as though the congregations had just been waiting for such a great task to be pointed out to them as a channel for their missionary purpose and readiness to give. My third and last point concerns the financial structure of the LWF in the past five years and eight months in comparison with the five-year period between Hannover 1952 and Minneapolis 1957. In the above-mentioned periods the basic figures for both income and expenditure have approximately doubled, in regard to both administration and operation. In other words, the costs of the machinery and of the work which has been done have remained in roughly the same proportions. If there has been any change at all, it has been rather in favor of the operational income and expenditure. In my opinion, and I say this not without a certain satisfaction, Parkinson's Law has at least not yet come into force in the Lutheran World Federation, and I hope that this state of affairs will remain, even if there should be some resolutions concerning changes in the structure and function of the Federation. Finally I should just like to supplement the warm thanks I have already expressed to the National Committees and Member Churches with a word of encouragement to continue in ready support of the far-reaching tasks of the Federation and in the increase of mutual aid towards our common service.

Report of the Treasurer 1957-1962

The report is for the period May 1, 1957 to December 31, 1962. In 1962 the fiscal year which had previously run from May 1 to April 30 of the following year was made to coincide with the calendar year. The period under report covers therefore five years and eight months.

Exhibit A shows the income of the Lutheran World Federation for its General Budget. For each fiscal period you will see the budget requests compared with the contributions made by the individual National Committees and Member Churches. We are extremely grateful to all the Member Churches for the readiness they have always shown in giving to the Federation the contributions which were requested. It shows in addition the extent to which other income has led to an easing of the budget requests and to a favorable development of the finances of the Lutheran World Federation.

Exhibit B shows the expenditures of the Lutheran World Federation within the General Budget for the individual fiscal periods. Comparison of income (*Exhibit A*) and expenditures (*Exhibit B*) shows that it was possible in each fiscal year to fulfil our financial obligations, and in addition to improve the situation of the General Reserve. This is chiefly due to a careful and expert administration of the finances in Geneva. Strengthening of the General Reserve is necessary in view of the extent of the current obligations of the Lutheran World Federation.

In *Exhibit B* you will also find information on the favorable development of the *Scholarship Program* of the Department of Theology.

The establishment of the *Special Commission on Inter-confessional Research* also falls in the period under review. The annual income and expenditures of the fund for this research work are also presented in *Exhibit B*. Because expenditures in each year were less than income it was possible to increase the fund so that the research work can be carried on.

Exhibit C gives information on the income of the *LWF Commission Department of World Mission* which shows in these five years a favorable tendency towards increased giving for this purpose. The extraordinarily high share of the contributions coming from the American Member Churches should be noted.

Exhibit D shows the expenditures for *World Mission* from which one can see where the emphasis of the work has been placed each year. The increasing operating costs connected with the construction of the Radio Station in Addis Ababa are contained in the statement.

Exhibit E presents a statement on the *LWF Radio Construction Fund* which was set up for the establishment of "Radio Voice of the Gospel" in Africa. It may be said with genuine gratitude that this significant project has found

many friends in the Member Churches so that in just a few years these large contributions, in addition to everything else, were able to be collected.

Exhibit F concerns the income of the *LWF Commission/Department of World Service*, and

Exhibit G concerns the *expenditures*. It is gratifying that the contributions to World Service have risen in the period under review. Though here, too, we notice the large share carried by our American and Swedish Member Churches it should be pointed out that our West German Member Churches have considerably increased their giving to this work.

Exhibit H shows the finances of the Committee on *Latin America*. The figures indicate a steady development of the work.

A quick glance at the tables mentioned above shows that behind the figures there is a gratifying readiness on the part of our Member Churches and their congregations to further through contributions and special appeals the work of the Lutheran World Federation.

One can also see what can be done in common effort in the exchange of material and spiritual gifts and potential. We have every reason to rejoice but we also know that it is all to the glory of God from whose hand we have received these gifts in order to show ourselves faithful stewards in His service.

Summary of Exhibits

Exhibit A

LWF — Membership Contributions

Exhibit B

LWF — Expenditures

Exhibit C

LWF/Department of World Mission — Income

Exhibit D

LWF/Department of World Mission — Expenditures

Exhibit E

LWF/Radio Construction Fund — Receipts and Expenditures

Exhibit F

LWF/Department of World Service — Income

Exhibit G

LWF/Department of World Service — Expenditures

Exhibit H

LWF/Committee on Latin America — Receipts and Disbursements

Exhibit A

LUTHERAN WORLD FEDERATION: MEMBERSHIP CONTRIBUTIONS

MEMBER CHURCHES AND NATIONAL COMMITTEES

<i>Churches of:</i>	Requested Budget Contribut. 1957/58 \$	Contribut. received in 1957/58 \$	Requested Budget Contribut. 1958/59 \$	Contribut. received in 1958/59 \$	Requested Budget Contribut. 1959/60 \$	Contribut. received in 1959/60 \$
Argentina	200.00	—	200.00	600.00	200.00	200.00
Australia	840.00	840.00	1 100.00	1 100.00	1 100.00	1 100.00
Austria	750.00	750.00	900.00	900.00	900.00	900.00
Baltic Luth. Church						
— Estonian	100.00	100.00	100.00	100.24	100.00	100.00
— Latvian						
— Lithuanian						
Brazil	500.00	500.00	500.00	500.00	500.00	905.00
British Guiana	125.00	60.00	200.00	200.00	200.00	200.00
Chile	100.00	100.00	100.00	100.00	100.00	100.00
Czechoslovakia	700.00	163.14	700.00	162.33	700.00	161.93
Denmark	6 000.00	3 668.29	6 000.00	3 663.77	6 000.00	3 657.38
Ethiopia	—	—	100.00	100.10	100.00	100.00
Finland	5 500.00	5 500.00	5 700.00	5 609.66	5 700.00	5 500.00
France	2 200.00	2 200.00	2 200.00	2 200.00	2 200.00	2 200.00
Germany	25 000.00	25 000.00	31 100.00	31 100.00	32 340.00	32 340.00
Hongkong	—	—	100.00	100.00	100.00	100.00
Hungary	880.00	880.00	880.00	880.00	880.00	880.00
Iceland	800.00	—	800.00	800.00	800.00	1 600.00
India	1 200.00	—	1 200.00	2 261.00	1 200.00	1 012.11
Indonesia	750.00	750.00	800.00	800.00	800.00	800.00
Italy	100.00	100.00	100.00	100.00	100.00	100.00
Japan	100.00	100.00	100.00	100.00	100.00	200.00
Madagascar	350.00	—	400.00	750.00	400.00	400.00
Mexico	—	—	100.00	—	100.00	200.00
Netherlands	250.00	250.00	300.00	300.00	300.00	300.00
Norway	7 000.00	12 421.49	7 200.00	7 200.00	7 200.00	7 200.00
Poland	400.00	400.00	400.00	800.00	400.00	400.00
South Africa (Zulu)	—	—	—	—	—	—
South West Africa (Ovambokavango)	—	—	—	—	—	—
Sudan	—	—	—	—	—	—
Sweden	10 500.00	10 500.00	15 000.00	15 000.00	15 000.00	15 000.00
Taiwan	—	—	—	—	—	—
to carry over:	64 345.00	64 282.92	76 280.00	75 427.15	77 520.00	75 656.47

<i>Churches of:</i>	Requested Budget Contribut. 1957/58 \$	Contribut. received in 1957/58 \$	Requested Budget Contribut. 1958/59 \$	Contribut. received in 1958/59 \$	Requested Budget Contribut. 1959/60 \$	Contribut. received in 1959/60 \$
Carried over:	64 345.00	64 282.92	76 280.00	75 427.15	77 520.00	75 656.47
Tanganyika	—	—	—	—	—	—
— Central	—	—	—	—	—	—
— Northern	350.00	400.00	400.00	—	400.00	562.62
— Usambara Digo	—	—	—	—	—	—
— Uzaramo	—	—	—	—	—	—
USA and Canada	40 000.00	38 778.00	50 000.00	51 936.50	51 500.00	51 262.00
Yugoslavia	300.00	300.00	300.00	300.00	300.00	300.00
	104 995.00	103 760.92	126 980.00	127 663.65	129 720.00	127 781.09
<i>Special contributions:</i>						
German						
National Committee	13 000.00	13 000.00	13 000.00	13 000.00	13 000.00	13 271.49
Swedish						
National Committee	5 000.00	5 000.00	5 000.00	5 000.00	5 000.00	5 000.00
USA						
National Committee	27 000.00	27 000.00	27 000.00	27 000.00	27 000.00	27 000.00
	149 995.00	148 760.92	171 980.00	172 663.65	174 720.00	173 052.58
<i>Other Income:</i>						
1957 Assembly Offerings	—	21 027.04	—	—	—	—
LWF / WS	17 000.00	17 000.00	20 500.00	20 500.00	16 500.00	16 500.00
DWM	—	—	2 000.00	2 000.00	3 000.00	3 000.00
LW Subscriptions	—	5 815.43	—	7 547.44	—	6 526.59
Interest earned	—	6 021.09	—	4 099.35	—	7 446.88
Capital Transaction	—	18 337.01	—	16 593.46 Exchange gain	—	767.39
Indemnities from Insurance	—	—	—	—	—	—
Re-Evaluation of DM	—	—	—	—	—	—
Other receipts	—	1 140.51	—	1 121.94	—	1 791.42
	166 995.00	218 102.00	194 480.00	224 525.84	194 220.00	209 084.86

<i>Churches of:</i>	Requested Budget Contribut. 1960/61	Contribut. received in 1960/61	Requested Budget Contribut. 1961/62	Contribut. received in 1961/62	Requested Budget Contribut. 1. 5. 62 — 31. 12. 62 (8 months)	Contribut. received in 1. 5. 62 — 31. 12. 62 (8 months)
	\$	\$	\$	\$	\$	\$
Argentina	220.00	220.00	220.00	220.00	150.00	150.00
Australia	1 200.00	1 200.00	1 320.00	1 320.00	900.00	880.00
Austria	1 000.00	1 000.00	1 100.00	1 100.00	780.00	780.00
Baltic Luth. Church						
— Estonian	110.00	114.16	120.00	120.00	90.00	90.00
— Latvian						
— Lithuanian						
Brazil	550.00	644.55	600.00	550.00	450.00	500.00
British Guiana	220.00	220.00	240.00	240.00	180.00	180.00
Chile	110.00	110.00	120.00	120.00	85.00	85.00
Czechoslovakia	700.00	161.98	700.00	161.98	467.00	161.23
Denmark	6 000.00	3 802.86	4 000.00	4 351.27	2 700.00	2 348.73
Ethiopia	110.00	110.00	120.00	120.00	90.00	90.00
Finland	6 270.00	6 560.34	6 270.00	8 333.09	4 250.00	2 186.91
France	2 400.00	2 400.00	2 600.00	2 600.00	1 800.00	1 800.00
Germany	52 610.00	52 924.98	60 370.00	60 370.00	44 250.00	44 250.00
Hongkong	110.00	110.00	120.00	120.00	90.00	90.00
Hungary	950.00	950.00	950.00	950.00	760.00	—
Iceland	850.00	850.00	850.00	850.00	567.00	—
India	1 300.00	1 487.89	1 550.00	—	1 070.00	1 100.00
Indonesia	880.00	880.00	960.00	960.00	700.00	—
Italy	110.00	110.00	120.00	120.00	90.00	90.00
Japan	110.00	110.00	120.00	120.00	90.00	90.00
Madagascar	440.00	440.68	480.00	—	350.00	830.00
Mexico	110.00	110.00	120.00	100.00	90.00	—
Netherlands	330.00	330.00	360.00	360.00	265.00	265.00
Norway	7 900.00	8 004.22	8 690.00	2 217.71	6 000.00	12 472.33
Poland	440.00	440.00	480.00	480.00	350.00	350.00
South Africa (Zulu)	—	—	120.00	—	90.00	120.00
South West Africa (Ovambokavango)	—	—	120.00	120.00	90.00	90.00
Sudan	—	—	—	—	—	—
Sweden	20 000.00	20 000.00	23 000.00	23 000.00	16 900.00	16 900.00
Taiwan	—	—	120.00	—	90.00	120.00
to carry over:	105 030.00	103 291.66	116 940.00	109 004.05	83 784.00	86 019.20

<i>Churches of:</i>	Requested Budget Contribut. 1960/61 \$	Contribut. received in 1960/61 \$	Requested Budget Contribut. 1961/62 \$	Contribut. received in 1961/62 \$	Requested Budget Contribut. 1. 5. 62 — 31. 12. 62 (8 months) \$	Contribut. received in 1. 5. 62 — 31. 12. 62 (8 months) \$
Carried over:	105 030.00	103 291.66	116 940.00	109 004.05	83 784.00	86 019.20
Tanganyika						
— Central	—	—	120.00	120.00	90.00	90.00
— Northern	440.00	677.38	480.00	480.00	350.00	350.00
— Usambara Digo	—	—	120.00	120.00	90.00	90.00
— Uzaramo	—	—	120.00	120.00	90.00	90.00
USA and Canada	56 600.00	56 838.00	104 548.00	105 595.00	74 987.00	73 943.96
Yugoslavia	330.00	330.00	360.00	360.00	270.00	270.00
	162 400.00	161 137.04	222 688.00	215 799.05	159 661.00	160 853.16
<i>Special contributions:</i>						
German						
National Committee	—	—	—	—	—	—
Swedish						
National Committee	—	—	—	—	—	—
USA						
National Committee	34 300.00	34 300.00	—	—	—	—
	196 700.00	195 437.04	222 688.00	215 799.05	159 661.00	160 853.16
<i>Other Income:</i>						
1957 Assembly						
Offerings	—	—	—	—	—	—
LWF / WS	20 500.00	20 500.00	12 500.00	12 500.00	8 350.00	8 350.00
DWM	3 000.00	3 000.00	—	—	—	—
LW Subscriptions	5 000.00	6 324.97	7 000.00	6 093.46	4 000.00	9 548.98
Interest earned	2 500.00	4 299.58	2 500.00	14 371.65	1 800.00	5 937.36
Capital Transaction	—	22 560.21	—	1 360.61	—	3 331.35
Indemnities from						
Insurance	—	1 507.15	—	114.29	—	313.69
Re-Evaluation of						
DM	—	14 610.73	—	—	—	—
Other receipts	—	1 266.00	—	981.54	—	1 222.86
	227 700.00	269 505.68	244 688.00	251 220.60	173 811.00	189 557.40

Exhibit B

LUTHERAN WORLD FEDERATION: EXPENDITURES

	1957/58	1958/59	1959/60	1960/61	1961/62	1962 (8 months)
	\$	\$	\$	\$	\$	\$
General Office	25 787.93	29 781.87	24 571.28	37 534.20	34 958.91	28 842.36
Theology	23 831.43	23 251.30	25 898.65	27 298.52	30 224.13	28 113.13
World Mission	34 712.04	39 585.92	38 762.74	37 716.37	29 501.40	27 139.87
World Service	11 625.23	15 590.74	15 288.45	16 501.38	22 039.19	8 052.17
"Luth. World"	29 864.13	27 801.52	29 171.64	29 004.82	34 253.38	22 410.36
News Bureau	12 198.78	20 842.49	25 316.26	28 743.93	34 853.57	25 090.79
Finance Office	17 150.65	20 297.86	21 106.10	23 337.87	25 006.58	17 974.71
News Reporter	4 285.99	—	—	—	—	—
Contingent Fund	1 156.45	3 913.71	5 455.22	3 828.71	3 123.55	3 331.09
Assembly Fund	—	—	—	1 594.10	4 664.00	8 335.77
Comm. Travel Fund	181.06	3 716.17	3 402.54	1 581.02	2 285.81	5 016.14
Encyclopedia Fund	4 575.40	4 628.02	5 157.96	5 000.00	4 262.26	3 231.57
Other Expenses	1 500.00	—	690.05	—	—	—
	166 869.09	189 409.60	194 820.89	212 140.92	225 172.73	177 537.96

ACCOUNT GENERAL RESERVE

April 30, 1958	April 30, 1959	April 30, 1960	April 30, 1961	December 31, 1962
\$	\$	\$	\$	\$
58 264.29	79 603.69	87 270.20	130 900.82	161 675.24

DEPARTMENT OF THEOLOGY / SCHOLARSHIP PROGRAM

	1957/58	1958/59	1959/60	1960/61	1961/62
	\$	\$	\$	\$	\$
Receipts	32 007.72	30 000.00	36 158.31	36 158.30	61 833.58
Expenditures	30 885.73	18 316.93	46 395.28	31 424.22	66 884.21

INTER-CONFESSIOAL RESEARCH FUND

	Balance	Receipts	Total	Expenditures	Balance
	\$	\$	\$	\$	\$
1957/58	—	4 000.00	4 000.00	89.35	3 910.65
1958/59	3 910.65	—	3 910.65	736.82	3 173.83
1959/60	3 173.83	13 957.07	17 130.90	2 902.51	14 228.39
1960/61	14 228.39	20 123.90	34 352.29	17 682.58	16 669.71
1961/62	16 669.71	40 154.65	56 824.36	36 423.69	20 400.67

Exhibit C

DEPARTMENT OF WORLD MISSION: INCOME

<i>Receipts</i>	1957 \$	1958 \$	1959 \$	1960 \$	1961 \$	1962 ¹ \$
Balances, interest, gain on exchange	90 966.23	30 003.70	107 084.80	29 476.96	14 013.60	10 654.56
US National Comm.	526 646.79	560 600.00	505 000.00	510 000.00	598 000.00	566 000.00
Canadian Nat. Comm.	30 000.00 ²	20 076.06	18 000.00	18 000.00	17 246.25	15 725.00
German Nat. Comm.	—	—	—	50 000.00	50 000.00	50 000.00
Swedish Nat. Comm.	—	—	—	1 942.05	4 821.59	3 875.97
Churches	3 680.00	2 403.93	8 911.84	15 647.57	2 867.15	66 014.12
European Miss. Soc.	7 030.95	2 900.07	3 125.44	6 363.83	7 589.34	8 280.58
Designated grants:						
Radio operation	—	—	—	204.20	15 742.83	46 957.77 ³
Miscellaneous	10 503.98	2 231.79	449.93	4 389.45	2 629.15	278.82
Earmarked						
grants carried over	18 643.97	64 774.52	111 701.66	107 450.07	101 294.44	85 015.06
Repayment of loans	—	—	—	8 150.65	7 319.25	10 511.74
	687 471.92	682 990.07	754 273.67	751 624.78	821 523.60	863 313.62

1 1962 figures are in part actual expenditures, in part budget estimates

2 includes \$ 10 000 for 1956

3 includes \$ 30 000 Near East Christian Council grant

Exhibit D

DEPARTMENT OF WORLD MISSION: EXPENDITURES

<i>Expenditures</i>	1957 \$	1958 \$	1959 \$	1960 \$	1961 \$	1962 \$
Borneo	9 759.08	9 448.18	3 978.00	5 719.64	—	—
Cameroun	—	—	—	—	10 000.00	3 000.00
Ethiopia	4 000.00	3 000.00	2 000.00	16 000.00	70 000.00	46 754.00
Eritrea	—	—	—	40 000.00	—	—
Hong Kong	5 829.30	5 527.02	2 594.32	—	—	—
India	30 873.84	20 130.00	18 951.39	31 368.48	17 902.60	16 510.79
Indonesia	234 559.80	125 839.20	171 430.22	83 341.31	155 375.98	86 107.64
Japan	1 500.00	750 00	—	—	—	—
Jordan	47 454.55	45 000.00	40 000.00	37 500.00	29 999.99	28 000.00
Madagascar	—	—	—	—	—	6 000.00
New Guinea	209 094.36	204 929.18	190 377.49	243 845.20	212 358.30	130 740.76
Singapore	—	5 000.00	—	—	—	—
South Africa	24 560.00	27 245.64	48 502.66	57 992.66	55 606.66	50 578.34
Tanganyika	6 806.38	25 416.44	32 599.67	39 532.41	26 942.77	100 020.39
Scholarships	10 487.95	14 094.09	19 293.75	16 835.83	23 448.59	37 273.37
Earmarked grants	64 774.52	111 701.66	107 450.07	101 294.44	85 015.06	118 577.06
Contingency	7 605.14	4 269.29	8 619.07	3 312.09	4 893.39	3 209.10
LWF Broadcasting	—	1 006.70	11 894.63	55 383.21	122 590.54	180 000.00
Miscellaneous	163.30	1 188.64	3 263.38	3 140.00	3 385.16	968.67
Loans	—	—	68 715.41	—	—	—
All Africa Conference, Antsirabé	—	—	—	14 832.05	—	—
Afro-Asia Represent.	—	—	—	—	—	6 943.85
CDP Administration	—	—	—	—	—	2 000.00
Staff Travel, Asst. Dir., etc.	—	—	—	—	—	22 492.19
	657 468.22	604 546.04	729 670.06	750 097.32	817 519.04	839 176.16

Exhibit E

LWF RADIO CONSTRUCTION FUND: RECEIPTS AND EXPENDITURES

	\$	\$
Balance May 1, 1959		
<i>Receipts:</i>		
Contributions received from:		
German National Committee		143 712.55
Board of Foreign Missions ULCA		32 250.00
Swedish National Committee		3 590.71
Others		5 662.75
		185 216.01
<i>Expenditures:</i>		
Lawyer's fees	1 000.00	
Capital Exp. in Ethiopia	6 718.38	7 718.38
Balance April 30, 1960		177 497.63
Balance May 1, 1960		177 497.63
<i>Receipts:</i>		
Contributions received from:		
National Lutheran Council	225 000.00	
Board of Foreign Missions ALC	15 000.00	
Evang. Lutheran Church	15 000.00	
Svenska Kirkens Missionsstyrelse	5 446.89	
Canadian Lutheran Council	4 000.00	
United Evang. Lutheran Church	2 000.00	
Swedish National Committee	911.11	
Board of Foreign Missions ULCA	533.00	
Others	1 181.94	
	269 072.94	
Interest on Fixed Deposits	5 318.88	274 391.82
<i>Expenditures:</i>		
Capital Investments in Ethiopia		451 889.45
		90 594.71
Balance April 30, 1961		361 294.74
Balance May 1, 1961		361 294.74
<i>Receipts:</i>		
Contributions received from:		
German National Council	194 856.78	
National Lutheran Council	100 000.00	
Lutheran Laymen's League	50 000.00	
Lutheran Hour	35 000.00	
Norsk Mellemkirkelige Inst.	17 801.84	
Svenska Lutherhjälpen	16 472.87	
Swedish National Committee	5 813.94	
Church of Sweden Mission	4 221.92	
Augustana Lutheran Church	8 000.00	
Dansk Missionsraad	3 637.90	
Canadian Lutheran Council	3 333.75	
American Lutheran Mission	3 070.94	
Others	4 496.45	
to carry over:	446 706.39	361 294.74

	\$	\$
Carried over:	446 706.39	361 294.74
Towards capital loan Near East Christian Council	250 000.00	696 706.39
<i>Expenditures:</i>		1 058 001.13
Capital Investments in Ethiopia		756 232.99
Balance December 31, 1962		301 768.14

Exhibit F

DEPARTMENT OF WORLD SERVICE: INCOME

	1957/58	1958/59	1959/60	1960/61	1961/62 (20 months)
	\$	\$	\$	\$	\$
Contributions received from:					
Australian Nat. Comm.	1 800.00	5 523.74	2 261.25	3 000.00	5 035.25
Austrian Nat. Comm.	—	—	—	5 000.00	3 495.15
Canadian Nat. Comm.	14 500.00	14 000.00	19 000.00	24 040.00	31 078.86
Danish Nat. Comm.	—	4 412.63	4 312.92	5 170.69	34 377.76
Dutch Nat. Comm.	—	500.00	—	500.00	2 250.00
Finnish Nat. Comm.	—	—	—	2 000.24	8 225.37
French Nat. Comm.	—	—	—	132.65	587.85
German Nat. Comm.	105 950.96	115 267.57	182 834.49	242 347.29	543 824.54
Norwegian Nat. Comm.	16 135.77	7 803.15	15 958.53	14 700.00	26 086.25
Swedish Nat. Comm.	18 339.77	77 229.57	84 417.52	105 125.60	242 369.91
USA Nat. Comm.	899 100.00	900 000.00	991 720.00	925 000.00	1 555 000.00
Svenska Kyrkohjälpen	3 945.04	258.84	—	—	90 000.00
Italy	—	—	—	—	512.48
Oxford Famine Relief	20 677.23	1 397.96	—	—	44 751.92
Missouri Synod	3 000.00	3 000.00	—	9 200.00	19 400.00
Lutheran World Relief Canadian	32 520.00	63 710.00	53 680.00	43 151.00	94 003.95
Lutheran World Relief	—	579.03	—	—	—
Gustav Adolf Society	1 263.15	979.25	778.44	582.61	1 164.10
R.R.A. - WS Account	—	42 000.00	40 000.00	54 857.18	—
R.R.A. - Admin. Account	138 477.80	58 000.00	30 000.00	—	—
Resettlement Administr.	18 250.00	30 000.00	30 000.00	30 000.00	—
Hungarian Refug. Fund	93 050.00	6 000.00	4 500.00	—	—
General Reserve	—	—	—	—	—
Resid. Hard Core Fund	2 500.00	—	—	—	—
Other Receipts	146 367.85	70 461.67	91 819.63	113 664.95	96 118.37
	1 515 877.57	1 401 123.41	1 551 282.78	1 578 472.21	2 798 281.76

Exhibit G

DEPARTMENT OF WORLD SERVICE: EXPENDITURES

	1957/58	1958/59	1959/60	1960/61	1961/62 (20 months)
	\$	\$	\$	\$	\$
Argentina	5 612.38	—	—	—	—
Brazil	1 270.75	—	—	—	—
Chile	1 931.80	—	—	—	—
Australia	77 928.14	68 605.72	62 396.53	25 970.26	42 045.58
Austria	190 171.44	158 497.47	162 671.77	126 723.15	149 471.32
Belgium	250.00	—	—	—	—
Canada	19 000.00	18 000.00	17 000.00	17 000.00	28 300.00
Eastern Europe	41 936.98	63 748.14	48 965.44	50 367.54	90 151.31
Finland	—	—	—	2 857.14	—
France	63 715.02	50 340.30	55 099.19	53 496.20	80 588.00
Germany East	321 973.68	241 318.82	242 033.94	308 884.21	524 500.00
Great Britain	105 764.60	118 348.42	136 241.93	110 943.41	121 325.77
Greece	3 000.00	1 493.00	—	5 000.00	7 852.00
Hongkong	106 756.74	136 888.14	154 911.61	191 975.73	398 552.00
Hungary	—	—	—	—	100 000.00
India	4 105.29	9 956.84	10 120.53	12 887.16	31 770.04
Ireland	—	—	5 350.23	—	5 745.18
Israel	—	4 964.55	—	—	—
Italy	34 334.61	23 561.33	41 326.45	55 902.98	87 190.00
Jordan	108 642.91	122 585.99	149 209.74	154 497.61	281 670.43
Lebanon	—	—	5 000.00	—	—
Luth. Exile Ch.	92 923.08	70 362.44	62 457.50	40 941.59	44 064.16
Netherlands	738.38	—	—	—	—
Poland	10 338.73	25 152.69	40 088.33	57 630.42	85 211.50
South Africa	3 070.09	4 970.89	32 614.70	34 765.59	61 263.00
Spain	—	1 700.00	—	—	—
Sweden	2 500.00	—	—	—	20 865.60
Switzerland	3 000.00	5 212.30	1 131.51	—	68 201.09
Syria	51 978.30	54 398.43	56 690.79	36 093.93	—
Venezuela	794.61	—	—	—	—
Yugoslavia	34 515.93	18 817.15	18 530.00	15 974.10	58 023.00
Exchange Program	—	25 000.00	23 500.00	16 389.49	43 000.00
Geneva Admin.	83 096.12	85 484.60	88 421.82	102 274.78	159 933.66
Public Information	9 271.17	9 735.63	8 000.00	10 047.23	12 500.00
Gen. Contingency	21 112.65	20 684.54	12 048.96	19 609.13	77 201.97
Provision for Expenses	97 209.61	70 087.22	94 014.56	79 534.24	—
Expenses conc. previous years	1 098.56	33 837.02	5 791.51	2 156.00	—
General Operating Fund	13 507.66	—	—	—	—
Material Aid	—	—	—	—	—
Transportation	—	—	—	8 648.95	15 936.00
Non Budget Exp. in Hongkong	45 835.74	—	—	—	—
Field Offices	—	—	—	—	114 791.18
Referral Service	—	—	—	—	6 226.41
Other Expenses	—	1 344.51	—	—	—
	1 557 384.97	1 445 096.14	1 533 617.04	1 540 570.84	2 716 379.20

Exhibit H

COMMITTEE ON LATIN AMERICA: RECEIPTS AND DISBURSEMENTS

Period of May 1, 1957 to April 30, 1958

	Balance 5/1/57 \$	Receipts \$	Disbursements \$	Balance 4/30/58 \$
General Fund				
Unallocated Balance	24 295.62	163 864.47	153 664.55	34 495.54
Allocated Balances	33 996.09	18 220.87	16 218.04	35 998.92
Capital Loan Fund	194 445.87	90 097.54	13 811.84	270 731.57
Capital Cash Fund	83 084.85	77 898.12	156 105.10	4 877.87
Designated Funds	1 506.00	3 747.94	3 473.95	1 779.99
	337 328.43	353 828.94	343 273.48	347 883.89

Period of May 1, 1958 to April 30, 1959

	Balance 5/1/58 \$	Receipts \$	Disbursements \$	Balance 4/30/59 \$
1958/1959 Budget	34 495.54	169 573.70	204 052.97	16.27
Allocated Balances	35 998.92	37 244.40	60 966.48	12 276.84
Capital Loan Fund	270 731.57	19 449.47	21 163.76	269 017.28
Capital Cash Fund	4 877.87	134 389.42	71 147.46	68 119.83
Designated Funds	1 779.99	2 140.08	3 394.40	525.67
	347 883.89	362 797.07	360 725.07	349 955.89

Period of May 1, 1959 to April 30, 1960

	Balance 5/1/59 \$	Receipts \$	Disbursements \$	Balance 4/30/60 \$
1959/1960 Budget	16.27	182 862.91	182 879.18	—
Allocated Balances	12 276.84	2 732.99	11 008.43	4 001.40
Capital Loan Fund	269 017.28	32 162.00	25 376.57	275 802.71
Capital Cash Fund	68 119.83	31 041.00	69 802.10	29 358.73
Designated Funds	525.67	—	525.67	—
Operating Fund	—	50 000.00	—	50 000.00
	349 955.89	298 798.90	289 591.95	359 162.84

Period May 1, 1960 to December 31, 1960

	Balance 5/1/60 \$	Receipts \$	Disbursements \$	Balance 12/31/60 \$
1960/1961 Budget	—	118 576.05	116 633.30	1 942.75
Allocated Balances	4 001.40	—	4 001.40	—
Capital Loan Fund	275 802.71	12 140.77	11 090.77	276 852.71
Capital Cash Fund	29 358.73	140 765.77	135 815.77	34 308.73
Operating Fund	50 000.00	—	—	50 000.00
	359 162.84	271 482.59	267 541.24	363 104.19

Period January 1, 1961 to December 31, 1961

	Balance 1/1/61 \$	Receipts \$	Disbursements \$	Balance 12/31/61 \$
Unallocated	1 942.75	—	670.00	1 272.75
1961 Budget	—	314 247.93	299 850.27	14 397.66
Operating Fund	50 000.00	—	—	50 000.00
Capital Loan Fund	276 852.71	20 271.22	9 610.51	287 513.42
Capital Cash Fund	34 308.73	117 715.14	65 531.84	86 492.03
Designated Funds	—	3 000.00	—	3 000.00
	363 104.19	455 234.29	375 662.62	442 675.86

Period January 1, 1962 to December 31, 1962

	Balance 1/1/62 \$	Receipts \$	Disbursements \$	Balance 12/31/62 \$
Regular Budget				
Unallocated	15 670.41	—	3 560.30	—
1962 Budget	—	247 597.29	231 655.58	—
Balances as of 12/31/62	—	—	—	28 051.82
Operating Fund	50 000.00	—	—	50 000.00
Capital Loan Fund	287 513.42	42 305.05	14 567.72	315 250.75
Capital Cash Fund	86 492.03	79 867.76	54 101.00	112 258.79
Designated Funds	3 000.00	1 273.69	2 892.00	1 381.69
	442 675.86	371 043.79	306 776.60	506 943.05

SUMMARY MAY 1, 1957 — DECEMBER 31, 1962 (= 68 MONTHS)

	Income	Expenditures
General Budget	1 361 996.38	1 165 951.24
Inter-Confessional Research Fund	78 235.62	57 834.95
LWF/WM	4 561 197.66	4 398 476.84
Radio Construction Fund 1959—1962	1 156 314.22 ¹	854 546.08
LWF/WS	8 845 037.73	8 793 048.19
LWF/LA	2 113 185.58	1 943 570.96
Summary:	18 115 967.19	17 213 428.26

1 including contributions from non-member Churches \$ 335 000.00

COMPARISON WITH 1952—1957 (= 60 MONTHS)

	Income	Expenditures
General Budget	619 389.07	620 402.77
LWF/WM	1 520 063.46	1 303 148.19
LWF/WS	5 596 588.51	5 564 166.44

12. *The meeting was recessed.*

Prof. Edmund A. Steimle
New York, USA

The Mystery of Christ

Someone has said that sometimes Paul's words "come as water jets in uneven spurts from a bottle held upside down."¹ Such is unquestionably the case here in this third Chapter of Ephesians, a passage which is the utter despair of the expositor. For what preacher has not vainly tried to catch something of the soaring incandescence of these phrases: "According to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man", or, "rooted and grounded in love . . . power to comprehend with all the saints what is the breadth and length and depth and height", or, "to know the love of Christ which surpasses knowledge", "filled with all the fullness of God", "able to do far more abundantly than all that we ask or think." To draw out some of the breathless implications of just one of those soaring phrases is one thing; to attempt to expose the implications of all of them as they are set in the context of the "mystery hidden for ages in God who created all things" is quite an impossible other.

And yet it seems to me that moving through this magnificent chapter there is a discernible progression, not to be found in a pedantic, chronological, verse by verse procession, but still discernibly there. The progression moves from the dark mystery of a plan "hidden for ages in God", through a mysteriously bright disclosure in the "unsearchable riches of Christ", to the continuing mystery of a God "able to do far more abundantly than all that we ask or think".

We begin with the "plan of the mystery hidden for ages in God who created all things." Here is the murky darkness of all the unanswered questions in which human life is caught: What is life all about? Why are we here? What is the purpose lying behind birth and life and suffering and death? Prodded and probed by these haunting questions, the human story has left its monuments to the search for answers: Shakespeare and Goethe and Karl Marx, the Taj Mahal and Buddhist temples, Plato and Confucius, Hitler, Sartre, the welfare state and the rise of nationalism in Africa today. All of them in some

¹ Quoted by Joseph Sittler in *The Ecology of Faith* (Philadelphia: Muhlenberg Press, 1961) p. 54.

sense have been trying to find the answer to the "plan of the mystery hidden for ages in God who created all things".

For some, of course, the seeking has resulted only in unrelieved darkness. There is no answer. Life is a mockery, an absurdity. And if there is a God "who created all things", which is doubtful, He must be a monster, laughing hideously at our puny efforts to control the hydrogen bomb. The mystery lies enshrouded in unrelieved darkness.

For others, the mystery is a shadowy never-never land. In Gibbon's *Decline and Fall*, it is set down: "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosophers as equally false, and by the magistrates as equally useful."² A whole host of people today react in precisely the same way. The ways of God are mysterious and who can say with any authority that one religion is superior to another, one faith more true than any other faith? Students in universities across the world raise the question, and the rest of the world acts as if the question did not need to be raised: "We're all going to the same place, aren't we? Does it make any difference which road we travel?" The Christian's heaven or the Buddhist's Nirvana is the end of the road in either case. As for life here and now, who is to say? For the rank and file, all religions are equally true because they are equally mysterious. The philosophers still find them all equally false. And as for the magistrates, the Union of Soviet Socialist Republics no doubt will try to find the Church as useful in the long run as did the Czars, as useful as the Western nations have found Protestantism to be for the shoring up of democracy. Life may be mysterious and no one may be able to say precisely what lies behind the shadowy mystery, but religion is useful both to the common man and the magistrate and let the philosophers play with their skeptical blocks.

But into this shadowy never-never land, into the unrelieved darkness, the light shines. For Paul it was a light in the darkness of the Damascus Road, "the mystery was made known to me by revelation." This is Christianity's incredible claim: not one religion alongside of other religions, not a religion at all by which men grope through the shadows looking for life and light, but rather a Gospel, a breaking in from the eternal mystery beyond. The darkness is shattered by light: "The people that walked in darkness have seen a great light." The never-never land where all religions are equally true, equally false, and equally useful is shattered by a resounding "I AM": "I AM the Lord Thy God . . . I AM the way, the truth and the life."

For Paul the content of the mysterious plan "hidden for ages in God" is quite clear: "how the Gentiles are fellow heirs, members of the same body and partakers of the promise in Christ Jesus through the Gospel." It is the all-

2 Quoted by David H. C. Read in *I Am Persuaded* (New York: Charles Scribner's Sons, 1961) p. 56.

inclusiveness of the broken walls of hostility, "neither slave nor free, Jew nor Greek." But the secret of the broken walls, as we have seen in the second chapter, is the mystery of justification: the mysterious miracle of God battering down the walls of hostility inside each one of us to make us one with Him and consequently one with each other. For Paul, this glad disclosure is no less than an incredibly joyous miracle, but he touches it with awe and with the sense that this is holy ground. Note the awe-filled reticence in the phrases, "the mystery of Christ", the "unsearchable riches of Christ", "riches of glory". It's as if he were afraid we might lay rude hands upon it as if it were a common place instead of the unspeakable God bending down to enfold us all in the arms of love.

How often we Lutherans — so unlike Luther — have torn away the mystery and made of the miracle, "justification by grace through faith", little more than a denominational identification tag, trampled on the wonder of it in dogmatic text books, flaunted it in the faces of Christian brothers as a polemical weapon, gagged and starved the life — and the mystery of God — out of it. But this morning, in this place, let us catch through Paul's soaring phrases something of the wonder and mystery of God's plan, "hidden for ages", to enfold all men in His love, even you and me. For the disclosure of the mystery of God's plan in a cross and resurrection does not dispel the mystery. The riches of God's love disclosed to us in Christ are still "unsearchable". No man can fathom it. No one — thank God — has ever really felt that he has been completely successful in explaining the inner workings of God in the doctrine of the atonement. For God does not disclose Himself in the unsearchable riches of Christ to "explain Himself". He comes only to accomplish His plan, to unite us in forgiving love with Himself so that we may be united in forgiving love with all the brothers of men.

But mystery is piled on mystery. Not only is the "plan of the mystery hidden in God" disclosed in the "unsearchable riches of Christ", but listen: "that the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places *through the Church*"! Do you see how utterly and ridiculously incongruous this is? That God — the mysterious Other, by whose word this whole mysterious universe came into being, whose hand upholds the laws of nature which scientists so painfully and breathlessly trace with their computers and electronic gadgets, whose eye glances back to the day of Abraham as if it were yesterday and sees the consummation of it all at the end of time as if it were tomorrow morning — that this God should choose to make known His hidden, secret purpose through the Church. Through the likes of you and me and thousands of others like us while the world goes its busy way making money and love and revolutions and poems and skyscrapers and music and H bombs as if what went on here in Helsinki and in the parish churches scattered across cities and countryside were the least of life's side-

shows. But Paul says it's the main event. Even the principalities and powers in the heavenly places peek over the battlements of heaven to look down, not as in Hebrews to see how we're making out, but rather to learn more of the mysterious plan of God for the eternal destiny of the world, a mysterious secret even in the heavenlies until it works itself out through the Church on earth, through you and me.

I wonder if we still have the grace to put our hands to our mouths in astonishment now and then as we contemplate the wonder of it all? That on the lips and through the lives of such ordinary people as you and me, and in the touch of bread and wine, the Church makes known to the principalities and powers in the heavenly places the secret plan of God, "how the Gentiles are fellow heirs . . . partakers of the promise", that all men are to be enfolded in the love that passeth knowledge.

The curse in all this, of course, is its familiarity. The wonder that the mystery has been disclosed evaporates. The "unsearchable riches of Christ" have been dissected and analyzed in christologies and, what is worse, made to sound dull! The incalculable mystery that the God of all power and might should choose to work His inscrutable purpose through the Church has been domesticated into stewardship programs and evangelism efforts. It's all too ordinary, too familiar to evoke wonder and surprise. This is the peril of disclosure, the risk God took in revealing Himself in earthen vessels, that we should take it all for granted and no longer be astonished or surprised.

Helmut Thielicke has written that, "We . . . have gradually become accustomed to the dangerous and unhealthy idea that the Grace of God is thrown at us But this is not so The Grace of God can also be silent Even the most orthodox churchman will not enter the kingdom of heaven unless he is continually surprised that mercy has been shown him Perhaps God has first to be jerked away from us complacent Western Christians, like a rug from under our feet, if we are to be reawakened to this surprise."³

For without this surprise, this amazement at the mysterious wonder of God's strange dealings with us, we cannot appreciate the continuing mystery in our response. For only as we see the utter incongruity of the way God intends to work out His secret purpose — through the Church — through us! — can we ever be open to the workings of His Spirit. So Paul prays in wonder, "I bow my knees before the Father . . . that he may grant you to be strengthened with might through his Spirit in the inner man . . . that Christ may dwell in your hearts through faith; that . . . rooted and grounded in love . . . you may be filled with all the fullness of God."

For apart from this continuing mystery of God's love constantly filling us, what possible hope is there for the Church in our time? It's no trick at all to

3 Helmut Thielicke, *The Silence of God* (Grand Rapids: Eerdmann Publishing Company, 1962) pp. 18-19.

move around our own Lutheran churches from one country to another and see nothing but insurmountable problems: the threat of communism and nihilism without, the deadly softness of apathy within, the strident voices of ecumenical isolationism, the lack of an abundance of first-rate manpower and personnel, the narrow parochialism of clergy and people, to say nothing of the perennial lack of adequate financial resources. Taking us on a purely human level, what chance does God have with the likes of you and me?

But with the ongoing mystery of His grace, and one life here and another there opened to all the fullness — the very “pleroma” — of God, then nothing is impossible. I never fail to be astonished at what God intends to accomplish and has already accomplished through the most ordinary people. To be sure there have been great names in the history of the church: Paul, Augustine, Luther, Kierkegaard, Bonhoeffer — to restrict ourselves only to our own tradition. But the mysterious ferment of God’s grace working in the lives of men down through the ages had died out long ago if He had been dependent only upon the great ones. God is pleased to work with nobodies, made abundantly clear on a winter’s night when there was no room in an inn, nobodies who become somebodies when their eyes are filled with wonder at the unsearchable riches of His love and their hearts open to the fullness of that love, so that it can no longer be contained but must spill over to break down the walls of hostility in families, communities, nations and churches.

All He asks here is that we never lose sight of the ongoing mystery of His power working within us; never let it all go flat and stale and familiar. For the mystery of a child’s cry in a stable, the mystery of an empty tomb, the mystery of that same God is present here and now, seeking, always seeking entrance. And once having entered into us, it is “able to do far more abundantly than all that we ask or think . . .” Wherefore, my brethren, “to him be glory in the church in Christ Jesus to all generations, for ever and ever. Amen.”

6TH PLENARY SESSION

1. *The President called the meeting to order, declared it to be in deliberative session and introduced Bishop Bo H. Giertz [Sweden], Second Vice-President, who took the Chair.*

2. Report of the Commission on World Service (Actions)

- a) *Dr. Paul C. Empie, Chairman of the Commission on World Service, on behalf of that Commission presented the report of the Department of World Service (Document No. 13).*

The report was received and referred to the Section on World Service for study and consideration.

b) Supplementary oral reports were presented by Dr. Paul C. Empie and Dr. Bruno Muetzelfeldt, Director of the Department (Documents Nos. 54a and 54b).

These reports were received and referred to the Section on World Service.

First Oral Report

Commission on World Service

Document
No. 54 a

Dr. Paul C. Empie, USA

The six years since the Minneapolis Assembly have witnessed remarkable growth in the world service activities of the LWF. Abundant evidence of this fact is found in the printed summary of the work of this Department, which is in your hands.

In addressing this Assembly on behalf of the Commission, I must first express gratitude for the steady increase in support given this Department by the National Committees. Such growth both indicates confidence in its operations and testifies to a keener sensitivity in Member Churches regarding the material and spiritual needs of mankind. Although, when we compare our total efforts in this area of Christian work to the resources God has placed at our disposal, we must still say, "We are unprofitable servants", at the same time, we are grateful that the Holy Spirit is prodding us in a forward direction.

It is also appropriate that I voice publicly the appreciation of the Commission for superb leadership rendered by the staff of the Department, making special mention of Dr. Bengt Hoffman, the former Director, and of Dr. Bruno Muetzelfeldt, who currently carries the load of executive responsibility. Their exceptional competence and dedication has made the Commission's work easier and more productive.

It would be a mistake to give the impression that the expansion of service was the most significant development in recent years. Special attention had to be given to an array of complicated policy issues which arose because of rapidly changing social and economic circumstances which demand fresh approaches. Sixteen years ago, at the time of the First Assembly, the administration of relief and inter-church aid was relatively a simple matter. The needs were immense and immediate; all available supplies and funds were used to feed, shelter, revive, restore, rehabilitate. The day by day requirements were so critical that little time or resources remained for the consideration of future needs.

Thus the Commission found that it had inherited and was committed to a world-wide range of post-war projects; these overlapped with emerging problems which called for long-range procedures based upon different considerations and goals. To taper off the old in order to give constructive attention to the new has not been easy, largely because traditional procedures in relief and inter-church aid matters are deeply entrenched.

A matter of major concern has been that of ecumenical relationships. Both World Service and World Mission are deeply involved in the current debate over the merits of a confessional approach as compared to an interdenominational one. With its headquarters on the campus of the World Council of Churches the LWF, from the beginning, has sought to coordinate its world service activities with those conducted by or channeled through the WCC. Like all confessional groups of integrity, we claim that our efforts are to glorify Christ, not ourselves, and that we do not undertake projects in a spirit of competition with other Christians. There is a continuing danger that, despite all protests to the contrary, a confessional body may indeed use relief programs to build up denominational power or prestige; there must be genuine heart-searching in this connection at every point of the work. As a beginning, the Commission adopted a policy statement for its own guidance, entitled "Confessional Programs and Ecumenical Practices", in which it was emphasized that the LWF, which is and must always be truly ecumenical, must avoid being sectarian in any of her work.

A burning issue is that of cooperation with governments. Because of the varying traditions in the countries in which Member Churches are located, it is very difficult to know where to draw the line. Refusal to accept government resources available for saving lives or meeting essential human needs can be justified only for the weightiest reasons — and one wonders if there can be any so weighty as to prevent the saving of lives. Probably all will agree that the Church as such must never become an instrument of national policy, especially in view of the fact that political and economic interests of such policy cannot be separated from what are styled "humanitarian" motives. Yet there seem to be points at which at least an initial channeling of government resources through church agencies may be the best way to accomplish wholesome and constructive assistance to emerging nations, such as in community development projects. No perfect formula has been devised yet to govern such relationships, those who supervise this work in the coming years must give this issue intense and creative consideration.

A searching debate on the question: "What makes Christian service distinctively Christian?" is engaging the attention of virtually all of contemporary Christendom. There are those who say that there is no such thing as a distinctively "Christian" service; that there is only service done by Christians. Others say that the distinction is in the motive — that Christian service should

always be "disinterested" in the sense that there is no ulterior motive save love alone. One churchman characterizes it as always having the motive of love and the effect of reconciliation. Another churchman says that "the mission of the Church, whether in evangelism or *diakonia*, must always spring from worship and result in worship."

Still another says that *diakonia* in the New Testament sense is not "service" but rather *servanthood*, which is a matter of character and attitudes, not types of action; that it is essentially personal, for there can be no such thing as "anonymous love".

Doubtless there is truth in these and many other such observations, even when they seem contradictory. It is wholesome that we begin to question our traditional assumptions and to become more humble as a result. The somewhat arrogant tendency among Christians to disparage an act of charity by a non-Christian as "merely humanitarian" too often ignores or cloaks the fact that much so-called "Christian" charity is *less* than humanitarian, being either works-righteousness or calculated acts of institutional interest. As someone has well put it, "Many a Christian in the West has replaced the concept of 'sacrifice' with that of 'share our surplus' without knowing the difference". The dictionary defines a "humanitarian" as "one actively concerned in promoting the welfare of his kind — a philanthropist (lover of mankind)". The non-Christian world has great numbers of them, and who shall say that they are not moved by the spirit of God? Motives in all of us are so mixed that in practice it is difficult and even dangerous to designate human motives as the characterizing factor of Christian service. The recipients can neither read our minds nor be sure of our motives.

At Minneapolis I stated that Christian service must be a form of Cross-bearing. Upon further reflection I see that this is not enough . . . it involves not only the crucifixion but also the *resurrection*. In the words of Paul Verghese, "We cannot serve the world and manifest the glory of God's grace in mere *obedience* to the Lord. It is in *union* with His continuing ministry of suffering service to the world that we serve".

Singly and collectively we must continue to wrestle with this issue. At the moment four points seem to me to be basic:

1. The Christian must strive ever more fervently to serve his fellowman whether or not he has been able to articulate a definition of "Christian service" or to characterize its distinctiveness, because so to do is the instinctive response of the "new man in Christ".
2. The qualitative difference between the Christian and the humanitarian, which is demonstrated all too infrequently, is that the former, also a "lover of man", includes in that concern a yearning that his fellowman become what God intends him to be in the perspective of eternity. To paraphrase the words

of President Franklin Clark Fry on another occasion: if I really love my fellowman in need, I will want to share with him my most precious possession — not just food and clothes and money, but above all, my Christ.

3. Any witness to Christ which results from service will not be inherent in deeds themselves, but will be made to the extent that the indwelling Christ is communicated in connection with the doing of them. This communication, which is the key to it all, cannot be manipulated as a form of "ecclesiastical salesmanship" but takes place "as the Spirit giveth utterance".

4. Therefore it is essential that Christian service involve as much direct personal participation and identification between the parties concerned as is possible in order that both may give and both may receive.

In World Service the Christian always receives in the process of giving. Perhaps that is why most of us are so poor — we have kept loaves and fishes for ourselves instead of letting Christ multiply them so that all the multitudes are fed and basketsful remain over. God's will is being done in His world during our day; we must pray that it is being done through us. If it be true that "man's extremity is God's opportunity" then our perilous times must be *overflowing* with situations to which His restoring and reconciling power may be brought by those in whom He dwells. The years ahead will be a time of testing for the LWF, as indeed for all Christians, for we face a world which has become cynical about our efforts to give it everything but through which alone we can share our Christ — ourselves.

Second Oral Report

Commission on World Service

Document
No. 54 b

Dr. Bruno Muetzelfeldt, Geneva (LWF)

Not long ago I was asked whether it would solve some of the population problems of Asia if a certain country were to accept 100,000 Asians as immigrants. "No", I said, "it would make very little difference to the population problem of that vast continent, but it might solve the problems of 100,000 persons."

In a world which has become accustomed to thinking in terms of huge numbers, tremendous undertakings and millions in money, it is good not to forget to think in terms of persons. There is the danger of losing ourselves in generalities, of depersonalizing the issues and of reducing the needs of our fellow-men and our response to them to a set of impressive statistics.

It is important, therefore, that in considering the various phases of our inter-church aid and welfare services the individual is not relegated to meaningless anonymity. True enough, it is most essential that in our planning we take

cognizance of the overall needs of the area concerned and relate ourselves to long-range development proposals. At the same time we do not serve a shapeless mass of humanity; that which provides the requisite resources is not merely a well tabulated balance sheet, and those who are entrusted with the implementation of the program are not nameless cogs in a machine.

The written report of the Department of World Service, which you have received, is designed to provide a broad review of the nature and scope of its activities. As a supplement it may be appropriate to emphasize at this point that it is not the program as such which counts in the final analysis but our services to the individual, each one precious in the sight of God.

In the realm of inter-church aid, program planning is of the essence; yet beyond all plans stands the individual in his yearning to satisfy the deepest longing of his soul. Here is a pastor, who, confronted by unsympathetic attitudes and threatened by persecution, endeavors to bring the Gospel of reconciliation to a hostile world. There is a refugee who, having lost the security of worshipping in familiar environments, now requires a new church home in a strange land. Somewhere else is a church elder who wants to infuse new life into his congregation by introducing stewardship concepts. Through inter-church aid that pastor *can* be strengthened in his ministry, the churches *can* be built, and knowledge *can* be shared. To strengthen the life and witness of the churches and diaspora groups; to stimulate the development of stewardship concepts; to consolidate the ties between Lutheran churches, especially with those in minority situations; to foster contact and sharing of knowledge and experience through exchange programs — those are but some of the tasks to be fulfilled through a continuing program of inter-church aid.

Or again, as we focus our attention on those teeming millions who are homeless and destitute: it is the individual who is sucked down into overcrowding, malnutrition, unemployment and disillusionment. Right now a young mother is dying, not because she had some dreadful disease which defied medical science, but simply because no facilities for treating her were available; right now a child is in the final agony of death from starvation; right now someone is contemplating to put a premature end to his life in hopeless despair. Do we not, at this very moment, wish that this mother had been in reach of one of our medical treatment centres; that this child had been a recipient of one of our food distributions; that this man had benefited from one of our self-help programs? How great a challenge to meet the needs of these people. They are God's children, created, like us, in His image. They appeal to our humanity, but our response will test our Christianity. Here are opportunities for development of Christian-motivated assistance programs, in which the LWF, in coordination with other ecumenical organizations, can contribute its experience and witness on your behalf and in the name of Him whose compassion knows no bounds.

And now let me say a few words about the financial resources for such Christian service. Vast sums they are, running into millions of dollars. We are encouraged by the increasing flow of funds made available by National Committees and other donors for the programs carefully assessed by the Commission on World Service on the basis of priority evaluation. We are deeply humbled by the confidence placed in LWF World Service which has been entrusted with the administration and disbursement of these resources. However, also here it is true that in the final analysis it is not the array of accounts or the large cheques which count. It is that regular offering pledged by a man in response to a grateful sense of stewardship; that small donation contributed by a woman who has little but thinks of those who have less; that Sunday school offering, given by the child who sacrificed three weeks' pocket money. *These* are our partners in this fellowship of service. In a very real sense they are the indispensable co-workers who stand behind our staff members throughout the world, endeavoring to carry forward a global ministry of love which breaches the walls that divide humanity and seeks to span the chasms between the affluent societies and the almost unspeakable privation in other parts of the world. To develop and harness the available and potential resources so that they may be applied to meet needs of high priority in a balanced program is a task which requires constant attention.

There is yet one other group of individuals who should not be submerged in the volume of our program. They are the men and women who are charged with the responsibility of carrying forward this service on your behalf. The members of our Commission on World Service and my co-workers both in Geneva and in the field have enriched their assignments with a spirit of dedication which goes far beyond the call of duty. I hope that during these days you will take opportunity to speak to those who are present at the Assembly. They are here to give an account of their stewardship, to share their experiences and concerns and to seek inspiration for the tasks that lie ahead as our vision is directed to even wider horizons, to new and challenging efforts. The responsibilities which await us call for an intensification of our efforts to attract competent and dedicated Christians for service in the various phases of our work, so that in inter-church aid and welfare programs alike the help given is enriched by the personal witness of the followers of Christ.

This service, so complex in its nature, so manifold in its aspects and so important in its goals, rests on but one basic belief. It is this: the vertical dimension of the Cross, bridging the gulf between the holiness of God and the sinfulness of man by the forgiveness which Christ obtained for us, must, by the very nature of the Cross, be augmented by its horizontal dimension — its cross beam — as those who have experienced this immeasurable grace of God reach out to their fellow-men in Christian love.

c) *Dr. Muetzelfeldt introduced members of the Commission and departmental staff.*

A number of expressions of lively appreciation of the work of the Commission on World Service were heard.

DEBATE

Beste N. (Germany): It would not be right for us to have heard this report without having expressed our thanks. I think there are very many churches and also very many individuals amongst us whose hearts are moved with gratitude for all that we have learned from this report and from the sincerity that lies behind it. We have seen what a great world-wide work of the love of Jesus Christ has unfolded in Lutheran World Service in the last few years, in fact in the last decade and a half. For this we should thank each individual member of the Commission from the bottom of our hearts. And to these thanks should be added the prayer that God in His grace may grant that this sacrificial love may bear much fruit in the individual churches, so that there too the readiness for service, devotion and sacrifice may grow and increase.

Cooke (World Council of Churches): I thought I would like simply to say on behalf of the World Council of Churches and of that division of which I particularly have responsibility a word of endorsement of what was mentioned in the report concerning collaboration with other ecumenical organizations, which I take would include the WCC. I want to say how much I personally and my colleagues in Geneva appreciate the collaboration that we have with the Department of World Service of the LWF. Many of the staff members serve on our various committees; we have had a great adventure together, not without some success, in Algeria; we have certain hopes and plans for future cooperation, especially in Africa. I think that Dr. Muetzelfeldt is the third director with whom I have worked in Geneva since I came to the staff of the WCC, and I would like to say publicly that never has cooperation been better with the LWF Department of World Service than under his leadership and that of his present colleagues.

May (Austria): The Austrian church is one of the churches which have received most help through LWF World Service. In consequence we have always felt spurred on in turn to profound gratitude and to activity of our own, to increased giving for our own church and for others. In view of the fact that LWF funds for the integration of Austrian refugees—there were over a thousand of them—were not sufficient, we have felt ourselves moved during the past two months to make a spontaneous supplementary collection to be given as a thank-offering for Helsinki. We have been able to hand over to the LWF Director in Austria \$ 13,000 (330,000 Austrian shillings) for the integration of a further 90 refugees. I think you will see from this how your love arouses love and sacrifice.

Bersell (USA): I speak as an American, and as an American I ask for the privilege of having a certain phase of our work accentuated. It has been referred to

incidentally, but as it is one of the finest indications of the real growth of the LWF, I wish someone who is in the know would make a further comment about the increase of the giving on the part of churches other than the American. Not that Americans want to give less: we want to give more. But we would like to have the proportion, the percentage of giving by others increased year by year.

Muetzelfeldt (LWF Staff): May I, without identifying the countries, give two or three examples covering the period between the last Assembly and this one. You will find the details incidentally on page 35 of the printed report. Country A: in the first year following the Minneapolis Assembly that country gave \$ 14,500, but the total given over six years is \$ 146,000 (you will see the increase), and in the last year it was \$ 33,496. Another country: \$ 105,000 in the first year after Minneapolis, \$ 553,000 in the year before this Assembly. Another country: \$ 22,000 the year after that Assembly, \$ 326,000 in the year before this Assembly. This will give you some idea of the trend in the development.

Krähling (Hungary): In the name of the Hungarian minority church I should like to thank the Commission on World Service, and especially its Director and Pastor Paul Hansen, both of whom are well-known and liked amongst us, most warmly for the help which we have received since the war for the erection of new churches and repair of old buildings. We thank you too for the love which you have brought to your dealings with us and for the understanding you have shown for our situation.

Nopitsch (Germany): I should like to thank Pastor Empie for his fascinating report and to say that I was particularly glad that he showed such an open attitude towards cooperation between Church and State in aid for the developing countries. This is a problem which is the subject of much discussion in Germany, but I believe we should take seriously what Pastor Empie said and do some creative thinking in view of the great need in the developing countries, not only the physical need but also, for example, the need for schooling and for educational assistance for the women and mothers in these countries. But this is far beyond the means at the disposal of the Church, and it is most important that this work should be carried out in the right spirit.

Mdiniso (South Africa): I should like to draw your attention to this fact that the younger churches of the LWF are not directly represented in such an important Commission of the LWF and if there is no reason for it I should like that you, Mr. Chairman, take this into consideration, and if there is a reason I should like to know that reason.

Giertz (Sweden): I am just told it will be done, Mr. Mdiniso.

Taul (Estonia, Exile): I would like to express our thanks not only for the money given to us by the Department of World Service but also for the personnel. I would especially appreciate on behalf of the 13 small Lutheran synods in Great Britain, for the help given through the tutor at Mansfield College, Oxford. I would express our thanks that the training of younger ministers in England has been well established.

Lohe (Australia): As a member not only of the minority churches but of a primitive church I would like to express our grateful appreciation for all that the Department of World Service has done for us. However, I would like to commend the Commission and the Department for a phase of its activities which, although they are outlined in the report of the Chairman and of the Director, need especial emphasis and I speak of the emergency programs. I heartily commend you for the manner and for the haste which you have revealed in emergency situations. And I would like to encourage all the representatives here, when the appeal comes from the Department of World Service for alleviation of distress through earthquakes or floods, to rise to the occasion immediately, because the need is always urgent. And I hope that any appeal coming from World Service will never go unheeded by those of who have been untouched by catastrophes and disasters.

3. Report of the Committee on Latin America (*Actions*)

a) *Propst Dr. Friedrich Hübner, Chairman of the Committee on Latin America, presented the report of that Committee (Document No. 15).*

The report was received for study and consideration.

b) *Supplementary oral reports were presented by Dr. Hübner, the Rev. Guido Tornquist, Field Representative of the Committee, Prof. Dr. Béla Leskó, Rector of the Lutheran Theological Faculty, José C. Paz, Argentina, and Dr. Stewart Herman, Director of the Committee (Documents Nos. 55 a, 55 b, 55 c and 55 d).*

These reports were received and referred to the Section on Latin America.

First Oral Report

Committee on Latin America

Document
No. 55 a

Dr. Friedrich Hübner, Germany

We are supposed to present Latin America to you in 20 minutes: that corresponds to the speed at which this continent is developing, its population is expanding and it is accustomed to start revolutions. Latin America is no longer the Eldorado of the Conquistadores and Bandeirantes. As long as 150 years ago it shook off colonial rule and has since then enjoyed protection under the Monroe Doctrine. The Roman Church has known its greatest triumphs and its worst defeats in this continent. Protestants were not welcome until the slave trade was abolished; the sparsely populated continent needed settlers and a labor force. In this way Europe provided the people who formed the beginnings of the churches of Lutheran confession in Brazil, Chile, and Argentina.

From North America, on the other hand, Protestant missionaries, including Lutherans, arrived and established mission stations and congregations in various countries.

It is against this background that the Committee on Latin America has been working since 1952. Its place in the structure of the LWF is a quite irregular one, but perhaps partly for this reason it can point to spectacular successes, as the printed report shows convincingly. In seeking out on a supranational basis the refugees of the post-war period and gathering them around Word and Sacrament, it is compelled to bring together immigrant churches and mission congregations and churches, that is, diaspora and missionary work. *We have learned to understand anew that the deepest meaning of all emigration is the sending of the Church into the world of nations.*

The three speakers whom I have the honor of introducing now will not only speak about Latin America, but are themselves typical representatives of the Lutheran church in Latin America. *Pastor Guido Tornquist* was born in Brazil and is one of the first pastors of the Evangelical Church of Lutheran Confession in Brazil to have received his entire training at the Theological Faculty in Sao Leopoldo. But he has also undertaken additional studies in Germany and Sweden, and since 1960 has been Dr. Herman's assistant in the Caribbean area with headquarters in Bogotá. Thus coming from the largest immigrant church in the south and working amongst new immigrants in the north, he is a symbol of the unity of Latin America.

Dr. Belá Leskó, on the other hand, embodies the type of the new immigrant in a mission church: he comes from Hungary, where he was associated with our honored Vice-President, Bishop Ordass, studied in Sweden, and has now for many years been rector of the Theological Faculty in Buenos Aires which was set up in so admirable a way by the North Americans.

Not only has Dr. Leskó rapidly built up a high reputation for this first Lutheran faculty in the Spanish-speaking world, but he has also built a bridge between diaspora and mission by enlisting the cooperation of the synods of Chile and La Plata.

You can see, Mr. Chairman, that I view the decisive contribution of the Committee on Latin America to Protestantism in South America as lying in the fact that diaspora congregations and mission congregations have grown together. This approach to the task was vouched for from the outset by the extremely strong and gifted personality of our *Dr. Stewart Herman*. As a North American he automatically provided the missionary dimension; at the same time, by virtue of his long years of refugee service in Europe and in Geneva, he was uniquely qualified to recognize and tackle the sensational task of the Lutheran church in Latin America between the Roman Catholic Church on the one hand and the confusing mass of Protestant groups on the other. The Lutheran World Federation owes Dr. Herman a large measure of

gratitude for his industry, his far-sightedness, his tact and his stubborn love and devotion to the cause.

I would also ask you, Mr. Chairman, to understand that all of us who are associated with the work of the Committee on Latin America have only one desire, namely that in the structural changes which are planned, that which God in His grace has permitted to grow in these years should not be abandoned and destroyed, but that on the contrary it should be improved, intensified, deepened and made fruitful for the future.

Second Oral Report

Committee on Latin America

Document
No. 55 b

The Rev. Guido Tornquist, Colombia

Three years ago the Field Secretariat of the Committee on Latin America of the Lutheran World Federation, with offices in Bogotá, Colombia, was called into being. To begin with, the present field secretary had the opportunity to become acquainted with this special ministry of the church during a seven-month period of interim service in the multilingual congregations in Quito and Guayaquil, Ecuador. Since then he has attempted to serve in behalf of the building up and expansion of the work of the Lutheran church in northern South America, Central America and Mexico, keeping in constant contact with the pastors, church councils and diaspora congregations. He is very happy to be able to transmit at this time the heartfelt greetings of this evangelical fellowship of the Lutheran confession.

We thank God that in the last decade the congregations in the territory stretching between Lima (Peru) and Monterey (northern Mexico) have been permitted to take a great step forward. We shall not in this word of greeting enumerate the achievements or the help and assistance received. Without the generous help of those who work together in the Committee on Latin America as partners in the faith — from North America, Germany and Scandinavia — this progress would not have been possible. However, many projects and tasks still remain to be carried further or taken up. And these can be carried out only through combined initiative and coordination. Nevertheless, the initial periods, in which the evangelical Lutheran congregations in this area were gathered together and acquired their own particular structure, can be regarded as concluded. A good foundation has been laid on which we can and ought to build. For great tasks await the church of the Reformation in the Latin American continent.

Many comrades in the faith in the diaspora have testified to us how thankful they are for the regular spiritual care which is now once more possible. This is

true of many who for decades lived in a strange land without worship services or pastoral care. It is also true of refugees, especially those from Eastern Europe, who are trying to feel at home in a new continent. And finally it is true of the business people, technicians and teachers who are with us for a limited time and often give our congregations a markedly transient character. Many younger people or families who have settled on contract for a few years in Latin America have in the diaspora found for the first time a lively relationship to their own church. On the other hand, they have often in special ways given new life to the congregation. This happens, for example, when they are not content to be occupied solely with their business or technical assignments, but in the new environment consider themselves to be disciples of the Lord, lay missionaries.

The Gospel should be preached in such a way that it is understood. It should come from the heart and go to the heart. The endeavors of our pastors and teachers revolve around this wonderful but at the same time difficult task. The congregational structure of the Lutheran church on our continent must be open to all the members entrusted to it, to the permanent residents, especially when they no longer speak or understand the language of their fathers, as well as to the temporary residents. All these should be reached by the proclamation of the Gospel in the language which they understand. It is a joy that our pastors and church councils are increasingly searching for new ways to permeate parish work with a missionary spirit in order that all the members may be embraced by the congregation and none may be lost. Generally speaking, it may be said with gratitude that our brethren in the faith who come from the background of a "Volkskirche" tradition in Europe have willingly joined our free congregations. They are, further, ready to assume financial responsibility and share the burdens. Thus in recent years several congregations have in this respect taken promising steps forward. All these are promising developments pointing to the future.

The inner growth of our congregations is of decisive importance. Only if they are ready to hear and obey God's Word and commandments shall we be led further in some matters which still worry us very much today. We often have the discouraging impression that in some multilingual congregations economic motivations or other human considerations are much more in the foreground than a common confession of faith and a united witness. At any rate, the common confession of faith is not an obvious guarantee for the solution of the many differences in tradition, culture and language on the congregational level. In this connection I must mention our pastors who have to care for a number of different language groups in one confessionally defined congregation. Special theological qualifications and linguistic gifts are necessary for this difficult service. These brethren in the ministry can tell, from personal experience, of tensions, barriers and obstacles. And yet, even in Latin America,

they have been able to see something grow up beyond all the differences and peculiarities of the language groups, something which is very much bound up with the fundamental brotherly fellowship which we have in the LWF. What has been created here is something which the members of the congregations, conscious of their responsibility, are not willing to relinquish, but rather wish to preserve as a precious inheritance. For they have had a living experience of standing together by the wonderful power of the Lord of the Church, who is able to overcome all barriers and obstacles. They have experienced that universal brotherhood which comes from a dimension totally different from that of nation and language and simply feeling at home in a church. Rather, it comes from the very center of adoration in our worship and from our brotherly dealings with one another.

We hope that once they have taken their first hesitant steps along the way, our congregations will proceed with purpose and gladness and in steadfast and joyful confidence in what the Lord of the Church plans to do through His disciples in the daily life of the Church and the secular world of Latin America. Only then shall we have a sound point of departure for common activity, for determined Lutheran initiative and missionary ventures by our brothers in the faith who have come together in such a miraculous way during the last decade. It should never happen that our congregations in diaspora in northern Latin America excuse themselves by pointing to their small numbers in the midst of an environment which is pagan or of a different faith. Neither should they become an intimidated flock of strangers who fortify themselves securely behind the walls of their church so that they might enjoy their own well-cultivated gardens in self-satisfaction. For before our doors, which often still remain locked, our brothers are standing waiting. These our brothers come from Spanish-speaking mission churches, from the other Protestant church groups and in increasing numbers from the Roman Catholic Church, and they are waiting for common conversation, witness and ecumenical fellowship. Last, but not least, there waits our brother in need in this tension-filled epoch in the history of our underdeveloped continent. For revolution is imminent. Our congregations are being asked about the spiritual forces which shape the responsibility they assume for service and mission in the world in which they live. They are asked about the contribution which they can and must make toward the reconstruction of Latin American society in a Christian spirit. We cannot simply leave these questions to the politicians and revolutionaries. Nor can we be content to point the finger at Catholicism and hold it responsible for every ill. Rather the question is what serving functions our congregations ought to take upon themselves and whether a sense of spiritual and socio-ethical responsibility will be aroused in their midst, so that they will not become guilty of withholding their brotherly love from poor Lazarus at the door.

We are only at the beginning of a long road. At our annual pastoral conferences — which we hope soon to expand to include responsible lay leaders — we are looking for possibilities and means of carrying out the diverse tasks laid upon us. We thank all the church leaders who have visited us these last few years and have helped us in this effort. We rejoice in the bridge-building work that has united us in the great immigrant synods of Brazil, Argentina and Chile, and we are especially glad of our link with the institutions of theological education in the southern part in which the all-important future pastors and teachers of our congregations are being trained. A special word of gratitude is extended to the church bodies and offices who have supplied us with pastors and other co-workers. So in the future our young congregations will depend on the open door to the wide family of faith of those churches joined together in the LWF. With thankful hearts and in the bond of witness and service they extend greetings to their faithful helpers and “helpers of their joy” (II Corinthians 1:24) on the occasion of the Assembly.

Third Oral Report

LWF Committee on Latin America

Document
No. 55 c

Dr. Béla Leskó, Argentina

Permit me to refer to a sentence which I had the privilege of including in my brief statement to our previous Assembly in Minneapolis.

It was there that I asked: “Does Lutheranism really exist in Latin America?” And the answer was: “Yes, Lutheranism does exist, but it is too early to talk about Latin American Lutheranism . . . ; however, we are moving toward this goal . . .”; that is, the goal of a strain of Lutheranism which can be described, defined, which knows something of itself, which senses something unique in its own identity and which is able to act intelligently on the basis of the new awareness.

How much we have been able to realize during the past six years of pursuing this goal can be judged in two different ways. a) It can be seen from the viewpoint of those who are looking at us, our work and life, from the outside. b) But the issue can also be judged from the point of view of someone who is a Lutheran living in Latin America.

Before we judge ourselves in any way, and before we ourselves report our growing problems and present situation, it is absolutely necessary to make clear what it means to be a Lutheran of Latin America. For many people who never had the possibility of meeting Latin American Lutheranism in its own field, the idea of a “Latin American Lutheran” is generally interpreted incorrectly. Some of our friends think that a Latin American Lutheran is an aborigine out

of the jungle of the Amazon, or from the High Plateau of the Andes; others associate him with a pure-blooded Spanish descendant converted to Lutheran Christianity, or with a person of mixed Spanish and Indian blood. There is the interpretation of a Latin American Lutheran as a European immigrant or refugee, ordinarily from Germany or from some Central European, Scandinavian or Baltic country. It is also possible to think of him as a North American or European executive, foreman, or technician in one of the many foreign enterprises in our continent.

The difficulty in arriving at a satisfying definition of a Latin American Lutheran arises when one insists on over-simplification, because not even the term "Latin America" is a concept that everybody interprets in the same way. Who is, then, a Latin American Lutheran? Simply a Lutheran Christian who lives within the geographic area of South and Central America. Consequently, the Latin American Lutherans are likely to have very different national backgrounds, origins, notions about racial, national, cultural, or social standards, ecclesiastical traditions, and the goals of their presence within the specific geographical area of each.

In short, the picture exhibits a total disunity and heterogeneity, but also includes a tremendous opportunity for showing and experiencing the greatness of unity in the faith, in the preaching of the same Gospel, and in fidelity to the same confessions. More than that, we have to be aware of and to be thankful for having reached the point where we can clearly see the diversity among our brethren within the same church.

I understand that this would seem to be a paradox, that the work of the Committee on Latin America during the past eleven years, in encouraging and nurturing unity among us, has made us aware and appreciative of our diversity.

But this aptness to see clearly also could help us to discover the real possibilities of a joint testimony and work. In spite of divergence in the use of the same original Spanish language, we find that we are able to establish easy communications among ourselves, that the social problems of our countries are somehow similar, that the general spiritual situation may prevail in different countries which may form very specific areas within our great geographical sphere (South and North, Caribbean, etc.), and finally, that the experience of the different kinds of ecclesiastical work can enrich us mutually.

The discovery of our situation and the consciousness of our present standing is undoubtedly the fruit of the call for coordination and cooperation which reached us through the Committee on Latin America, a call which sounded so clearly during the last Latin American Lutheran Conference in 1959, and the Communication Conferences which took place during the past year. Thanks to this confrontation which we were forced to make during these encounters,

through the contact work of our foreign visitors and lecturers, thanks to the growing possibilities of being represented in international Lutheran and ecumenical conferences, and finally thanks to the increasing number of our youth and young pastors who are now able to study in other continents, we have learned a lot of things since the Minneapolis Assembly.

Today we ourselves are looking for ways of exchange and collaboration between our churches and countries. Among many examples, I can mention the collaboration between the established churches of Argentina and Brazil in the youth programs, the joint work of the theological faculties of São Leopoldo, Brazil, and José C. Paz, Argentina, the pastoral help offered from one synod to the other, and the sending of guest preachers for special evangelization missions, for example from Argentina to Chile and Bolivia.

We can experience a greater participation, and we represent now a much clearer voice in the ecumenical scene. Today the contacts and relations taking place especially between our theological faculties and other Protestant institutions of the same type — and also Catholic seminaries — are part of our daily life.

The renewal of South American Catholicism demands from us better preparation for the dialog — which was an impossibility a few years ago, but is a fact today.

More and more young pastors have graduated from our seminaries and have begun their work in our churches. Speaking in general terms, we can talk about a renewal of a sense of responsibility regarding the ministry of the Church. It is no longer absolutely natural to look for a new pastor from other continents, and many leaders call the attention of our youth to full-time service within the Church. The necessity of a sound and strongly founded theological education is more and more recognized.

Last, but not least, I have to mention the importance of a very significant fact: today Lutheranism in Latin America is able to formulate its own questions and also many times to solve its own problems, for example, a) How can we assist the isolated Lutheran congregations so that they become part of a synod or a greater independent church? b) How can we find a joint organism in order to work out together, on the basis of theological re-thinking and in the awareness of good Christian stewardship, our future "strategy"? c) How could we direct the education and preparation of pastors and other necessary church workers in a way more relevant to our situation? d) What are the possibilities and responsibilities of a special Lutheran contribution to Christianity in Latin America as a whole? e) What are the real needs regarding literature and audio-visual material? Where should it be produced? Who can and will perform that kind of work? f) Which are the correct means of the communication of

the Gospel? g) After we recognize our responsibility for the religious, cultural, political, and social situation of our environment, what should be the next step? h) And finally, to mention only one more question — how could Lutheranism in Latin America not only receive the help and the good understanding of World Lutheranism but also make its own contribution?

I wish that everyone could be present at the Latin American consultation to be held after this Assembly, where perhaps it will become more apparent than within this great body how much nearer we are today to our goals than we were six years ago.

Fourth Oral Report

LWF Committee on Latin America

Document
No. 55 d

Dr. Stewart W. Herman, USA (LWF)

After eleven years, during which LWF-LA has existed, Latin America occupies a position somewhat closer to the main center of LWF interest. Its position will no doubt always be rather unusual. In view of the need for brevity, let me offer a few very simple theses for your consideration, especially in the Latin America Section and the discussion groups:

1. Latin America in Lutheran history has never fully qualified as a foreign mission area, and today regards itself as a mission field only in the sense that the whole world is a mission field.
2. Latin American Lutheran churches have never — and do not now — simply look to LWF for inter-church aid but for full participation in the rich variety of ecumenical life and work. (I am sure that this applies not only to Latin America, but to Asia and Africa as well.)
3. In developing a regional program for Latin America, we believe that results have been achieved which can be of value for the future of the whole LWF. Two special areas of immediate concern should be noted:
 - a) The urgency of an adequate Lutheran contribution to healthful development of the Latin American social revolution.
 - b) The further fostering of a better understanding of Latin American Roman Catholicism and rapport with it, as well as with our Evangelical brethren.

In closing I would like to express my gratitude to all concerned for the privilege of having a part in this Latin American work during the past decade.

DEBATE

Giertz (Sweden): We thank our four reporters. Isn't this a magnificent illustration of Lutheran cooperation? We thank you. And now I would like to point out to

you that you are all allowed to discuss these matters. They are not only going to be discussed in Section IX on Latin America, but also in connection with structure and function in all discussion groups. The future of this Committee: I do not think there is any need for commenting on that point right now. Any other questions?

Brodersen (Germany): Permit me to draw your attention to the fact that during the sessions of this Assembly an estimated 20 to 30 % of the words spoken have been words of mutual thanks and mutual appreciation. Where I come from we are more restrained. I should like to use this somewhat humorous comment as a vehicle for the serious feeling that there is here a contradiction of the theme of this Assembly 'righteousness by grace', that is, by the grace of God alone.

Giertz: I think for clarification I should say that these thanks are not "coram deo"; they are "coram hominibus": "coram deo" we are all sinners.

4. Report on the Community Development Liaison and Validation Service (Action)

Dr. Henrik Hauge, Chairman, presented the report of the Governing Committee of the Community Development Liaison and Validation Service (Document No. 14), and supplemented it with a brief oral report (Document No. 56).

The reports were received and referred for study and consideration to the Sections on World Mission, World Service and Latin America.

Oral Report

Community Development Liaison and Validation Service

Document
No. 56

Dr. Henrik Hauge, Norway

In 1830 there were one billion people living on our planet. By 1930 our world had two billion (US billion) inhabitants and today, in 1963, already 3 billion persons. By the year 2000, it is estimated, there will be over 6 billion people living on our globe, as the world population currently doubles itself every 40 years. Of the 6 billion inhabitants expected by the year 2000 over one billion will be in Europe and North America — and the other five billion in Asia, Africa or Latin America, in the developing nations of our world.

It is not hard to see how this tremendous population explosion brings with it increased and urgent physical and spiritual needs. Until recently church voluntary agencies have usually helped refugees who had lost their homes, employment and home-lands, but rarely have church voluntary agencies assisted

non-refugees, who had no homes and often no jobs to lose. We have, due to the tremendous refugee problems following the second World War, concentrated our aid mostly on "refugee haves", who lost everything, but not on the non-refugee "have-nots", who never had anything.

The Community Development Service of the LWF was established by the LWF Executive Committee in June, 1961, and is a joint agency of the LWF/WM and LWF/WS Commissions; as well as of the Committee on Latin America. Through this service Lutherans help in a material and spiritual manner the "have-nots" of Asia, Africa and South America. We have become aware that it is not sufficient for us just to help those in need to live from today until tomorrow through large-scale food and clothing distribution. We must help our brothers ultimately to carry their own loads, so that they can become responsible and dignified members of their nations and churches.

Once the Community Development Service came into being, the churches and mission boards of Asia, Africa and South America were informed that deserving and realistically planned community projects in the fields of medical work, social welfare, vocational training, agriculture and primary education would be considered for possible assistance. The response to this request quickly demonstrated the urgent necessity of such a program. Within three months, twenty projects had been submitted by churches in ten nations, ranging from Jordan to Tanganyika, and from Madagascar to New Guinea.

These first projects, as well as all subsequent projects, were then carefully checked and screened by the churches and related supporting agencies concerned, the LWF staff, and the Community Development Service Governing Board (made up of two members each of the LWF World Mission and World Service Commissions and the Committee on Latin America) to insure that the program proposals were such as to help the recipients to help themselves, were of a long-range nature and met vital needs.

The projects which met these rigid criteria were then submitted to the donor agencies of the Lutheran World Federation. The requests ranged from US \$ 3,000 for equipment for a vocational training school in Sumatra, to \$ 3,000,000 for a hospital in Tanganyika.

The response from donor agencies passed all expectations. It is particularly noteworthy that European churches, including those which in the terrible aftermath of the second World War had received so much assistance from their Lutheran brothers in the United States and Canada and now back on their feet economically, followed Christ's exhortation in the parable of the Good Samaritan and went and did likewise.

During the past two years, no less than 51 community development projects have either received or been guaranteed financial support from Lutheran

churches and related agencies. These undertakings represent an investment of US \$6,000,000.

As one reads through the projects proposals it is not hard to understand why support must be found. Here are a few samples:

Ethiopia: Ethiopian Evangelical Church Mekane Yesus — Language/Literature/Literacy Project. With 90% of the population in Ethiopia illiterate, it is felt to be of utmost importance to establish an average number of ten teaching centers in each of the ten different areas. An overseas expert is responsible for the organization of the campaign as well as for the preparation of the reading materials. An indigenous assistant took over the work after the first year and introduced the ten teachers to the ten areas. These teachers will be responsible for the establishment of a number of teaching centres in their districts and also for the training of additional teaching personnel. Local communities agreed to cover teacher salaries and to make available school buildings or rooms.

Nigeria: Sudan United Mission — Sum Mission Hospital at Numan. While tuberculosis was hardly known in Nigeria earlier, it has afflicted many people since 1955. As neither medicines nor medical doctors were available to cure the people, the disease was considered incurable. The facilities of the existing mission hospital have been completely outgrown by developing needs, and with the funds requested a TB ward and chest-clinic comprising patients' wards, operation room, X-ray station, laboratory and annexes will be established.

New Guinea: Evangelical Lutheran Church — Hansenide Self-help Farm. An urgent need exists for a center for lepers where they can live and receive treatment and, at the same time, work in a garden area to raise food for their support. In addition, under the general direction of a manager and with the help of farm machinery, the center should raise food for the general hospital at Yaugam.

Madagascar: Malagasy Lutheran Church — Agricultural School and Training Farm near Antsirabe. An agricultural school and training farm will be established where an average of forty young farmers will receive two-year courses in modern farming and animal husbandry. They will be taught to use modern farming tools, learn about the soil treatment and exchange of crops on the fields, and in a little workshop will learn to make and repair tools. The construction of the buildings has started. An agricultural expert from abroad is in charge of the undertaking.

Brazil: Establishment of a Social Center at Alto Petropolis Parteneo at Porto Alegre — Evangelical Community of Porto Alegre. The centre is to serve the many people living in the outskirts of Porto Alegre in the so-called "Favelas". They are migrants from the rural areas hoping to find work in the town; how-

ever, due to their being unskilled workers, many of them fail and live in sheds in extreme poverty. Through the social center they are to obtain some basic training in cobbling, carpentry and locksmith work, as well as medical care. Provision will be made for a day-nursery, a kindergarten, a four-class elementary school, a sewing room and a kitchen for the training of housewives. The cost for the building plot and operation as well as for the interior equipment of the apartment will be borne by the local community. Building work started in June, 1963.

All five of these programs now have received financial support as was required and are being implemented to alleviate acute human suffering and help bring modern technological methods and knowledge to our African, Asian and South American brothers. These projects are typical of the many new proposals that the LWF Community Development Service is receiving and for which we are continuing to seek donors.

The Community Development Service means in no way that the established material relief programs have lost any of their significance or dramatic need. The natural catastrophes or earthquakes such as those in Chile some time ago, and in Iran recently; or the tragedies which follow in the wake of man's inhumanity to man, such as the needs of Algeria or the continuing influx of refugees from China to Hong Kong, underline the absolute necessity of strong and ongoing relief programs of emergency food and clothing assistance in time of calamity.

Similarly this service augments the important tasks fulfilled by younger churches and their related mission societies in the realm of evangelistic outreach and the strengthening of indigenous church life.

The tremendously important contribution of the community development program is that it exerts influence far beyond the small Christian outposts of Asia and Africa, as it involves in each instance not just the Lutherans of the area, but whole communities — both Christian and non-Christian — who so direly need both our material and spiritual support.

5. Report of the Commission on Inner Missions (*Actions*)

- a) Bishop Willy Westergaard-Madsen, Chairman, presented the report of the Commission on Inner Missions (Document No. 17).

The report was received and referred to the Section on Inner Missions for study and consideration.

- b) Bishop Westergaard-Madsen then presented an oral report (Document No. 57a).

The report was received and referred to the Section on Inner Missions.

c) *Dr. Carl Reuss, Secretary of the Commission, presented a supplementary oral report (Document No. 57) and an additional supplementary report (Document No. 57b) which closed with a number of proposals for study and action addressed by the Stockholm Conference on Social Responsibility to the Commission on Inner Missions.*

The report was received and referred to the Section on Inner Missions.

First Oral Report

Commission on Inner Missions

Document
No. 57 a

Bishop Willy Westergaard-Madsen, Denmark

I should like to add a few introductory remarks to our printed report, which we submit for your further consideration and study as Assembly Document No. 17.

Then Dr. Carl Reuss, Secretary of the Commission on Inner Missions, will point out some burning issues in the report and give you a brief evaluation of the outcome of the Second Lutheran World Conference on Social Responsibility which we held in Stockholm, July 25 to 29.

What I have in mind is very earnestly to ask the LWF in its Section and in the Assembly to give thorough consideration to the importance of diaconia (social responsibility) in our Lutheran churches.

Why?

Surely not because we have had this Commission in our fellowship since Hanover 1952: it may be that the role of just this Commission has been played out.

And not only because the World Council of Churches, as far as I have been informed, is going to be involved during the coming years in new thinking on the social responsibility of our churches, although in this field we as Lutherans have a real duty to give what help we can to the Oekumene (we should like to refer to the Section a direct recommendation on this point), but more because in this Lutheran fellowship we have a Department of and Commission on World Service. During the period that is just past it has been felt as a great difficulty from our point of view that we did not succeed in establishing closer contact with this most important practical part of our Lutheran work.

It was felt perhaps above all at our conference in Stockholm that we owe it, for example, to the younger churches, as far as they may want it, not only to help them with the necessary money to fulfill their task in the diaconic field, but also to rethink the responsibility which we share toward man. (Also at this point we will ask the Sections to consider certain recommendations.)

But mostly because we are convinced that diaconia — Christian service — is so deeply rooted in the biblical message that a fellowship of Lutheran churches has to reconsider repeatedly the significance of the theme "Christ Today" — as one who serves. The first part of the paper you have stresses this point. This is my first set of remarks.

The second and last one is to underline the view on the basis of which we have been working in this Study Commission during this period.

As you will see from the printed report, we have tried eagerly to involve the Member Churches in our common task by asking them questions, (a) as to the main concern of our responsibility to serve, and (b) regarding a series of diaconic problems with which our churches are faced in modern society.

You will learn from the report that we did not succeed to any satisfactory extent in this question of trying to involve the Member Churches.

But we are of the opinion that this kind of working method must be the purpose of a Christian Study Commission. We do not despise the effective work of highly experienced men bringing reports together, but we believe it is important that Christian churches cooperate in bringing together their most individual and perhaps diffuse experiences, and we believe in the inspiration which can come out of all these differences. It is our sincere hope that the future will provide much more of this mutual inspiration. This is our concern!

Second Oral Report

Commission on Inner Missions

Document
No. 57

by Carl F. Reuss, USA

The Spirit of Inner Missions

Honored Fathers and Esteemed Brethren in Christ,

Men will know that we are His disciples, our Lord tells us, if we "have love for one another" (John 13:35). The Apostle Paul insists that "Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom. 13:10). St. James (1:22—2:26) cites extremely practical ways by which the royal law of love expresses itself in a faith active in works.

We of the Commission on Inner Missions witness to our conviction that by her very nature and mission the Church of Jesus Christ must concern herself with the quality of man's life in community. We observe that poverty, sickness, loneliness, prejudice, ignorance, cruelty, injustice, exploitation of persons and of natural resources, and indifference to neighbor's needs persist. We believe that the disciples of Jesus Christ today must cry in protest against such evils and must support wise action to overcome them.

Positively, we see Christian parents, pastors, and teachers supporting the imperatives of justice, love, and truth to govern the social order. We hold that each person is important alike for himself, for his eternal destiny, and for what he can do for others. We believe that man was not made for the Sabbath or any other institution, but that the Sabbath, every institution and every social structure were made for man. We declare that the needs of human beings must be met in a balanced, wholesome, genuinely helpful manner, whether through the family, friends, neighbors, an agency of the Church, some other voluntary cooperative enterprise, or a governmental bureau. We insist that every evil influence which harms persons ought to be overcome with that kind of good of which the prophet Micah spoke: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

Seeing Inner Missions in this spirit, each Member Church necessarily is deeply involved. Far from being a luxury for Lutherans who are rich enough or numerous enough to support a network of societies, homes, and hospitals, Inner Missions is an essential expression of the very wholeness, life and being of the Church. Whether in lands of the younger churches, minority churches, ancient churches rich in tradition, churches amid affluence, or churches ministering under persecution, all people need to hear Christian pastors and teachers proclaiming the whole counsel of God as it relates to persons caught up in the structures of that society.

Inner Missions thus brings God's people face-to-face with the problems of men and of societies. It forces a sometimes reluctant ecclesiastical bureaucracy to recognize the realities of man's life in the family, at work, as a citizen, and as a participant in the community. It provides opportunities for faithful followers of the living Lord directly to serve neighbors in need. Inner Missions underscores the demand that Christians not be conformed to but that they transform the structures, the customs, and the traditions of their society. The spirit of Inner Missions asks that the program and methods of each Member Church be daring, dynamic, and inventive in applying the royal law of love to every condition and circumstance of human life.

This is our vision of Inner Missions. Because not all persons or churches so understand it, we are requesting a name more adequately descriptive of the Christian's responsible service in society. We propose the name: Commission on Christian Service and Social Responsibility.

Thus would be emphasized within the LWF the responsibility that each Christian bears for working to relieve human suffering and distress, to meet the rightful needs and goals of persons, and to foster a social order in harmony with God's good purposes for man.

Third Oral Report

Commission on Inner Missions

Document
No. 57 b

Dr. Carl F. Reuss, USA

Mr. Chairman and Members of the Assembly,

The mimeographed report (Document No. 57) submitted to you on behalf of the Commission on Inner Missions seeks to make three major points:

1. Inner Missions is an organic expression of the very life and being of the Church, serving not only to relieve the distressed but also to overcome social evils and injustice.
2. Every Member Church of the Lutheran World Federation ought to be actively involved in the work and witness which Inner Missions represents.
3. The challenges of the times demand the continuance of the work of Inner Missions under a special Commission more adequately named.

We submit this report (Document No. 57) for your information and trust that it will be referred to Section X for consideration. We proceed, further, to give a brief review of the Second Lutheran World Conference on Social Responsibility. This Conference was held following the program described in the printed report (Document No. 17, pages 18-19).

Over 300 persons, coming from every continent, participated. Theological foundations were laid for Christian social responsibility. Diaconia was seen to be the Christian's loving response to neighbor's needs, a response of obedience effected by God's gift of faith which gives the Christian a new view of God, of his neighbor, and of himself. The inventiveness of Christian love was described in numerous programs of action designed to bring to persons the particular kind of help they most need at that moment in their lives. Special stress was placed on meeting the mental, emotional, and spiritual needs of persons which especially are neglected in today's rapidly changing society. Such social problems as mobility, rural depopulation and urban concentration, industrialization and automation, the impact of the philosophy and methods of science, movements for racial and national acceptance, the threat of nuclear annihilation, and the prevention of war were cited as requiring the urgent, early attention of the churches. Such problems were held to be important in causing the anxiety, loneliness, anonymity, and rootlessness which characterize so many persons today. These conditions challenge the churches

1. to speak the prophetic Word of God to social ills;
2. to give the comforting word of pastoral counsel to persons caught up in these evils;

3. to urge their members to take responsible places of service and leadership in the social, political and economic structures of their communities; and
4. to assist and to support these members in such expression of their Christian faith.

We intend to report to Section X the specific proposals for study and action which were addressed by the Conference to the Commission on Inner Missions. We mention here only these three:

1. Help in caring for their elderly members was asked by African churches as a consequence of changing patterns of family life brought about by mobility and industrialization.
2. Studies in education for Christian marriage and family life in African and Asian churches were asked, built on foundations other than those of the western tradition.
3. Issues involved in church-state relations, the prevention of war, the control of nuclear energy, a better balance between population distribution and natural resources, and the uses of outer space require diligent study in our churches.

The Conference was, in our opinion, an outstanding success. The participants without dissenting voice expressed the wish that in connection with the next Assembly of the Lutheran World Federation there be held a Third Lutheran World Conference on Social Responsibility.

6. Report of the Coordinating Committee on Group Discussion (Actions)

Bishop Hanns Lilje [Germany], Chairman, reported for the Coordinating Committee on Group Discussion concerning discussions on the doctrine of justification (Document No. 75).

The report was received and after some discussion was referred back to the Coordinating Committee on Group Discussion with the following instructions:

- a) That opportunity be given by the Committee for a hearing of comments by those wishing to speak to this report, the time of such hearing to be arranged by the Business Committee;*
- b) That in the light of comments received the Coordinating Committee prepare a revised document;*
- c) That the Coordinating Committee also prepare a much shorter statement.*

Report on the Discussions on the Theme "Justification"

Document
No. 75

First version

I

In every age man seeks after the meaning of his life. He would like to justify his own existence, and he judges his fellow men according to the standards he sets himself. For himself and for them he desires that they do not simply live out their lives meaninglessly but that they find meaning and recognition. All human life is full of such attempts at justification. When the Church preaches its message of justification to the world it immediately becomes evident that the question of the justification of man before God is seldom asked in connection with the question concerning the justification of life. Today more than ever we stand dismayed before a new godlessness. Certainly other ages have stood before similar problems. The period of the Early Church, the supposedly religious middle ages and the age of the renewal of the Church during the Reformation all confronted godless environments. Nevertheless, precisely in the age of the Reformation the message of justification produced new forces which were able to free man for a new life in God.

Today, however, the Church finds itself in a certain embarrassment when it preaches the good news — whether the picture of justification is used, or other images. For it lacks a vis-à-vis who would recognize the voice of God. The great question whether God exists and whether I, man, am a creature is one which sorely tries even many Christians today. The message of justification presupposes that a meeting has taken place between God and man. Can the Church recreate this basis? Can man be so directed towards God that the reality of God leads him to the question of the justification of his existence *before God*? This is the decisive problem not only of a "specifically Lutheran message" but of the message of the Gospel itself.

What can we say in answer to this question? It is God Himself who creates this necessary basis. For man lives in God's world, he experiences God's goodness and God's wrath whether he wants to or not. God is always there before man because He has created him. God comes near even to the man who does not recognize God's dealings and who neither confesses or praises Him: He sends His Son Jesus Christ for the life of the world.

II

God justifies precisely the godless man who knows nothing of Him, who does not want to recognize Him as Creator or praise Him, but goes his own way and wants to justify his own life. Jesus has come into this godless world and there is here no difference among men — we all stand as godless before God.

The message of the justification of man through Christ is the message of God's act which has taken place through the incarnation, crucifixion and resurrection of Jesus of Nazareth. It was the message of God's act, and not an ideology or a theory produced by clever theological reflection, that the Apostles carried out into the world in the power of the Holy Spirit and transmitted to us.

This act of God is at the same time the key to Holy Scripture. Both the Old and the New Testament get their significance from this fact. After all that God did for His chosen people, in the fullness of time He sent His only Son, Jesus Christ, who was born of the Virgin Mary and suffered under Pontius Pilate, into the world of the godless and thereby established a new covenant with humanity.

Jesus Christ offered sinners fellowship with Himself. When He had table fellowship with sinners it was God Himself coming down into the depth of godlessness. The just took offense at this because they assumed that God was only with the just and holy. Now they learned that God justifies the *sinner* and makes him holy. That Christ is with sinners and lives as true man in the midst of the godless is the consoling justification of man before God.

He alone justifies the sinner, the man who has rebelled against Him. The world abandons and rejects all who will not conform to it, all who strike out against its conventions. But Christ became man to bring sinners home again into fellowship with God. To be a man now means therefore to be touched by Christ's humanity.

Even if God's act is described with many images in Holy Scripture, the image of justification nevertheless stands in the center. The same substance, even if it appears in other concepts, forms the center of Holy Scripture. When the Reformation elaborated the message of justification through faith alone as the key to Holy Scripture, it was not a matter of a particular terminology, but of the Christ-act itself. The fight of the Reformation for the *sola scriptura* was grounded in this objective center. Even today the Church stands or falls by whether it holds fast to the biblical message of justification.

We should, to be sure, be betraying God's action for the salvation of the world if we were to seek to bind ourselves only to a terminology and not to the reality of Christ to which such terminology bears witness. Gathered together in this one confession to the reality of Christ we summon the Church to repent wherever and to whatever extent it has abused the message of justification by using it as a "self-justification of the Lutheran Church".

We also appeal for a renewal through the Holy Spirit in the justifying act of God.

III

The Church of God on earth is built on faith in this Lord Jesus Christ. It is the new humanity whose head is Christ, by whom it lives. This new humanity

becomes reality through Christ's ruling among men. Christ exercises His rule over men through faith, in that they *listen to Him, receive His word* and make their decision *for Him*. It is therefore out of the question for Him to abdicate His rule in favor of a Church or a hierarchy representing Him on earth. He does not permit His Church to exercise a right of self-determination, but binds it to Himself as His body in that all the life in this body is sought and received through His presence in the Holy Spirit. Thus it is stripped of its *self-assurance* and delivered up in faith to the assurance of His gracious dealing.

Through holy baptism man is taken into the body of Christ and born again to a new life of holiness and righteousness. What was once far from God is now near Him. The old man lives no longer, but the new man in Christ is born. The gift of the Holy Spirit, the giver of life, is bound up with this baptism.

In confessing the gift and grace of baptism, we ask the Church, our pastors and all the baptized members whether they so administer holy baptism as to promote faith, to instruct the baptized children of God in the Word and to keep them in the fellowship of the Holy Spirit. We ask whether the baptized Christians are conscious of the gifts of grace and the blessings of baptism which extend over the whole of life.

IV

Wherever the Church fulfills its mission to the world in this way, new life among men grows forth through the preaching of the Word and the administration of the sacraments. Fellowship with Christ also creates a new fellowship among men — a new fellowship of all tongues, races and peoples, a new unity of humanity. In Christ the isolation of man and the division of humanity are overcome. The members of the new humanity maintain their peace in the midst of this world in that they have fellowship in the body of Christ, i. e. in that, strengthened and fed through the sacrament of His body and His blood, they share everything with each other, both joy and sorrow.

Justification, therefore, creates fellowship. It was undoubtedly a narrowing down of the message of justification when it was reduced to the individual and his question about God. The justifying act of God takes place in the Church, which thus participates in God's act in Christ through the Holy Spirit.

Therefore the Church is not the fellowship of those who are righteous in themselves and have separated themselves from the world. It is rather a fellowship of forgiven sinners who, like their Lord, live among sinners, eat and drink with them and help them in their need. The members of the Church cannot push the world away from them, but in Christian discipleship must offer themselves for the world even when the world is not interested.

Only when it is ready for such sacrifice is the Church truly the Church of Christ. If, however, the Church would establish itself as a circle of the "just"

in this world, it would deny the message of justification and become a sect. This message is addressed to Christians and to non-Christians and the Church does nothing else than to administer those means by which God justifies the sinner both within and outside of the church. Through the Church God's act takes place which justifies *all* men.

Where this is forgotten — and unfortunately this happens rather frequently today — the Church stands in danger of being unfaithful to its mission. It cannot limit itself to a circle of the just, i.e. to men with apparently religious talents and interests, with particular churchly or confessional traditions. If it does this nevertheless, it is necessarily limited to certain social classes and must lead a hole-and-corner existence. It is then no longer able to fulfill its task, but must rather begin to conserve itself, to live its own existence, which receives its driving force only from the need for self-preservation and the defense of positions already attained.

If the Church is to have a promise for the future, it can only be as God's voice addressed to all of humanity. Only as such can the Church remain forever. It must place the whole world, mankind and the Church even now before the judgment seat of God and proclaim to them the justifying verdict of God, a verdict which was decided not by virtue of their own works or their excellence, but for the sake of Christ.

Actually, the Church has not always succeeded in avoiding all the dangers to which it is here subject. Therefore, it must constantly learn that God forms His Church as a new fellowship which exists for the whole of humanity. God loves the godless and justifies him and therefore holds the Church open for him.

V

The man who through baptism has become a partaker of the justifying grace of God in Christ leads a new life in this fellowship with all Christian believers. In his life the creative powers of the resurrection seek to manifest themselves, and faith is practiced and maintained in the works of love. The Early Church did this in such a way that it was noticed even by its non-Christian environment. Therefore we often ask ourselves today what has happened to the Church that the fruits of righteousness are hardly to be seen any more.

Unfortunately, we cannot comfort ourselves with the thought that acts of love may happen quietly and remain hidden. For, wherever men receive God's love in faith, this love breaks through in the works of men, works which bring light into our darkened world and cause the world to stop and listen. Perhaps the world begins to ask about the source of these works, and to look for their origin.

Where this questioning begins, there is the place of witness to the God who does not rest, but is always at work, and is able to release man from service to unrighteousness and from the demonic forces which have overpowered him,

and to make a new creation of him in Christ. Where faith takes the form of love, there disappears that frantic attempt of man to produce fruits in order through them to demonstrate faith. Fruits can never be forced, and faith also sometimes produces fruits that the believer does not know of. It is not *he* who should take comfort from his works, but *the world* should recognize these works and glorify the Father who is in heaven.

Wherever Christians wish to demonstrate the authenticity of their faith through works, they will do only those works which the world assigns to them, indeed which the world itself could do. They will, however, forget in this situation that the works of faith consist in the sacrifice of self-giving. Often indeed they are not understood at all, because they are only the seed out of which fruits will spring forth later. The Christian cannot present his works as merits before God, but only act in the faith that God will use them in His goodness for the benefit of his fellow men. The question of works also leads us back to baptism. Through baptism we are baptized into the death of Christ in order that we may walk in newness of life. In the Lutheran churches, the *cross* of Christ has become the center of preaching. This has been good in itself, but at the same time the message of the *resurrection* has been pushed into the background. This has undoubtedly had implications for the understanding of the Christian life as a life with Christ in His death and resurrection. It was forgotten that baptism understood in this way must work itself out in the whole life of the Christian until the day of judgment, that the power of the resurrection should stream forth into our life. The baptized Christian who in faith lays hold of the gift of his baptism must be ready to form his life after the model of Christ, must be ready to lose his life in order to win it again in Christ.

With deep concern we question whether we as baptized Christians really still live according to this model or whether we have not too often strayed from the way on which we allow the old man to be killed and our unbelief constantly to be overcome. Have not the majority of baptized Christians denied their baptismal life when they simply go the way of human success and look upon the Cross as a failure which no longer gives hope? Who is still ready to live out his baptism until the judgment day in discipline of the body, renunciation of sin and even in conflict with the forces hostile to God in the world?

Perhaps our way as Christians in this world has become so uncertain because we no longer dare to take this risk of faith. When we no longer become like Christ *in His death* we can no longer be like Him *in His life*, and can no longer experience the life of the new humanity which grows out of the power of the resurrection.

The criticism which today is directed towards the Church often is based on the fact that the Christians are not what they should be according to the will of their Lord, and that the Church in its proclamation no longer corresponds to

the pattern of New Testament doctrine but has adapted itself to other doctrinal norms. Even those who do not confess Christ as their Lord or want to identify themselves with His Church summon Christians and the Church either to be what according to Holy Scripture they have become in baptism, or to stop playing a rôle in which they themselves no longer believe.

Much criticism of the Church would be silenced if Christians were ready to live their life according to the model of Christ, for where faith is lacking which comes from putting to death the old man, there is also no new life in Jesus Christ. We ask the Christian world whether it still believes that the secret of the grain of wheat is the law of life for humanity. For have we not actually been baptized into this new law of real human existence?

As help and comfort we may remember in thankfulness to the Lord all the witnesses of past and present who have shaped their lives in imitation of Christ. True, they came into conflict at times with the rulers of this world, but the power of the resurrection maintained them even when their bodies were delivered up to death. For since the resurrection of Christ the Cross has become a sign of victory for all those who have not spared their lives, but have given them up as a witness for Christ in the hope of a new world.

The power of the resurrection does not mean external power in this world against the tumult of demonic powers. The means of power available to the Church are spiritual weapons, particularly the Word of God and prayer. In these the Church has its power, and through them God exercises His spiritual reign. Where this reign may be exercised unhindered, the Church may also allow to the secular authorities the freedom to carry out their service for the earthly well-being of humanity. Many conflicts could be avoided if the Church would limit itself to its own task and if on the other hand the secular authorities would not hinder the proclamation of the Word of God. When the Church renounces all secular power, it can powerfully represent the claim of God's Word wherever secular powers no longer respect man and prevent the healthy growth of human fellowship.

VI

Through faith in the crucified and risen Lord man receives the courage to live in a world in which he is surrounded by demonic forces and powers. Every false nationalism, communistic idealism, democratic utopianism, indeed simple practical materialism can prove to be such forces. They bind man and seek to obstruct the way of Christ for him. The justification of man through Jesus Christ gives him a new courage to be even in the midst of all these menaces. The man who is baptized into Christ receives a new relationship to the world. He will discover that God can maintain His creation even through evil men, indeed that He sometimes demonstrates His power precisely through the fact that His own work is done through forces hostile to God and from egoistic

motives. As a justified man, the Christian can live his life under God's lordship with new courage and can do good in cooperation with those who give themselves and not God the glory for the good works.

Faith overcomes the feeling of meaninglessness which often accompanies man in his daily work: he sees that God has always been at work in the world even before he became aware of it in faith. He will be freed from the fear of beginning the work which God has given him to do in the world. He will not underestimate the demonic powers which surround him, but will nevertheless, through faith, have the power and courage to take his stand for human life and decisively oppose everything which would threaten life. He lets himself be used as an instrument of God, but not as a co-worker with evil. The new human life which has broken into the world through the resurrection of Christ should also take shape in him.

A Christian will thus not lead his new life for his own glory. Out of the faith which accepts God's justifying verdict for himself, he will say a word of repentance. Through God's justifying verdict the Church receives the courage to live even in the presence of its enemies. Justification frees the Church from the desperate effort always to be right.

The people who carry Christ out into this world through their witness in word and deed are the only ones who can still give the world hope today. Others may try to make man happy through illusions, but the emptiness of such illusions will demonstrate itself. Christ remains our future into eternity for He who is among us today justifies us, He is our advocate before God and man. When we devote to the world the life which is given to us in Christ, we may also hope for a future for the world.

DEBATE

Lilje (Germany): As the basis of our discussions we have of course, apart from Document 75, also Document 3, the study document on justification. We have never had any doubt about the fact that in attempting to say something new about the doctrine and message of justification we have undertaken a very bold venture. Certainly, from a theological point of view, we have set our sights on the central task of this Assembly. What we have before us is the result an attempt, under great pressure of time (we have had only three meetings of the discussion groups) to consider this whole set of problems and summarize them. And so this Document 75 also puts before you what has been reflected on in long years of theological work in the Commission on Theology and other parts of our Lutheran World Federation, and has now in the lively discussion in the groups been once again the subject of our deliberations. Concerning the work of the discussion groups themselves I should like to make the following brief remarks: First, this has been on the whole an amazingly intensive discussion, and we should not forget that the very fact of this exchange of views is in itself

of great significance, even if it is something which cannot afterwards be put down in black and white. I should like to say further that in the discussion groups (and this is also something which is hardly capable of being reproduced afterwards in the form of a report) the whole range of the contemporary discussion within Lutheran theology appeared. It became clear how extensive are the ramifications of the theological discussion of the Lutheran church and Lutheran theology, and how many different approaches have found a place within it. In the work of the discussion groups we have been able with pleasure and thankfulness to recognize this fact again and again. Finally it should be said that the work of the discussion groups was marked by a certain duality: on the one hand, even those participants who were most critical did not say that the matter of justification is a closed subject; and even those who had a very strong impression of how necessary it is for our church to address this central message to the man of our day perhaps even in a new way have never said that the theme selected was the wrong one or one already settled by the course of history. There was perhaps no group which would not have admitted that it is our task to seek to give fresh expression to these things today. And Document 75 which is before you is in fact the concluding attempt to do that in the context of our Assembly. At the same time, before we give final consideration to this document, I must draw your attention to the fact that one question has remained open in our discussions, namely whether in addition to the path described by Document 75, the Assembly does not have another task laid upon it. In Document 75 you have an attempt to say as concisely as is allowed by the subject-matter itself and by the need to take account of the discussions which have taken place, what there is to say theologically today about justification. But in the whole work of the discussion groups and also in the coordinating group we have become clearly and sometimes painfully aware that we owe it to the man of today to make an attempt to express once more in the most concise, simple, modern and at the same time theologically accurate way what this is all about, and to say why, with the authority belonging to a true church, the church may expect the man of today to consider this as an important statement. The question is therefore whether the same committee which has done this work should not be instructed by the Assembly to try and say once again to the man of today, in a document of perhaps only one printed page at the outside, why we are doing all the things we do here; and to say that the Lutheran World Federation is not a large-scale and perhaps even grandiose international organization for a whole series of highly respectable tasks, (concerning which you have heard impressive reports here), but to say why all this results from a decisive understanding of Church and revelation, the Word of God and the presence of Christ in the world. If the Assembly should pursue this idea, then it would mean bringing in a motion, at the conclusion of this discussion, that the committee which prepared this document (or another committee) be instructed to make an attempt to formulate such a concluding word.

May I now make a few remarks concerning the document as a whole? Time does not permit it to be read out. I will not suppress my regret at this, for this is really the main theological theme of the Assembly. There are people who have

come here in the expectation of hearing once more now, quite precisely and clearly in the light of all the questions of the present day, why we hold to all this. We shall not then be able to do so at this moment by reading the document out. Permit me, however, to attempt by means of a few explanatory remarks to make clear what seems to me to be especially important in this document.

Firstly: The point of departure. In the question concerning the meaning of justification today we begin in part I with the question which the man today understands; for if he no longer knows the question, "How do I find a gracious God?", he certainly is familiar with the question, "How can I deal with life?" The question of the meaning of life and of his whole existence has thus been taken here as the key to the total discussion of the question of justification. What this point of departure means has been expressed in the document very clearly from the point of view of both language and thought.

Secondly I should like to point out (and this is almost the most important point) that we have here explained that our doctrine of the justification of the sinner by God through grace alone is understood as the interpretation of the one redeeming act of God which has been accomplished in Jesus Christ. In other words, the center, the very *raison d'être* of the Christian faith, is clearly designated as the substance of the doctrine of justification, or if you like, reduced to the statement that God's redeeming act in Jesus Christ is the real content of the justification of the sinner. Perhaps it would be of importance at this point to draw attention to the ecumenical significance of such procedure. For if it is said so decisively that what matters is this act of God and this alone, then it is no longer a confessionalistic statement which is being made, but a general *Christian* statement. That is, the ecumenical significance of the doctrine which is so decisive for the doctrinal system of our church, the doctrine of justification, is here clearly expressed. This is the point of departure from which the ecumenical conversation can be taken up afresh and be pursued hopefully by the Lutheran church.

Thirdly I should like to draw attention to the fact that there is a whole series of statements in this document which make clear the meaning of this fresh conception of the doctrine of justification for our understanding of the Church. This is also a point in the document which I consider to be crucial. It is stated very clearly, for example, that there can be no clericalistic understanding of the Church in Lutheran theology, nor any hierarchical understanding of the Church, no understanding of the Church which starts off by making claims for itself, but that the fellowship of justified sinners is not some end in itself, but the means whereby God has His message proclaimed in the world, the means which also makes clear in the life of the Christian what is the concrete significance of the doctrine of justification.

And finally I should like to draw attention to what emerges very clearly at the end as the new relationship to the world. Here too I cannot quote all the essential passages; but I would draw attention to two or three important statements in part VI. The very first sentence is important: "Through faith in the crucified and risen Lord man receives the courage to live in a world in which he is surrounded by demonic forces and powers," the courage to live in the

world in which forces and powers prevail, as an expression of the new relationship of the Christian to the world. Some lines later it is said: "The justification of man through Jesus Christ gives him a new courage to be even in the midst of all these menaces," just listed previously. And now a very important consequence is drawn which describes very precisely the relationship of the Christian to the world: "The man who is baptized into Christ receives a new relationship to the world. He will discover that God can maintain His creation even through evil men, indeed that He sometimes demonstrates His power precisely through the fact that His own work is done through forces hostile to God and from egoistic motives. As a justified man, the Christian can live his life under God's lordship with new courage and can do good in cooperation with those who give themselves and not God the glory for the good works." I would only point out that here we have a starting point for a new description of the relationship of the Christian to a world in which the forces of evil are also at work, and for making clear that the very meaning of the justification of the godless man is that he should live in such a world unaffectedly, without spiritual pretentiousness, but taking the world quite seriously. And so one may perhaps in concluding draw attention to the fact that here a way is shown for the Christian to live in the world with confidence and hope.

"The people who carry Christ out into this world through their witness in word and deed are the only ones who can still give the world hope today. Others may try to make man happy through illusions, but the emptiness of such illusions will demonstrate itself. Christ remains our future into eternity, for He who is among us today justifies us, He is our advocate before God and man. When we devote to the world the life which is given to us in Christ, we may also hope for a future for the world." That is: in these concluding sentences God's Yes to the world is expressed as the true relationship, as the background of the relationship of the Christian to the world.

I would say in conclusion that what we have worked out here is, like the doctrine of justification itself, only a human attempt to speak of the mystery of God in this world. In face of this divine mystery even the doctrinal systems of the Church are not of ultimately decisive significance, but are subject to change. They must be. Of ultimately decisive significance is Christ alone, Christ Today, as our Assembly theme says, the Christ who is present in His Church through word and sacrament and therefore also in the lives of His disciples.

I should like to move that Document 75 be adopted and also, if the Assembly sees fit, that the other motion be adopted, that a small committee be instructed to attempt to formulate this in the most concise form possible as a message of the Assembly.

Giertz (Sweden): It has been moved by the speaker of the Coordinating Committee that we adopt this document. Of course, very many here would feel that they have not had the time to read the document so far and that it would be irresponsible now at this moment of the Assembly to adopt it formally. What we should do now first of course is to listen to comments, critical or otherwise, and then we can, if that should seem necessary, refer it back to the Coordinating

Committee. Such a motion would be in order. Or we could simply table it to act on the question of adoption when everybody has had the time to study this document more thoroughly.

Schanze (Germany): We owe it to our brethren who have prepared this work to express to them *coram hominibus* our thanks for the fact that in Christian liberty they have transgressed the third commandment and used Sunday to produce this respectable work. I confess that the day before yesterday I went home in the evening after the meeting of the discussion group leaders extremely depressed in view of what seemed to be crystallizing out of the discussions, and I am very pleasantly and gratefully surprised that this splendid piece of work has after all emerged. Allow me, however, to make an observation which is designed to express a certain counterpoint to what has been said here, and which probably must be expressed simply because it is biblical in foundation. I should like to take as a starting point the first sentence of section II: "God justifies precisely the godless man who knows nothing of Him, who does not want to recognize Him as Creator or praise Him." We as Christian people versed in theology know what that means. It means that it is not the self-righteous man, not the man who stands like a Pharisee before God to whom the call of salvation is addressed, but precisely the man who is far off and in need of salvation. But the sentence as it stands, at least for the person who is not at home in these ideas, is misleading, for it could be understood as meaning that God says the godless man is right in his godlessness. And it is my opinion that that ought to be said rather more clearly. God justifies the godless man: one can express it thus paradoxically. But He does not justify him by saying that he is right in his godlessness, but in order to set him free from his godlessness. God justifies the sinner, not in order to say that his sin is right, but in order that he may go and walk in newness of life. God justifies the world: Certainly He gives it liberty to exist in a genuine secularism, freely and to a certain extent demythologized. But He does not justify the world in the Johannine sense of the word, i. e. the world which does not want the Lord, the world which Christ has overcome. And all this is of a piece with the fact that precisely when we proclaim it purely, the message of justification will encounter opposition. It is my opinion that this, too, ought perhaps to be more clearly expressed in this document. We owe it to this world to proclaim salvation to it. Much has been said about this, much that is good. But it is after all a fact that the message of the Cross is to the Jews a stumbling-block and to the Greeks foolishness, and first of all to the Jews and Greeks in our own hearts. About this, too, much that is good has been said. But it will not do for us to think that this word of the Cross, this message of justification, if we do our part and take pains to express it as adeptly and in as modern a way as possible, could for that reason *not* be a stumbling-block. And here we are confronted by a fact which reveals the limitations of all our endeavor, precisely in the task which this Assembly has taken upon itself, which Bishop Lilje rightly described at the beginning of his presentation as a bold venture. It has become very clear to us how little we can really do. We can make every effort to ensure that we ourselves do not make the message of the Gospel obscure. This can come about through inflexibility, through rigid and out-

moded conceptions; it can also come about if one is too ready to accept categories of thought which are not consistent with the Gospel. But what is final and decisive, and in my view should perhaps stand at the conclusion of such a document, is the *Veni creator spiritus*.

Giertz: Our time is now very limited. I give the word to Dr. Fry.

Fry: Our problem is, as you have indicated, a double one: first to expedite the business in connection with this document, and second to deal fairly with the Assembly. It would obviously not be fair dealing with the Assembly to attempt action on the document now. Before, however, we can plan how to proceed, I think we need to have some advice from the committee which has reported through Bishop Lilje. If I understood him correctly, the thought has been expressed in that committee that a much briefer document, perhaps of a somewhat different character, would eventually be prepared for action by this Assembly, if the Assembly would wish it. Does the Assembly wish that kind of an approach? Would you indicate quite informally how many would like a briefer document? There's great appreciation for this one. I think that shows the prevailing view. If that is the case, I think what we need to do is either to refer the present Document 75 back to the committee, with the hope that the committee will find it very useful in framing the briefer document, or we could receive it with great appreciation as a progress report—not a final report—that will then be considered by the committee in its redrafting, just as the original study document on justification is still open to their consideration. If this is to be done, we will have to find some time, and we ought to find some time, for a careful expression to the redrafting committee of very important points like those raised by O.K.R. Schanze, and those that undoubtedly would be raised by Prof. Dahl, who wishes the word, and Bishop Meyer, and Bishop Bender, and undoubtedly, before we're through, five or six or twelve others. I'm sure the committee desires this. I'm not certain that you will wish to have an extra plenary meeting, perhaps in place of an evening session, in which to attempt this task, because it is almost too large a group to advise a drafting committee. Do you agree with that? Would it be desirable for us first, then, to accept Document 75 as a progress report; and second, request the committee, which has done such valiant and on the whole excellent work for us, to continue its work in an attempt to have a briefer statement for actual adoption by the Assembly; and third, to appoint a time at which that drafting committee will be ready and eager to meet with all those who have points to raise and advice to give? This would not be a formal plenary session. We would have to rely on Bishop Lilje's drafting committee to indicate the time. Would it be possible then for the time to be announced this afternoon in the Sections, so that everyone could then prepare himself? Bishop Lilje, would that kind of procedure seem reasonable to you? . . . I don't think I did say "adopt". Did I say "adopt" as a progress report? Or "receive" as a progress report? "Accept": well, "accept" in our benighted parliamentary system in the United States would be the equivalent of "receive" in this connection. So may I yield the word to those who speak the better English. (laughter) And that's not meant to be sarcastic, because you know

American has gotten to the point that it is no longer a dialect, but it is a kind of a language. (laughter)

Schanze: I would ask that my contribution to the discussion should not be understood as meaning that I want to reduce this Document 75 to the level of mere acceptance. This document, when it has been revised once more, ought to count by all means as the word of the Assembly.

Fry: No, no. I apologize if I gave you that false impression. No one here could possibly have understood your comment as complete opposition. I understood your comment, rightly or wrongly, as making suggestions for improvement in the redraft. Are we then ready to proceed in this fashion? Yes, please.

Dahl (Norway): The theme of justification has been studied for six years up to now, and the report, in its very brief and sometimes ambiguous form, gives indication of how difficult, how serious, and also how stimulating that task was. The work of the Theological Commission was not carried out to a complete end, because a document written as an introduction to the theme of the Assembly had to be prepared. Later on there have been the comments on this document from Member Churches; there have been also the lectures here and the reports from the discussion groups. There has been appointed here (Document 78, page 3) a Coordinating Committee on Group Discussion, with Bishop Lilje as chairman. The members of this committee are the main lecturers, Dr. Brattgård, Gloege, Lumbantobing, Clifford Nelson, Waris; then, from the Theological Commission, Prof. Brunner, Prof. Quanbeck, myself, and then Prof. Skydsgaard. I may draw your attention to the fact that this committee as such has not yet had the opportunity to meet, though it has met with the group leaders, which are consultants. The committee as such has not seen this summary document until this morning. We were present in the group of discussion leaders, but I think after all this work the first step to be taken, and which is quite necessary, is that this document is referred back to the committee. To include all the group leaders makes a much too large group. We have to consider this document in light of all the preparation, and we have also to consider the possibility of taking into account the individual reports and even the comments from the churches. In that connection we must consider whether it is possible not only to give a message presenting the doctrine of justification to modern man, but also, in this Assembly or in the follow-up work, to do somewhat of a theological summary presenting the Lutheran doctrine of justification today. I move that the report on the discussion on the theme justification be referred to the Coordinating Committee on Group Discussion for further consideration, understood that it is the group without the consultants.

Giertz: Such a motion is certainly in order. Now I would like to ask Dr. Fry whether this would be possible to arrange from the point of view of the timetable.

Fry: Well, I've no doubt at all, Mr. Chairman, that the Committee on Group Discussion can meet to consider this report. I am sorry I was apparently in error about the report. I thought that committee had empowered a small group

to phrase a paper which was to be presented here. I assumed this was the report of the committee, through an empowered small group.

Kinder (Germany): I should merely like to second and warmly support Prof. Dahl's motion that it should come before the Coordinating Committee again. That is a small group, which should meet separately and go through the document once more.

Nikolainen (Finland): I also second the proposal that this paper go back to the committee, I do so also for this reason, that we have to table this paper now, and we hope that this Assembly will get the paper back. Now we cannot take any action on this paper without reading it. None of us has had any opportunity to read a single page or sentence in it. So when it goes back to the committee, we hope that the Assembly will have a new opportunity to react to this, I think, very good paper.

Meyer, (Lübeck, Germany): I would like to support the move made by Prof. Dahl, for one definite reason. The first document which was presented to the group coordinating the discussion group reports has been changed so considerably in substance and in language and in attitude that as a member of that group I would not be willing to receive the report as presented to us now. There is one particular instance I would like to refer to. In almost all the reports from the discussion groups, a very deep concern was expressed that the Lutheran church should not talk to itself alone, but should try to proclaim the Gospel of Jesus Christ—and that means also the Gospel of justification—to a world which does not know God and which is not concerned with justification at all. This deep concern was contained in the first report which was presented to the discussion group leaders on Saturday night. This has disappeared completely from the present document. This is just a statement again about what the Lutheran church has always taught about justification. It is a theological statement which we cannot and dare not present to the outside world. Therefore I would like to support what Prof. Dahl said, that this be referred back to the committee, and that the committee be instructed to prepare a word, possibly a brief word, which we as the Lutheran church in our day can present to the world, can proclaim to the world, about the main subject of our Assembly here.

Giertz: May I once more point out that only questions of procedure may be discussed now. There are otherwise a long series of speakers who would like to speak upon the substance of the document.

David (India): Supporting the motion for referring it back to a small committee for formulating more briefly the matter involved in this document, I am going to say that this small group should take into account this fact: that the statement in this document involves utterances that godlessness is prevailing all over. And it is true. As Christians we accept this. But I make two reservations. One is, there are certain religions and countries which do not accept this statement. Particularly the principle of godlessness would not apply to a country like India where people are intensely religious. Such a situation also should be reflected. And another observation I would make is: secularism is prevailing in the western world. The term "godlessness" has also been applied to this secularized

world. I would like to see the meaning of God as revealed in Jesus Christ be more prominently brought out as an interpretation in this statement. Otherwise "godlessness" would be challenged.

Fry: I believe Bishop Noth wishes to speak, and then I will make another proposal.

Noth (Germany): I do not see myself in a position at present to vote in any way. I have not read the document, and many others among us have not done so. How can we in all honesty now hastily, under the pressure of time, take any sort of decision about such a conscientious piece of work and on such an important theme? I would request that in this confused situation the whole matter be referred to the Business Committee to see whether we can find a way out.

Fry: Mr. Chairman, I believe that most of the comments made agree one with the other, and if I may be so bold, I think most of them agree with the original proposal, slightly modified. No one has proposed that this document be accepted at this time, no one has. My original proposal was that we receive it as a progress report, which would imply no acceptance by this body at all. Prof. Dahl, quite properly, instead of receiving the document as a progress report, suggested merely that it be referred back to the committee. I would support that: I think this is very good. But that is not where we stop. We must then decide on procedure beyond that. May I suggest, we start right in by accepting the suggestion of Prof. Dahl that this be referred back to the committee, which is in effect the same as receiving it as a progress report.

Giertz: Dr. Fry seconds the motion of Prof. Dahl. Are you ready to act upon it? All favoring, may I ask you to indicate? Any opposed? The motion is carried.

Fry: May I then return to an earlier proposal, namely that this Assembly look forward not to a revision of this seven-page document for adoption eventually, but request the committee if at all possible to bring us a very much briefer document which we could use as an address to the world on this subject. Or do you desire to have two documents, a long one and a short one? I would think not. My proposal is that we request the committee, in its reconsideration of the document, to use it as working material out of which a very much shorter document can be developed.

Giertz: Would you, Landesbischof Lilje, comment on that?

Lilje: I think there is no harm in the idea that we have (a) a longer document and (b) a short statement. This was my original proposal. Of course the Assembly has the full right to smash my idea to pieces, and with a smile on my face I will accept the decision of the Assembly. But speaking about a very simple harmless topic, I would say, in present circumstances, I feel we should accept a somewhat longer document which gives a bit more room for theological aspects, and in addition to that, try to say on one page the whole essence of all we have. May I just go on and say a few more things: firstly that this motion of Prof. Dahl should not be considered as putting the blame on the committee who prepared this. We had to act under the terrible pressure of time, under which the whole Assembly is, with a heavy load of agendas. And we met for the last time Saturday night. All the gentlemen were invited to whom Prof. Dahl wants to refer this document. And the decision that night was: we authorize a small

group to write it out. This has been done, with a considerable amount of energy throughout a beautiful Sunday when most of you enjoyed the excursions. And this is the result. I am in full favor of the motion which Dr. Dahl presented. Let me add two critical remarks: (a) It will have to be seen whether we will be able to proceed beyond what we have, because there are so many fundamental differences in our midst which you cannot solve by just talking once again about all this. That is what we have been doing all the time. And we must face the fact that we will not be in a position to bring the wide variety of different theological approaches into one focus. I am not too sure whether we will succeed in that. (b) Let's not be unrealistic about the time factor. As far as my information goes, the Assembly is going to close Saturday afternoon. Up to then we must have done with all the other topics, and to squeeze this in is not easy. I am willing to do this. I'm sure all those who worked together with me, more than I did, are willing to do this. But let's face this situation realistically. While I have the floor I must add that I owe a great deal of gratitude to those who have been working on this, and we must not forget the tremendous work which was done in preparation over a long period by Dr. Vajta.

Giertz: The Assembly now seems to face two proposals here: That this be referred back to the Coordinating Committee with a request (a)—this is the proposal of Dr. Fry—to rework it in a shorter statement, and (b)—this is the proposal of Landesbischof Lilje—to work out two documents, a longer and a shorter. Is this clear to you? I think this Coordinating Committee has a right to know what we wish them to do. Are you ready to vote? Those favoring the proposal of Dr. Fry, please indicate. Those opposed, please indicate. Those opposed to the proposal of Dr. Fry. May I ask those in favor of the proposal of Dr. Lilje to indicate. And those opposed. As far as I can see, the Assembly is in favor of the proposal of Landesbischof Lilje. It is carried.

Fry: The national game in the United States is baseball, and a man has three strikes. I have taken two already and failed. Let me try the third. Do you desire to have the Coordinating Committee hold a hearing for those who wish to speak on this before they do the redrafting? Or would you prefer to have a debate on it after the redrafting, when it is much more difficult to change? I would think, and this is my third attempt, that it would be more desirable to have a hearing at a time suggested by the committee after it has re-studied the document, than to have the committee redraft an entire document—in fact two documents now—and then have it debated on the floor and referred back again. Are you agreed that we ask the Coordinating Committee to set a time for a public hearing at which those who wish to speak will be present?

Giertz: Are you ready to vote on this proposal? All in favor, please indicate. Thank you. Any opposed? It is carried.

Fry: Then, Mr. Chairman, as a very last word, we will ask the Coordinating Committee to indicate to the Business Committee as soon as possible the time for the hearing. And we will have that time announced in the Sections. Is that satisfactory?

Giertz: Thank you, Dr. Fry. I think we are through.

7. The meeting was recessed.

Ephesians 4:1-16

Prof. Edmund A. Steimle
New York, USA

Worthy of the Calling

If the third chapter of Ephesians proves to be the despair of the expositor because of the soaring incandescence of Paul's phrases, the opening section of the fourth chapter gets embarrassingly down to earth and may prove singularly disturbing to a denominational gathering such as an Assembly of the Lutheran World Federation. For here the mystery of the "unsearchable riches of Christ" is given visible shape and form in the uncompromising insistence on the oneness of the whole body of Christ. Ringing through the passage like the insistent tolling of a bell is the repeated *one, one, one*. Seven times in the space of three verses it sounds its insistent note. And this unrelieved emphasis upon the word, *one*, is further buttressed by such unequivocal phrases as "the unity of the Spirit", "the unity of the faith", and "the whole body, joined and knit together." The calling of which we are to be worthy is above all else a calling to be what in fact we are, "one body".

You and I are not unaware of this insistent note in the life of the Church today. Indeed, who could possibly be alive in the Church in the past twenty-five years and ignore the growing response to Paul's emphasis here in the ecumenical movement. And yet, inevitably, most of the time we remain in our brokenness tending to our own knitting: Lutherans, Anglicans, Reformed, Orthodox, Roman Catholic. And particularly at a time like this when we Lutherans have gathered from the far corners of the earth to probe more deeply our own peculiar problems and mission, it is easy to forget that we meet only as one part of the broken body of Christ on earth. But the passage is inexorable in its thrust. It forces us to face the facts of our brokenness and to see all that we do here in Helsinki in terms of broader horizons and responsibilities than our own purely Lutheran concerns.

And so we begin — perforce — with the unity that is given through the "unsearchable riches of Christ". Listen: "There is one body and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all". Let the cumulative impact of the repeated "one" shatter our well cultivated defenses until we are open to what God is saying to us here on the lips of Paul. The ecumenical movement is

familiarly known as "the great new fact of our time". And so it is. But it is equally true that this great new fact is precisely as old as the first Pentecost when a babel of tongues became one universal and mysterious language of love and reconciliation, the very mystery of Christ Himself disclosed in the crumbling of the "walls of hostility" between man and God and man and man under the mysterious power of the "blood of Christ" in order that we all might be one.

Obviously this unity in faith, in baptism, in Christ, in God, is *given*. It is not to be achieved through ecumenical discussions, nor wrought through the ponderings of theologians, nor secured by the sharp compromises of knowledgeable ecclesiastics — though all of these may be more than necessary. But they are merely our human fumbings after that which is already given to us. Nor is this unity to be ignored as if it were an impossible ideal. It is *there*, as the sun up in the heavens is *there*. Rather, it is *here*. So Paul says that we are to be "eager to maintain the unity of the Spirit". Obviously we cannot "maintain" what is not already here.

And note the eagerness: "eager to maintain the unity of the Spirit." Quite frankly we Lutherans — at least in that part of the world I come from — have frequently been something less than "eager to maintain the unity of the Spirit." There are shining exceptions, of course, and the exceptions have increasingly become less exceptional in recent years. But as a whole, we have not been as eager as some others to maintain the unity of the Spirit within our own household of faith as well as within the larger household of God.

Why is this so? Well, for one obvious thing, four centuries of brokenness have dulled the pain of separation. Recently some students from a Protestant seminary in the United States arranged for several meetings with theological students from a neighboring Roman Catholic seminary, reflecting the growing opportunities for dialog across the deepest schism in Christendom. They spent the time together in prayer, Bible study, conversation and recreation. The reaction of one of our students was typical: "I am left with a keen awareness of the impoverishment of division. I feel personally diminished by our separateness — it hurts." I wonder: do we feel sufficiently the hurt, the pain of our separateness? I do not see how we can again become "eager to maintain the unity of the Spirit" unless we do feel the hurt of our separateness. And we cannot know the hurt unless we continually seek out opportunities for conversation and friendship with our separated brethren whether they be Protestant, Orthodox or Roman Catholic. The fact that such opportunities are multiplying across the world may not be a "great new fact" but it is abundant cause of rejoicing.

But the feeling of hurt and pain in our separateness is negative in its motivation. The positive motivation is found in all that Paul has been saying in this Epistle up to this time: that we are "no longer strangers", that by the

"unsearchable riches of Christ" the walls of hostility have been broken down, that we are in fact free to realize what we really are, "one body".

But the zest seems to be taken out of the eagerness in the words Paul uses to describe the way in which this eagerness is to be expressed: "with all lowliness and meekness, with patience, forbearing one another in love." In the English, at least, the words, meek, lowly, patient and forbearing, have taken on the flavor of inert resignation, a kind of spineless passivity. But the flavor of the original is quite different. "Meek" is the word used to describe wild horses which have been trained to bit and bridle — with all the fire and energy still there. And "patient" is akin to the divine patience in the eleventh chapter of Hosea where the patience of God's undiscourageable love is taut and tense. "How can I give you up, O Ephraim? I have not come to destroy . . . for I am God and not man." It is the eagerness, therefore, of wild horses trained for the chariot race; it is the eagerness of the divine love, undiscourageable in its taut patience to make of all men one body.

Here then is the givenness of the unity of the Church and our calling to maintain that given unity with all the eagerness of wild horses trained to the bit and bridle of God's loving command, with all the divine patience which is so eager to forgive rather than to condemn.

But unity is not to be understood as uniformity. There is a diversity of gifts: "But grace was given to each of us according to the measure of Christ's gift . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." You cannot read that without immediately being reminded of the diversity as well as the unity within the early Church: in ministries, in experience, in theological emphases, in the life of the churches. So whenever the problem of the unity of the Church comes up, the point of diversity is quickly made — and rightly so! For we tend to think of unity as uniformity. And there is no basis for uniformity of church government or practice, of forms of piety or worship, or even of doctrine: All this is obvious to anyone who reads the New Testament. All this means that we should delight in the fact that other Christians are given gifts which have not been given to us!

But Paul does not linger as long as we are wont to do on the diversity within the unity. He brings it all back very promptly to the purpose of the diversity: "for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and to the knowledge of the Son of God." The diversity is recognized. But the purpose of the diversity is patent: "until we all attain to the unity of the faith."

Those who are deeply concerned about the renewal of the Church in our time have concentrated their attention upon this passage and even more closely upon the commas which separate these phrases. They make the cogent point that the purpose of any office in the Church, whether apostles, prophets,

pastors or teachers, is precisely for the equipment of the saints for the work of ministry. They are concerned lest ministry be restricted to the ordained ministers and the laity remain unaware of their mission, their ministry. The point needs to be made as over against the constant peril of clericalism and a passive laity.

But this should not divert us from Paul's major thrust here: "until we all attain to the unity of the faith and of the knowledge of the Son of God." Our doctrinal orientation as Lutherans may lead us to misread Paul at this point. He is not talking about "faith" here as a body of doctrine, a confessional position, as the focus of unity. Nor is he speaking of "knowledge of the Son of God" as an intellectual grasp of the content of the Gospel. These phrases do not give biblical sanction for our polity with respect to relations to other church bodies, agreement in doctrine. The point may be well taken but it does not rest on these words. Faith here has its true sense of a living trust in the God who has disclosed His unsearchable riches in Christ, and knowledge of the Son of God means "knowing" Him in the biblical sense of intimate trust and love, the giving of oneself to the other as a man "knows" his wife and a wife "knows" her husband.

Thus the whole purpose of the diversity of gifts is to build up the Church that we all may come to a unity expressed in a common living trust and an intimate "knowing" of the mystery of Christ. This means that anything we do here in Helsinki — where we give expression to our own peculiar gifts of the Spirit as Lutherans — must have broader horizons than our own Lutheran household. Everything we do here must be seen as the equipment of the saints to the end that we shall move one step further toward the "unity of the faith and of the knowledge of the Son of God".

How all this may sound like a vast oversimplification both of the problems of unity within our own Lutheran household and even more so of the problems of broader ecumenical relations! It may sound as if we were sliding over the hard, knotty doctrinal questions which separate us, to say nothing of the prickly questions of polity and practice which for the layman may prove to be more prickly than the theological differences. But Paul is aware of the difficulties, for his imagery shifts suddenly from "unity-diversity" to "growing up" and "maturity". "We are to grow up in every way into him who is the head, into Christ . . . to mature manhood, to the measure of the stature of the fullness of Christ." Both words, "growing up" and "maturity", suggest tension; tension between what is and what will be. We are caught in the tension of growing up. And growing up is always awkward!

Consequently there is always the possibility that like children we shall be "tossed to and fro and carried about with every wind of doctrine". Children characteristically try to avoid the awkwardness of growing up by letting the "winds of doctrine" carry them to extremes. And are we not, like children,

often tempted to be carried away to the extremes of becoming either "ecumeniacs" or ecclesiastical isolationists? In America, at least, we have a long way to go, both Lutherans and other Protestants, before solving the problem of "growing up" to "mature manhood" in ecumenical relations. Like children we are constantly being blown from one extreme to the other.

Our task is to maintain the inevitable tensions in growing up. For a recognition of the tensions is always the mark of maturity. This means a ruthless willingness to expose ourselves to "every wind of doctrine". There is no maturity possible if we are not there where the winds blow. Only so can we avoid on the one hand the flippancy with respect to our differences which is the mark of some, and on the other hand the presumption that would claim, as Lesslie Newbigin has put it, that any given church is "potentially the home for all mankind".¹

How then can we maintain the tensions of growing up to mature manhood without being blown to absurd extremes by every wind of doctrine? By "speaking the truth in love". And speaking the truth in love includes precisely what we are engaged in here and throughout our churches, the continuing study of theology. For as Bishop Aulén has said, "When theology is completely guided by (its) purpose (to clarify the meaning and significance of Christian faith) it becomes by inner necessity a promoter of unity. This appears in the fact that theology removes fictitious antitheses and clarifies real differences. Both of these are ultimately conducive to unity."²

Beyond the ongoing study of theology, we can maintain the tensions of growing up through an eagerness to seek out opportunities for conversation and dialog and genuine friendship with our brethren from whom we are now separated. But more immediately and practically, in our deliberations and assemblies here at Helsinki we must consciously keep the windows of the Assembly open to the other families of Christendom who are listening. We are not just speaking to ourselves here if we are in fact "speaking the truth in love". We are speaking, studying, worshiping in the knowledge that we are but one household in the fragmented body of Christ, and we are speaking, studying and worshiping in an eagerness to attain to the unity of the faith in order that we may grow up to mature manhood, to the measure of the stature of the fullness of Christ.

As we look into the future, no doubt the tensions born of our diversity will continue. But they can become creative rather than divisive tensions, the recognized tensions of maturity, as we constantly endeavor to prove ourselves worthy of the calling to which we have been called, which is precisely to "maintain the unity of the Spirit in the bond of peace".

1 Lesslie Newbigin, *A Faith for This One World* (Naperville: SCM Book Club, 1961) p. 125.

2 Gustaf Aulén, *The Faith of the Christian Church* (Philadelphia: Muhlenberg Press, 1948) p. 436.

Ephesians 4:17 — 5:2

Prof. Edmund A. Steimle
New York, USA

Imitators of God

This passage is a study in startling and incongruous contrasts. On the one hand there is the unbelievably lofty injunction to "be Imitators of God". And over against that incredibly high demand is first a catalog of vices that seems all but inconceivable for a Christian community: "deceitful lusts, licentiousness and all uncleanness" — just plain unvarnished sensuality — along with "bitterness, stealing, evil talk and slander". And then alongside of these sordid vices Paul sets a list of homely, ordinary virtues, "honesty, truthfulness, clean speech, kindness, not going to bed angry", which sound more like modest prescriptions for Boy Scouts rather than a picture of a new life lived in imitation of God, fed by the "unsearchable riches of Christ" and "filled with all the fullness of God".

I am convinced that these sharp contrasts are not a happenstance; that Paul is working deliberately here not only in the contrasts between "imitators of God" and the sordid vices and homely virtues, but also in the striking contrast between the soaring splendors of chapter three and these blunt phrases in chapter four where he comes down to earth with a dull thud. There is a realism in Paul — and in the whole Bible for that matter — which never lets us forget the dull and homely stretches of life where the Christian lives out his divine calling.

But does he have to come down quite so hard and reach quite so low as to talk about unbridled sensuality, "greedy to practice all uncleanness"? Is this really a live option for those of us here this morning, leaders in Christian churches in all parts of the world? Is this not simply a reference to the realities of a pagan world, applicable to the Ephesians, perhaps, but hardly to those of us living centuries later, the product of established Christian communities? "Greedy to practice every kind of uncleanness" — is that the lively alternative to becoming imitators of God?

But Paul is simply reminding us of the inevitable result of alienation from God and the life He gives, whether we be recent converts living in pagan Ephesus in the first century, or whether we be second, third, or tenth generation Christians living in New York, Berlin, Helsinki or Madras. There are depths

in each one of us, "alienated from the life of God", afflicted by "hardness of heart", which are forever threatening to break out into the open. And when they do, it is not a pretty sight. Sensuality may not be the precise symptom for all of us, but "greedy to practice every kind of uncleanness" has broader implications. Paul is simply recognizing the fact that there are vast heights and depths in each one of us that a crisis will reveal. And the Cross is the crisis of history. In the shadow of the Cross a man is always bigger than he thinks he is, both as to the heights and the depths.

Horace Bushnell, a leading American preacher and theologian of a hundred years ago, once wrote a striking sermon in which he pointed to the great dignity of human nature by painting vivid pictures of the vast ruins man has made upon the earth: the ruinous brutality of war, the savage vengeance carried out against whole peoples and nations, the exquisite torture only a human being can devise. What a great being this must be, Bushnell exclaims, who is capable of such ruins!

But that, some will say, is man at his worst when he becomes little more than a beast. But let us not slander the beasts. Animals can never be as imaginative in their sensuality or cruelty as a human being. And it need not be bloody. I have seen man's imaginative cruelty at work in the soft candlelight surrounding a dinner conversation, or among children coming home from school, or in a family, ripping out like a rapier to wound someone we love. Indeed I have seen instances where "bitterness and wrath, slander and malice" have not been entirely unknown in gatherings of Christian theologians! Paul is making us face up to the inevitable depths in each one of us, the ugly fruit of alienation from the life of God won for us in Christ. And all this is characteristic of the old nature in us which is to be "put off" if we are to be imitators of God.

But what shall we say of the catalog of homely, ordinary virtues which Paul includes here, presumably as illustrative of those who are imitators of God? Obviously you don't have to be an imitator of God to practice common honesty and truthfulness and kindness. Any number of people in our world who will have nothing to do with the Christian faith or with God can put a lot of us Christians to shame in their practice of the common decencies of life.

Paul is probably taking these homely virtues out of the Old Testament, and it has been suggested that he may be drawing upon familiar phrases used in catechetical instruction. But the purpose behind it all may well be that he wants the Christian never to forget that the life he is called to live is never divorced from ordinary virtues. Our Lord made it quite clear: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

There is always the temptation for the Christian when he gets beyond the kindergarten stage so to spiritualize the Christian life, to be carried away

with the soaring possibilities of the life in Christ, that he may forget the common virtues listed here. I have had enough experience with theological students, for example, to know that they can get so caught up in the full panoply of the kerygma, the startling wonder of the Gospel, and call in their sermons for "absolute trust" and "total commitment", that they can easily overlook the homelier virtues involved in meeting their financial obligations promptly, or in driving a car with some thought for others, or in meeting academic deadlines faithfully and honestly. But the same thing is true of all of us. There is the very real danger that we can get all inspired and dewy-eyed at an Assembly like this, finding here what we are fond of calling a "mountain top experience", and think perhaps that we have grown beyond the necessity for such homely virtues as speaking truth with the neighbor or being kind or watching our tongues. The Christian life may well soar on occasion, as Paul soars in the opening chapters of this Epistle, but it never loses touch with ordinary honesty, speaking the truth, kindness and common courtesy. We need to recall that the Christian life, however theologically grounded, however spiritually uplifted, never loses touch with the realities of ordinary virtues which, Paul says, we are to "put on" as evidence of the new life, "created after the likeness of God in true righteousness and holiness".

"Put off your old nature", therefore, with all its frightening depths, "which belongs to your former manner of life . . . and put on the new nature". "Put off" . . . "Put on". This imagery, quite possibly associated with the donning of a baptismal robe, has always been difficult for me precisely because I find it so easy to say and so extraordinarily difficult to do! I know perfectly well what it means — in theory. I know it is reflected in Luther's explanation of the significance of Baptism: "that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance together with all sins and evil lusts; and that again the new man should daily come forth and rise . . ." I know all this — as do you — but the perennial question is *how*? Certainly it is not a simple matter of willing to do it, like taking off an old suit of clothes at night, and putting on a new suit of clothes in the morning. Paul may be a little misleading here! Sometimes he seems to make the Gospel extraordinarily complex and at other times he seems to make the living out of the Gospel overly simple. Only, it seems to me, as we hold all that he says together can we make sense of him.

So here. We can "put off" and "put on" only as we recall who we are; "created after the likeness of God in true righteousness and holiness". And who we are is the result of what God has done: "as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." No longer strangers, "alienated from the life of God", we are reconciled, at home with God and therefore enabled to be reconciled with our neighbor and thus deal with him truthfully and honestly and with kindness.

All this means that each day we need to be reminded of who we are and of what God has done — in prayer, in listening to His Word — that we may never forget the undiscourageable love of God which has established a “new state of things”, to use Tillich’s phrase. Light has broken in upon us and we no longer live in the darkness of estrangement and fear and hostility — despite everything around us and within us which seems to deny it. This is why we need each other to remind us of who we are and what God has done for us.

For the realization of a “new state of things” can take place only in community, otherwise the putting off and putting on becomes a dreary matter of cultivating solitary virtues that shrivel into self-righteousness before our very eyes. Note how Paul indicates the context of the community in each one of these homely virtues. Speaking the truth is not truth for its own sake but speaking “truth with the neighbor, for we are members one of another”. Can speaking the truth apart from love actually be the truth? So with honest work. It is not done for its own sake or to build character but rather so that we “may be able to give to those in need”. And thus that common virtue is suddenly lifted up into a refreshingly new and different light! And so all through. What God has done for us comes to us through the Word carried on the lips and in the lives of the community; and it is reflected in us only in relationship to the community of human beings around us.

So Paul Tillich writes in a moving passage, “Where one is grasped by a human face as human, although one has to overcome personal distaste, or racial strangeness, or national conflicts, or the difference of sex, of age, of beauty, of strength, of knowledge, and all other innumerable causes of separation — *there* New Creation happens . . . And if the Church which is the assembly of God has an ultimate significance, this is its significance: that here the reunion of man to man is pronounced and confessed and realized, even if in fragments and weaknesses and distortions.”¹

“When we are grasped by a human face as human”: there is always that haunting possibility awaiting us instead of seeing labels and nationalities and occupations in the faces that look out at us day after day. I recall one time when it happened to me. It was shortly after the war and I had dropped in at the neighborhood tailor shop to have a suit pressed. The tailor and his wife had come to America as refugees fleeing from the Nazi terror. We had often exchanged pleasantries before, this little Jewish tailor and I. But I had never been really grasped by his human face as human; it had only been a pleasant symbol of a tailor and a Jew. But this day he stopped me for a moment and said, “Mr. Steimle, I have a problem. My wife, you know, she is a Christian. And when we lived in Germany her brother was a Nazi. He

1 Paul Tillich, *The New Being* (New York: Charles Scribner's Sons, 1955) p. 23.

hated me and was glad to see us both run out of Germany. But now he is in a prison camp and he writes and asks us to send him some food and clothing. My wife, she says, 'No. We send him nothing.' But I, Mr. Steimle, I think we should send him something. What do you think we should do, Mr. Steimle?"

I was "grasped by a human face as human". I was caught in my shame for his Christian wife; but even more was I caught in my own shame that I had never before seen him as anything more than a pleasant neighborhood Jewish tailor, one label piled on top of another. Here was the corporate nature of the "life of God" in the overalls of common virtues suddenly made clear: "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." The Word of God comes to us sometimes on strange lips and in unexpected places.

So, "Be imitators of God as beloved children." The startling contrasts in this passage are caught up in this final injunction: the soaring possibilities of the life of God coupled with the uncalculating simplicity of children who are beloved. So we are to "walk in love" and thus carry out our calling to a broken, estranged and hostile world, bringing healing and redemption to the darkened lives around us, even as "Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God".

7TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in deliberative session.*

2. Report of the Coordinating Committee on Group Discussion

Bishop Lilje, Chairman, on behalf of the Coordinating Committee on Group Discussion, presented a revised report (Document No. 75 — revised). The report was presented in English and German, with the Swedish version to be distributed later.

The text appears in connection with the discussion in the 10th plenary session, page 352 ff.

Lilje (Germany): I may remind the Assembly that in the last plenary session, when this preparatory study was dealt with, a very outspoken protest on a question of procedure was made. I am able to state that in the meantime, by means of a special consultation within the committee, it has been possible to clear up these difficulties entirely. The further progress of the work in detail is known to almost every member of the Assembly, since almost everyone has been able

to take part here and there in the various stages of the work. The most important common consultation took place yesterday lunchtime in the form of a so-called hearing, which gave all those who were particularly interested the opportunity of expressing once more their objections or their questions, their proposals for amendments or their agreement. Then yesterday evening once more the result of all that had been said in the meantime was incorporated into the work of the committee itself, and what you have in your hands represents the attempt to produce a final statement of what has been said during these days. There have been three points of view which have marked this work in a special way. If the Assembly has selected the theme of justification under the heading "Christ Today", then it is certain that it was and is bound in some way to the witness of our fathers. This is what it means by taking the theme of justification. Through the wording "Christ Today" it has expressed its desire to deal with this great and fundamental theme of our doctrinal theology, but to deal with it in the face of the contemporary world situation in regard to intellectual and other matters. And finally such a document, since it does not exist in a vacuum, must do justice to what has come to light in the work of the discussion groups. It would be a very poor system of working if one were simply to leave aside views that have been seriously advanced in the discussion groups. Everyone knows that it is not easy to combine these three aspects; what you have in your hands represents the attempt to do justice to all three. It will always remain an open question to what extent it has succeeded in doing so in a language which meets the requirements of the present. We shall always come up against the dual question as to whether the phraseology which we have chosen is too one-sidedly theological or not theological enough. Everyone who is familiar with the history of theology knows how difficult it is to pursue a right path in this respect. I would recall only two important examples from the history of theology. One is the attempt of Martin Kähler to formulate afresh, within the vast range of Christian dogmatics, the doctrinal heritage of the Fathers. An extraordinarily difficult language has emerged in the process. The other example is William Temple, to whom it was given to unfold the Christian doctrinal heritage for his day with an extraordinary lucidity of language and thought. A church cannot bring more to light than is given to it. May it not be forgotten that this document is an attempt at a task which is still as always laid upon us all. It will be for the delegates to make their own judgment, by reading it through calmly and carefully, as to whether this is a document for which the Assembly can take responsibility. I should like therefore to confine myself to a formal presentation of the document, and I would request you, Mr. President, to have the Assembly come to a decision as to how we should proceed further in this matter.

a) *The report was received by the Assembly for discussion and action at a later time.*

(See 10th Plenary Session, page 350 ff.).

b) *By general consent the agenda was modified as follows: the Tenth Plenary Session was scheduled for 2.15 p.m., Friday, August 9, and the*

first order of business was to be discussion of the report on Justification. (Document No. 75, revised, entitled "Christ Today").

3. Second Report of the Business Committee

- a) *"The Nature of the Lutheran World Federation." On behalf of the Business Committee H. E. Emmanuel Abraham moved that the report "The Nature of the Lutheran World Federation" (Document No. 4) be received for discussion with the proviso that it not be understood as representing the present thought of the Commission on Theology. Adopted.*

Dr. Vajta presented a report containing certain recommendations regarding further study on the Nature of the Federation (Document No. 43 c, Part 1). The report was received and referred to the Business Committee.

Recommendations on the Nature of the Lutheran World Federation

Document
No. 43 c
Part I

Assembly Document 4 represents the view of the Commission on Theology as of August, 1961. Since then, new facts and insights have come to the attention of the Commission and have led to the following conclusion:

- I. The opinions given by Professors Liermann and Grundmann, experts in church law, have convinced the Commission that its original proposal to produce "an authoritative commentary to the constitution" is no longer tenable. Therefore Assembly Document 4 should not be treated as a draft for an official commentary to articles 2, 3 and 4 of the LWF constitution.
- II. Although it is not an official commentary on the constitution, Document 4 discusses the decisive issues connected with the problem of the nature of the LWF. The section on federation and church still expresses the unanimous opinion of the Commission on Theology.

As a continuation of this study, we recommend that a committee consisting of theologians and specialists in church law be appointed

- I. to investigate what the present form and activities of the LWF reveal about the nature of the Federation.
- II. to examine whether a revision of the constitution is called for, and, if so, to make concrete proposals for this revision.

- b) *Report on Structure and Function of the LWF. On behalf of the Business Committee, Mr. Abraham presented the Executive Committee's report on Structure and Function of the LWF (Document No. 23). (See*

8th Plenary Session, page 303.) The report was received and referred to discussion groups for study.

4. Fifth Main Lecture

The Chair introduced Dr. E. Clifford Nelson, Professor of Church History, Luther Theological Seminary, St. Paul, Minn., USA, who presented a lecture, "The One Church And The Lutheran Churches" (Document No. 32).

The One Church and the Lutheran Churches

Document
No. 32

Introduction

"At Lund we learned to walk together; at Hannover we learned to pray together; at Minneapolis we learned to think together."

Thus President Fry at the Third Assembly (1957) summarized the history of the Lutheran World Federation. At Helsinki we have continued to walk, pray and think together, but in this atmosphere of devotional walk and thought we face issues which were not explicitly and jointly addressed in previous Assemblies. Two of them are the subject of this lecture: (1) The Lutheran Churches and World Lutheranism and (2) The Lutheran Churches and World Christianity. These issues I have sought to subsume under the topic: "The One Church and the Lutheran Churches."

1. The Lutheran Churches and World Lutheranism (The Self-Understanding of the LWF)

A. The Setting of the Problem

The roots of our twofold problem of self-understanding and ecumenical relationships may seem at first glance to lie in the proposals which came before the Second Assembly in Hannover (1952) and the Third Assembly in Minneapolis (1957). On second glance, however, it becomes clear that world Lutheranism has been directly or indirectly involved in these questions from the days when it first sought organizational expression.¹

1 The churches in Europe and America brought with them into the Eisenach conference (1923) the memories and heritage of the 19th century ecclesiological debate among the various parties within the churches. By 1923 self-conscious world Lutheranism was asking itself about the significance of its own self-awareness in relation to the emerging ecumenical movement. The formation of the International Missionary Council was already a fact, and preparations for the world conferences on "Life and Work" and "Faith and Order" were underway. The delegates at Eisenach heard addresses on such themes as "The Ecumenical Character of the Lutheran Church" and "That They May be One - What Can the Lutheran Church Con-

Between 1936 and 1952 world Lutheranism was caught up in the agony arising from the Third Reich and the carnage of World War II. There was little time for theological reflection. Every action — even the formation of the Lutheran World Federation — had a note of emergency about it. And it was not until after the Hannover Assembly (1952) that we caught our collective-breath and said to ourselves: "What is this thing that God has thrust upon us?" Before that time there had been precious little opportunity to reflect. Today, however, world Lutheranism has reached a definite and, I may say, even crucial turning point in its life. Remembering President Fry's summary of LWF history at the Minneapolis Assembly, we at Helsinki may perhaps help Dr. Fry to enlarge that statement by some such words as: "At Helsinki we learned not only *what* the Church of Christ is but *where* the Church of Christ is." Perhaps we will learn that the *ekklesia tou theou* finds expression globally as well as locally, and just as the *ekklesia* locally has found in the organized congregation a *form appropriate to its nature* so globally the *ekklesia* will find a *form appropriate to its nature*, that is, *the form of a servant*. After all there is a significant analogy between the person of Christ and the nature of the Church. This is not to say that the Church is itself an incarnation or an extension of the incarnation. It is to say, however, that "the being of the Church is analogous or congruous with the person of the Lord"², as is indicated in Phil. 2:5–11. The apostle says that the "mind" of the church at Philippi should be as the mind of Christ who (1) took the form of a servant and (2) become obedient unto death. Only then has God "highly exalted him". It is my conviction that to find any other form for the Church will work only to frustrate the grace of God as it is ministered through the *ekklesia*. But to this we shall return later.

B. Lutheran World Federation and the Nature of the Church

1. A Survey of the Ecclesiological Debate

To reflect on the nature of the Lutheran World Federation is to be led immediately into the ecclesiological problem: what and who and where is the

tribute To This End?", and as they pondered, they listened to the voices of such men as Bishop Ludwig Ihmels, Archbishop Nathan Söderblom, Prof. Dr. Alfred Jorgensen, and President Fredrich H. Knubel, all of whom were grappling with the ecclesiological problem inherent in Lutheran confessionality over against the existence of other historical churches and the Biblical and creedal concept of *Una Sancta*, the One Church of Jesus Christ.

The problem which was adressed in 1923 continued to attract the attention of the Lutheran World Convention in its 1929 Copenhagen conference and in the meetings of its Executive Committee, especially that at New York in 1936. Cf. "Lutheran and Ecumenical Movements", *The Lutheran World Almanac and Encyclopedia 1934–1937* (New York: The National Lutheran Council, 1937), pp. 36–38.

2 Claud Welch, *The Reality of the Church* (New York: Scribners, 1958), pp. 79–81.

Church? It is rather strange that after nineteen hundred years the Church is still wondering what it is.³

One hundred years ago the great ecclesiological debate began, chiefly among Protestants. That the debate occurred among Roman Catholics also is witnessed by the First Vatican Council and the promulgation of the dogma of papal infallibility (1870). Among the Protestants, the discussion was carried on simultaneously in several countries without much apparent intercommunication.⁴ Despite the intelligent and consecrated concern with what has been called "the recovery of the Church", many questions still remain unsolved. So much has been written and spoken about the subject since 1817 and 1910 (using the Prussian Union and the Edinburgh Missionary Conference as pivotal points) that one almost despairs of saying anything new or helpful in the matter.

Moreover, despite all the scholarly erudition and Christian devotion which has been manifested during the great discussion, much confusion persists to plague the righteous and to amuse the cynical. In fact if we are candid, we must admit to something less than unity in the reasons advanced for calling our various ecclesiastical bodies "churches". Sometimes the word "church" means a denomination, sometimes a national or regional organization of a denomination, sometimes a congregation, sometimes *Una Sancta*. Some answer the "church" question by pointing to a visible papal institution and saying "There is the Church!" Others, when pressed for an answer, say there is no visible

3 Over a hundred years ago a German Lutheran theologian predicted that one of the chief concerns of the modern church would be ecclesiology. The Early (Greek) Church found itself occupied with Theology and Christology; the Western (Medieval Roman) Church was preoccupied with Anthropology; and the Reformation with Soteriology. But the Modern (19th century) Church, he said, would raise questions regarding the nature of the church itself. Theo. Kliefoth, *Einleitung in die Dogmengeschichte* (1839), pp. 65 ff.

4 In Germany it was occasioned by men and events such as Schleiermacher, Claus Harms, the Prussian Union, etc. In England it centered in the Oxford Movement. In America it took new form among the Reformed, for example, through the so-called "Mercersburg Theology" associated with the names of Philip Schaff and John Nevin. Among American Lutherans the issue was faced by such theologians as S. S. Schmucker, C. P. Krauth, C. F. W. Walther, Georg Sverdrup, Wilhelm Loehe's American associates, *et al.*

After a temporary lull – during the period of Liberalism and during World War I – the ecclesiological debate was resumed. Beginning in the twenties several movements provided a new and different impetus to the discussion. Both Dialectical Theology and Liberalism, alongside the missionary movement, contributed to the great ecumenical and confessional gatherings in which the doctrine of the church soon came to the surface. The post-Holl Luther renaissance and, not least, the Swedish theology, also led men into the ecclesiological question. Moreover, the breakup of the 400 year old state-church system in Germany after World War I also forced men to reflect on the nature of the church, an activity that was sharpened in the German "church struggle" under Naziism. Since World War II, the published writings and the numerous theological conferences devoted to the discussion are witnesses to the fact that interest has not slackened.

Church, and promptly retreat into some kind of invisible reality, which Melancthon properly described as "dreaming of a Platonic state".⁵ Or to approach the confusion from another direction: What constitutes the Church? Is there a historical phenomenon known as "The Lutheran Church?" If so, where is this phenomenon? What constitutes the Lutheran Church? The Lutheran confessions? But the confessions say that only the Word and sacraments constitute the Church. Is the Lutheran Church perhaps the sum of all its parts: The Church of Finland, the Church of Saxony, the Lutheran Church — Missouri Synod, etc? Or perhaps the only true Church is the local congregation and all the rest is machinery developed to assist the local congregation? Thus, the problem is not simple. In fact, perhaps not so simple as Luther made it in the *Schmalkald Articles*⁶ when he said a child seven years old knows what the Church is. If so, after reading and debating and worshiping, many of us may say: "Would that I were that seven year old child!"

Aware of the difficulty and also aware of some of the circumstances which have led to confusion, it may be good to remind ourselves how *we* use the word "church". Today it is clear that *among Lutherans* the word "church", when not used as a referent for *Una Sancta*, is applied to: (1) *a local congregation* and (2) *a regional or national organization*.⁷

Beyond the national level, Lutherans do not apply the word "church" to any ecclesiastical organization. There is a Lutheran World *Federation*, but no Lutheran World *Church*. It is felt inappropriate to use the word "church" of any ecclesiastical organization which transcends national boundaries. The theological reasons are not clear, but the attitude is unmistakable. Why the "churches" as regional or national ecclesiastical forms arising out of historical circumstances in particular areas should continue in perpetuity as the ecclesias-

5 The Apology, VII, 20, p. 171 (*The Book of Concord*, Tappert edition, 1959).

6 Part III, Art. XII.

7 In *America* the local congregation means a *constitutionally organized corporation* with authority to govern itself, to call its pastor, and to limit its own autonomy, if it desires. In *Europe* the local congregation is more frequently a *parochial unit* within a diocese, a *Landeskirche* or a district thereof, with a somewhat different understanding and practice of "local rights" or authority. *Elsewhere* the idea of the local congregation usually reflects either American or European influence.

In *America* the regional or national organization has taken the form of church bodies, organized on a synodical pattern. The word synod is used in a two-fold sense: (a) The assembly or convention of representatives at a national or regional level (the emphasis is on the "gathering", the "assembling"). This is the traditional meaning of the word from the Early Church. (b) The constitutionally organized corporation, or church body. This may be at either a national or district level. The Missouri Synod illustrates the first usage; a district *synod* of the Lutheran Church in America illustrates the second.

In *Europe* the term "synod" has the former connotation ("assembly") rather than the latter: for example, the General Synod of the VELKD.

Elsewhere the tendency is to follow the European rather than the American usage.

tical ultimate has not been explained. Surely such national or regional "churches" are not what is meant when the Augsburg Confession says *ecclesia perpetuo mansura sit*! Nevertheless, somehow we are quite willing to allow regional or national configurations to apply the word "church" to themselves, while we hesitate to apply it to a global configuration. Just at this point, it seems to me, we must be prepared to admit a basic inconsistency and seek carefully to remove it.

2. Some Ecclesiological Guide-Lines for Our Situation:

The Church, Its Nature and Authority

a) *The Church of God (ekklesia tou theou) according to the New Testament is manifest only to faith; it belongs in the Credo ("I believe") as an article of faith.* This is not to say that there is an "invisible Church" and a "visible Church". There are not two churches; there is only one Church. For Luther "invisible" and "visible" are not separate entities; rather they interpenetrate one another. In part, Luther's aim was to give visibility to the Church of God.⁸ It is, however, an a priori ecclesiastical heresy to equate or identify the *ekklesia* exclusively with a particular administrative structure. This applies to such constitutional structures as the Roman Catholic hierarchy, the officers and the secretariats of the LWF, the WCC, etc., the College of Bishops and the Department of Church Affairs in Scandinavian countries, or the constitutionally structured corporation, St. Anthony Park Lutheran Congregation, St. Paul, Minn., to which I happen to belong. Nevertheless, where such structures have the *notae ecclesiae* (Word and sacraments), we can be assured by faith that the *ekklesia* is indeed present.

b) *The ekklesia is constituted only by God, the Holy Spirit, through the Word in sermon and sacrament.* Luther's characteristic statement was "The Church is the creature of the Word" (*Ecclesia est creatura Verbi*).⁹ Therefore, no polity or even confession is constitutive of the Church. This is not to say that externals are insignificant. Article VII of the *Augustana* does not atomize or dissolve "human traditions"; it merely says that uniformity in them is not necessary for the unity of the Church. The Lutheran Church seeks to preserve "Luther's concrete and empirical view of the working of the Holy Spirit, in visible and living and tangible matters."¹⁰

c) *The Church, like the Lord of the Church, Jesus Christ, is divine-human in its nature; at the same time, there is a clear distinction between Christ and His*

8 Cf. "The Papacy at Rome" (1520), WA VI, pp. 277-324.

9 WA VI, pp. 560-561, Cf. *Aug. Conf.*, VII, and *The Apology*, VII, 5, p. 159 (Tappert edition).

10 Martin Marty, "The Church and Its Polity", *Theology in the Life of the Church*, ed. Robt. Bertram (Philadelphia: Fortress Press, 1963), p. 238.

people who are a fellowship of forgiven sinners. The parallel between Christ and the Church is really more than a parallel because it does not have an accidental similarity but has its basis in the vital inner connection between Christ and His Body.¹¹ In its manner of existence (not only in its nature) the Church is like Christ in the days of His flesh; the Church is manifest solely to faith, hidden with Him in God and yet revealed as a city set upon a hill. "God's work in the Church is all of a piece with the incarnation; His use of the weak vessels of our community is intelligible in the light of His assumption of humanity in Jesus Christ."¹² The Church, like the Word and sacrament, is "in, with and under" the human, earthly, historical appearance, but in such a way that the historical appearance is, and is rightly called, the Church.¹³

d) *The Church, because it is both divine and human and because it lives in the world, needs and seeks organizational structure, for without organization order is replaced by anarchy.* The Church as a spiritual body is an organism which from its very beginning has carried within itself the conditions for its external organization. This organization is not merely an accessory but a needful expression of its reality as Church in the world. Its organizational, constitutional structure, though not separated from, must be clearly distinguished from the Church as the Body of Christ. It is no more a contradiction of the Church's nature to be involved in the structures of the world than it is a contradiction for the Word to become flesh. "The Spirit yearns for corporeality."¹⁴

e) *The Church must seek only those historical, earthly, organizational structures which are appropriate to its nature, i. e. the form of a servant. Whatever the form, it stands under the judgment of the Word.* Just at this point we must see the significance of Phil. 2:5-11, where we discern some outlines of the analogy of Christ and the Church. Faith affirms Jesus to be the Christ not merely in spite of His form of a servant, but precisely in it and because of it.

11 *The Apology*, VII, 16-20, pp. 170-171 (Tappert edition).

12 Welch, *op. cit.*, p. 81.

13 Just as we can be sure to meet the Word of God "in, with and under" the earthen vessel of the Bible, just as we receive the Body and Blood of Christ "in, with and under" the earthly elements of bread and wine, so we experience the reality of the church in its human and earthly appearance. Just as the Bible is, and is rightly called, the Word of God because of the Word of God "in, with and under" the outward form, just as the bread and wine are, and are rightly called, the Body and Blood of Christ because of the Body and Blood "in, with and under" the earthly elements, to the outward form, the *externa societas* is, and is rightly called, the church, the *ekklesia*, because of the *ekklesia*, the Body of Christ, "in, with and under" the outward form. Cf. Theo. Harnack, *Die Kirche, Ihr Amt, Ihr Regiment* (Gütersloh, 1947), p. 36; Schlink, *Theology of the Luth. Confessions* (Philadelphia, 1961), p. 198, n. 1; Kinder, *Der ev. Glaube und die Kirche* (Berlin, 1960), p. 45.

14 P. Brunner, "The Realization of Fellowship" in *The Unity of the Church* (Rock Island: Augustana Press, 1957), p. 17.

Jesus is the Son of God not in spite of the historical form of His humanity, but exactly in it. "The form which hides is at the same time the form of revelation."¹⁵ The form of the servant relates to the being of the Church "both as a statement and as a command." As Christ assumed the form of the servant and became obedient to death, so also the institutional structure of the Church. It must be prepared to die in order that God may "highly exalt" His Church. This means any other form than the form of the servant will be inappropriate to the grace of God as it is ministered congregationally or in the whole inhabited world, the *oikoumene*. This also means, by definition, that any concept of a "super-church" is forthwith denied and eliminated. It means, furthermore, that the Church can order itself as an external commonwealth without harming its nature. It fashions forms in doctrine, worship, discipline, polity and mutual aid so that its two-fold relationship — to Christ and to the world — may be enhanced. Therefore, the *ekklesia* in local assembly at the congregational level, in local assembly at the national level, or in local assembly at the international level must find organizational structure appropriate to the *ekklesia* at these levels.

f) *The tension between particularity and universality in the nature of the Church is transcended in the worshipping assembly "in which the saving acts of God are proclaimed and glorified, and the Lord's Supper celebrated. . . . It is through the presence of Christ that . . . every local worshipping congregation is in the full sense ekklesia, soma tou christou, naos tou theou.* This is so, not with regard to the total number of believers, for these are scattered throughout the world and belong to geographically separated congregations, but with regard to Christ, who is wholly present in every local congregation of believers. So the Church comprising all the believers in the world should not be conceived as the sum of local churches; rather she is a *koinonia* in the sense of a common participation in the one Christ, who is present whole and undivided in every local congregation".¹⁶

g) *The Church (ekklesia) is present not only in the fellowship of the local worshipping congregation, but also in the fellowship of the representative congregation or synod of congregations at other levels.*^{16a} If a representative synod of churches is held, the synod or assembly, whether it be regional, national or global, is the people of God (*ekklesia*) gathered at a locally circumscribed, particular place, as for example at Helsinki, July 30 — August 11, 1963. The Church is present in the assembly (congregation) of believers from Tanganyika and Texas, Oslo and Australia. The Church is present not only existentially in the moment of worship or in the event of proclamation,

15 Welch, *op. cit.*, p. 83.

16 Schlögl, "Christ and the Church", *Scottish Journal of Theology*, X (Mar., 1957), p. 5.

16a "The decisions of synods are decisions of the church . . ." (*Judicia synodorum sint ecclesiae judicia, non pontificum.*) *Schmalkald Art.* (Tractatus) 56, p. 329 (Tappert edition).

but also ontologically in the hearts of believers. The Church is persons, men and women, called to be the people of God by the Word, sustained as the people of God by the Word, and acting as the people of God by serving the Word. Whether the people of God assemble as local congregations or as synods in specific localities (obviously they can congregate only in one place and thus have the *local* dimension), they are the *ekklesia*, for the one Christ is present whole and undivided in every assembly of believers who are served by and who serve the Word and Sacraments.

h) *All authority in the Church belongs primarily, properly, and exclusively to our Lord Jesus Christ, true God, true man, the Head of the Church.* This means that the real "magisterium" resides solely in Christ and His Word. The authority of the Church is a *derived* and *ministerial* authority, not an *independent* and *magisterial* authority. It is always the authority of *ministry*, made concrete in persons according to the Word of our Lord and His apostle, Paul: "He who hears you hears me" (Luke 10:16); and "So we are ambassadors for Christ, God making his appeal through us" (II Cor. 5:20). The authority of Christ is given to persons in *ministerium*. This ministry, like Christ and the Church, must be expressed in the servant-form. Thus, the authority of the ordered ministry is "functional and relative".¹⁷ The authority of the Church, therefore, is to be seen solely in terms of this ministerial relationship to Christ and the Word. This means that the *ekklesia* as a local assembly or as a representative assembly of believers has authority not by virtue of its organization or its constitution but only by virtue of its having the Word and the sacraments. The Word and the sacraments do not belong to the local assembly (congregation) or to the geographic representative assembly (national or international synod) *as legal corporations*, but solely to the *ekklesia* as the Body of Christ.

i) *Ministerial authority is present on the ground that Christ is present through Word and sacrament in any group of believers; on no other ground is it correct to say that authority resides in the Church.* This means that Christ does not give authority to a local congregation which in turn delegates some of this authority to other ecclesiastical structures be they national or international. The practice of delegation of so-called authority through selected representatives arises not from Biblical or confessional norms but from human and political traditions (especially from 18th century Enlightenment), traditions which are not always and everywhere the same in Lutheranism, traditions which are not constitutive of the Church. This is not to say that the assembly of believers has no authority; but it is based not on so-called democratic or delegated "rights", but on the presence of Christ, His Word and sacraments. Therefore, any fellowship of believers (local, regional, global) has full authority

17 Welch, *op. cit.*, p. 238, n. 5. Cf. *Augsburg Confession*, XXVIII, 63-68.

in its realm to minister the means of grace, to call and ordain ministers, if necessary, and to order its institutional life in the world.¹⁸

C. Is There a Lutheran World Church?

It is my judgment that we ought not get bogged down here at Helsinki in a furious debate about whether *the LWF* is a church or not. Nevertheless, on the basis of the foregoing it is clear that we should at least ask the question: *Is there a Lutheran World Church?* This question is prompted not only by the elemental facts of living in the twentieth century (the world has become small; the structures of society are being altered, in some instances violently; no nation or national organization can live unto itself), but by profound theological considerations. Are we not in danger of cancelling out by abstractions the reality we face in World Lutheranism?

If we say "no" to this question on biblical and confessional grounds, then we should quickly dismiss it from further discussion. But, I might add, when we return home we had better re-examine the theological rationale whereby we call the bodies to which we belong "churches".

If we say "yes" to this question, a number of other questions immediately come to the fore. If we really do have a Lutheran World Church, what justifies calling it a Church? If the *ekklesia* is essentially present in the Assembly and the other arms of the LWF whereby it carries on Christian work, is this organization the adequate or appropriate "form of the servant" for world Lutheranism? Moreover, if there is such a thing as a Lutheran World Church, we must for *practical* reasons, to say nothing of theological, face certain other questions:

1. *First of all*, there is the undeniable historical fact that the founders of both the Lutheran World Convention and the Lutheran World Federation deemed it wise to speak only in terms of a world "convention" or "federation", i.e. an "agency" of already established and "autonomous" churches. Whether this arose from a settled theological conviction or prudential churchmanship may be a matter of question. But at least two things should be remembered:

18 This ministerial authority of the church (congregation or geographical synod) ought, therefore, to be defined or delimited in constitution and polity taking into consideration historical and sociological factors. But such definition by the church, done in the freedom of the Gospel, must nevertheless always be in a manner appropriate to its nature and vocation as the *ekklesia* of God; that is, definition in accordance with the Word of God. Cf. *Schmal-kald Articles*, Appendix, 67, p. 331 (Tappert edition). "For wherever the church exists, the right (authority) to administer the Gospel also exists. Therefore it is necessary for the church to retain the right of calling, electing, and ordaining ministers. This right is a gift given exclusively to the church..." Cf. also Formula of Concord, II, Article X, 9, p. 621 (Tappert edition). "... The community of God (the church) in every place and at every time has the right, authority, and power to change, to reduce, or to increase ceremonies according to its circumstances..."

(a) In 1923, 1929 and 1936 leaders of the Lutheran World Convention were sensitively aware of the ecclesiological significance of the phenomenon of world Lutheranism. As I have mentioned earlier, the Executive Committee in 1936 addressed the ecclesiological question from the already burning ecumenical interest of the churches. Earlier — at Copenhagen in 1929 — Dr. Alfred Jørgensen, Danish member of the Executive Committee, addressed the assembly on “a world-wide Lutheran church”. He proposed, among other things, an international Lutheran theological faculty to help actualize a world-church. Said he “. . . the Lutheran Church of 1929 is not like a motley collection of stones that are trying to assemble in a mosaic. The modern Lutheran Church, in so far as its members are true to the Confessions, is a unit. It is a Church.”¹⁹ No doubt the leaders of the Lutheran World Convention and the Lutheran World Federation felt they were acting wisely in making disclaimers of intentions to being or becoming “a church” in a constitutional sense. But, that organized world Lutheranism was an expression of the *ekklesia* had already been recognized (Jørgensen: “It is a Church.”) Nevertheless, a prudential concern dictated then that haste be made slowly, in order to dissipate anxieties and to avoid shattering by precipitous action what had already been achieved.

(b) But it must also be remembered that in 1923 when the Lutheran World Convention first met, very few were thinking in global organizational terms. Chief among the global organizations were the Vatican, the Kremlin’s “Comintern” and the League of Nations. The closest Protestant approximations were perhaps the International Missionary Council (1921) which sprang out of the great movement for world missions and evangelization in the 19th century, and the World Presbyterian Alliance and the Lambeth Conference. In 1963, however, the world and its problems are not the same as they were in 1923. On August 6, 1945, we were suddenly ushered into a world which made previous politics and polities dangerously old-fashioned, and since the churches are also socio-political organizations, this statement applies to us as well. We are forced willy-nilly to think of the Church in *global* terms.

2. *The second question* which we ought to face in all candor is the question of what some call “a super-church” with its concomitant fears, real and imagined. I do not think these fears are removed by ridiculing them. The fears, it seems to me, are best met by seeking to understand as clearly as possible the Lutheran doctrine of the Church. It is for this reason, in part, that I have taken pains to address this in the above guide-lines. Nevertheless, I know that fears are present and they are likely to persist. It may be that the term “super-church” ought to be eliminated from our universe of discourse, or failing that, to be demythologized or re-interpreted. What is at stake, I

19 *The Second Lutheran World Convention. The Minutes . . . June 26, July 4, 1929* (Philadelphia: The ULC Publication House, 1930).

presume, is the right to exercise freedom, however that may express itself: theological freedom or ecclesiastical freedom or political freedom.

Those who know something of American church history, not least American Lutheran church history, are aware of the deep-seated fears of a "super-church" which have existed — and, thank God, have been mitigated with advancing years. For example, the first General Synod (1820) of American Lutherans was charged with being a "super-church", and as such was preparing the way for antichrist.²⁰ In the church body to which I belong there was a time when some congregations referred caustically to the general body as *store samfundet* (the Norwegian equivalent at that time for "super-church"). One might add that where the church is misunderstood as a sort of "ecclesiastical General Motors Corporation in which congregations are stockholders",²¹ this ecclesiastical giantism may properly lead to fears of a "super-church". But if the Lordship of Christ and the authority of the church-creating Word are foremost in the Church at every level — local, national, global — the fears of autocratic organization should evaporate. In fact, the antinomies of autocracy and autonomy would, by definition, be ruled out. There can be no more man-centered talk of "autocracy" or "autonomy". "In the Body of Christ, all members suffer and rejoice together once autonomy (self-rule) has been replaced by theonomy (God-rule)" (William Lazareth). In terms of our problem in world Lutheranism, this means that no group of Christians, whether in a local congregation, in a national synod (assembly) or an international assembly can think of itself as autonomous — or autocratic. No group — and here the application is particularly to local congregations and regional (national) churches — by virtue of an unevangelical view of "autonomy" may limit the use of the word "church" to itself or engage in action (*or inaction!* — as Lazareth says) which might destroy the apostolic authority of the very Word which has created and sustains it. It is the message, not the messengers, which constitutes the Church's authority. There simply can be no "super-church", if the doctrine of the Church is rightly understood.

3. *The third question* that must be faced in thinking through the ecclesiological nature of world Lutheranism is the problem of church fellowship, expressing itself primarily as pulpit and altar fellowship and implying the recognition of one another's ministries. One of the chief differences between the World Council of Churches and the Lutheran World Federation is that the former is an association of churches of differing confessions and the latter is an

20 It was said in reference to the General Synod: "Anti-Christ will not, nor cannot get into power, without a general union, which is effected . . . by common temporal interests and the power of a majority." (R. Fortenbaugh, *The Development of the Synodical Polity of the Lutheran Church in America, to 1829* (Philadelphia: 1926), p. 175; quoted in C. Bergendoff, *The Doctrine of the Church in American Lutheranism* (Philadelphia: 1956), p. 77.

21 Warren Quanbeck, "What Lutherans Are Saying", *American Lutheran*, April, 1963.

association of churches of the *same* confession. The historical fact, regrettable as it may be, is that not all the churches of the Lutheran World Federation are in church fellowship. For churches to have the same confession and to withhold fellowship from one another is not only a self-contradiction but a *scandal*. Here I fully agree with Professor Prenter that this becomes "an intolerable situation".²² Or as Dr. Conrad Bergendoff has said: "Rejection of such fellowship is a public witness to other standards than those which have been the norm of faith of the Lutheran church, and raises the question whether the confessions alone have been the decisive formulations of that Church."²³ Some of the anguish in Professor Peter Brunner's comment should be in the heart of every one of us:

"I was deeply shaken when for the first time I encountered the fact that Lutheran churches refuse one another pulpit and altar fellowship although they are bound by the same Confessions. I have been, and still am, of the opinion that this fact should cause us some sleepless nights, for at the Last Judgment our Lord Jesus Christ will ask 'Why have you done this?'"²⁴

The only answer that those Lutherans who have rejected fellowship with other Lutherans can make, must be something like this: "Yes, Lord, we know they claim to be Lutherans, but we do not believe them. Their actions demonstrate their insincerity." There are two dangerous reactions (dangerous because they are superficial) to this: (1) one is that of hasty applause, an action that may betray a soul-destroying Pharisaism; and (2) another is that of hasty denunciation by pointing to the *satis est* of *Augustana* VII, forgetting, as Bergendoff says, that these words imply a "too little" as well as a "too much" in the requirements for unity and fellowship. Nevertheless, having said this, it is my judgment that the time has arrived for the various Lutheran churches simply to *declare* themselves to be in fellowship. In fact, such a declaration is long over-due. Almost thirty years ago (1934), Dr. L. W. Boe, an American member of the Executive Committee of the Lutheran World Convention, published a paper ("God's Moment") in which he appealed to his fellow Lutherans in America to declare church fellowship. His plea fell on deaf ears. On his death-bed (1942) he wrote to one of his friends, "Have you and the men who will represent us . . . the courage . . . to state that *we are in pulpit and altar fellowship . . . with every Lutheran body in this country?* My article, God's Moment, is more to the point today than it was in 1934. The crisis is upon us." Once again Boe's call fell on deaf ears. That was over twenty years ago. How much longer must God wait? To delay is not only scandalous, but dangerous. One of the sad facts of Lutheran history is that we have more often been drawn together by common disaster than by common doctrine. In other words, God

22 *Lutheran World*, Dec. 1960, p. 257.

23 *Ibid.*, p. 272.

24 *Ibid.*, p. 289.

has overruled our indolence and suspicion of each other and has denied us the smug satisfaction and the luxury of isolated existences through the terrible experiences of war. My question is: Why must we wait for disaster to bring us together? Why can we not listen to the voice of God in peace-time and move on in the questions of cooperation and unity with the same or an even higher intensity of purpose? Or must the order of events always be: *1st*, catastrophe; *2nd*, united action; and *3rd*, theological substantiation? Is this the only way God can lead us, who affirm *Augustana VII*, into *koinonia*? I am afraid that if we do not redeem the present, there may be no opportunity to pick up the pieces as we did in Lund, 1947.²⁵

Certainly I have not exhausted the questions which are crying out for answers as we seek together to understand the ecclesiological problem which faces world Lutheranism. If the reality which we encounter in the Lutheran World Federation is in fact an expression of the *ekklesia* of God, we must move on to the next question: "Is the present organization an adequate expression for a Lutheran World Church?" I cannot answer the question, only those who are faced day by day with the global problem can do that. My concern is that the answer arise out of *theologia crucis*, namely, that any structure must have the form of a servant, standing always under the Word of judgment and grace.

II. The Lutheran Churches and World Christianity (Ecumenical Movement)

At the present juncture we must seek to draw the consequences of our argument as they apply to the relation of Lutheranism to the rest of Christendom, that is, to the question: "What is the role of Lutheranism in the ecumenical movement?"

A. The Persisting Problem of Christian Disunity

The deep cleavages in Christendom which came to the surface in the East-West split of the eleventh century (1054) and the Reformation of the sixteenth

25 Closely related with this matter, of course, is the question of mutual recognition of ministries. Pulpit and altar fellowship can hardly be thought of apart from the office of the ministry to which has been committed the public proclamation of the gospel and the administration of the sacraments. It seems only sensible that where there is ecclesiastical fellowship that there should also be ministerial fellowship. To be sure, the church must exercise discipline over its ministry. After all, certain lines need to be drawn: belief and unbelief are not the same; light has no fellowship with darkness, nor Christ with Belial. Recognizing this necessity for discipline (which must not be confused with God's judgment), Lutheran churches in fellowship should mutually recognize the legitimacy of each other's ministries. Cf. Peter Brunner, "Koinonia: The Basis and Forms of Church Fellowship", *Lutheran World*, April, 1963, p. 26. In the ever-expanding, global task with which World Mission and World Service particularly are involved, the problem and the necessity of mutual recognition is increasingly met. This fact alone serves to underscore that here is one of the imperatives laid upon us.

century have left the world with a heritage of at least two stubborn, undeniable facts: (1) the historical existence of many divided Christian groups: Rome exists, Orthodoxy exists, Protestantism exists; and (2) none of these groups has been able to overcome the others, either by persuasion or force. And both have been used! After years of separation, as Prof. Brunner has pointed out²⁶, the conflicting churches have not realized their original expectations. The reformers expected the conquest of the papal church through the power of the evangel. The Roman church was surprised that the Reformation "heresy", far from dying out, or being overcome as older heresies were (Gnosticism, Arianism, Albigensianism, etc.), continued to grow in vigor and vitality. Something of permanent validity must have occurred in 1517! Although most Christians agree that it cannot be God's will that Christendom be divided, nevertheless, God has not permitted the Roman church to break down nor has He willed that the churches of the Reformation disappear.

Parallel to the growth of the ecumenical movement there has occurred a revival of confessional interest, not least among Lutherans. I think it is a self-evident fact that we are today more self-conscious about being Lutheran than we were fifty or seventy-five years ago. There are some attendant dangers, chief of which is that we may become a "monological" church, content to talk to ourselves, limiting our ecumenical concern to the dictum: The way to reunion is for all others to become Lutherans. This we recognize at once as the other side of that questionable ecumenical theory, "unity by unconditional surrender", which the papacy, before Vatican II at least, advocated in the words: "Return to the Mother Church!"

The question which faces us is: Will the neo-confessional concern lead to a "monological church", an ecumenical impasse, or to a renewed theological encounter on a deeper and more fruitful level than in the past? It is the conviction of Lutheranism represented in the Lutheran World Federation that the latter is true, the evidence being the association of most of our Member Churches in the World Council of Churches and our acceptance of the invitation to send official observers to the Second Vatican Council. We believe that the Church is one even as Christ is one; we take our Lutheran confession very seriously at this point, and therefore as confessional Lutherans we reject the monolog in favour of the dialog with "the other one".²⁷ The task, quite clearly, is to find the relation between confessional loyalty and ecumenical responsibility.

26 Skydsgaard, ed., *The Papal Council and the Gospel*, (Minneapolis: Augsburg Publishing House, 1961), pp. 175 ff.

27 K. E. Skydsgaard, "From Monolog to Dialog", *The Ecumenical Review*, July 1962, pp. 28 ff.

B. The Ecumenical Character of Lutheranism

Literally scores of articles and statements have been written by Lutheran theologians and churchmen on this theme since Eisenach, 1923. As stated at the beginning of this paper, one of the earlier formulations of the ecumenical character of Lutheranism came from the LWC's Executive Committee, meeting in New York in 1936. I quote a few lines to indicate the ecumenical conviction and vigor of its authors:

"Recognizing that there are true Christians in every Church of whatever name, the Lutheran Churches of the world should approach the question of their relationship with general (ecumenical) movements in the spirit of catholicity and without hostility or prejudice. While they should make no effort to gloss genuine difference they should nevertheless proceed in the sincere and humble desire to render service and cooperate in works of Christian love . . . They are ready to recognize true Christians under whatever name or organization they may be found. The universal appeal of the Lutheran interpretation of the Gospel, the elemental quality of the Lutheran understanding of faith, and the catholic breadth of the Lutheran doctrine of the Church, impart to Lutheranism an ecumenical quality . . . In the truest sense Lutheranism is itself an ecumenical movement."²⁸

Jumping across two decades (to 1957), one would have to search diligently to find a better statement of this same theme than that which appears in the message of the Third Assembly, the section on unity in the so-called "Minneapolis Theses".²⁹

Thus one could go on marshalling one statement after another, each insisting that at its confessional heart, as well as in its constitution, world Lutheranism is committed unequivocally to the ecumenical movement. Yet, somehow, despite the clarity of our statements and the active participation of some of our greatest theologians and churchmen in the ecumenical conversation with Roman Catholics on the one hand and other non-Lutheran Christians on the other, there seems to be a suspicion in some quarters that Lutherans are not genuinely interested in the ecumenical movement. Despite all the nice statements and the display of ecumenical interest by its leaders, Lutheranism, it is judged, can only be a "monological" church, which looks upon the confessional problem as having been solved in 1580 for all generations to come. Therefore, the Lutherans cannot be accorded the position of genuine partners in the ecumenical debate — at least, until they are willing to leave the Book of Concord at home when they travel to ecumenical conferences!

28 *The Lutheran World Almanac . . . 1934-1937*, pp. 36-37.

29 *The Proceedings of the Third Assembly of the Lutheran World Assembly . . .* (Minneapolis: Augsburg Publishing House, 1958), pp. 84-91.

We may find ourselves reacting sharply, and even angrily, to such attitudes. But before we *show* our displeasure at least, we should perhaps ask ourselves if we have been altogether guiltless in this matter. In our concern to avoid syncretism and union without unity, we may have grasped the confessions so hard that we have almost squeezed them to death.

"Confessionalism" — which I define as an absolutistic and legalistic attitude towards the confessions — can be quite as inimical to genuine unity as syncretism, because "confessionalism" ultimately displaces God and His Word. I, for one, have seen this attitude on occasion among some Lutherans. It is not strange, therefore, that other Christians may have seen it too, and have tended consequently to paint all Lutheranism with the same brush.

On the other hand, there is among some of us a serious question whether our friends in other churches understand what we mean by the "confessionality" of a church.³⁰ This is evident in the attitude of some communions which say quite emphatically that they do not look upon themselves as "confessional". In fact, a few claim to have "no creed except the Bible". This, in our judgment, betrays a completely erroneous conception of what it means to be confessional. A "confession" is, contrary to some rather widely held opinions, not something divisive, but rather something unitive. At least in the Lutheran understanding, a confession of faith makes *concordia* possible. A "confession" is an event in the life of the Church in which the *Gospel* as proclaimed in sermon and sacrament is *identified* as the heart of the biblical message, and as such draws *all* men to itself. At the same time, it is a witness to the Gospel as the touchstone of truth over against every falsification and distortion of God's Word. "No church, not even one supposedly without a confession, can escape this 'confessionality' of her preaching and her life, unless she were to cease to be a church."³¹ Any church which reaches the point, in relation to other churches or the world, where it says, "Here I stand! I can do no other!" has in that moment become a confessional church, whether the affirmation is written or oral. True churches always make a confession *sub specie aeternitatis*. Therefore, to pit "confessional" against "non-confessional" or "confessional" against "ecumenical" is the result of fuzzy thinking or bad communications. The Lutheran confessions are ecumenical documents which do not self-consciously call attention to themselves; rather, in as clear and unmistakable language as possible, they call attention to Christ who is the Gospel of God.

Thousands of words have been written about the ecumenical heart of the Lutheran confession in *Augustana* VII, and I do not intend to belabor you with a summary of the literature. All I care to do is to make the statement

30 V. Vajta, "Confessional Loyalty and Ecumenicity", *The Ecumenical Review*, Oct., 1962, pp. 26-38.

31 Kurt Schmidt-Clausen, "Die lutherische Kirchenfamilie", *Lutherische Monatshefte*, April, 1962, p. 182.

that I belong heartily with those who see the *satis est* as pointing to the possibility of "too little" as well as "too much". The Gospel and the sacraments are necessary and indispensable for the existence of the Church (this to avoid the "too little"), and agreement in the content of the Gospel and the sacraments is enough (*satis est*) for the unity of the Church (this to avoid the "too much"). That is, where these means of grace, the biblical Gospel and the biblical sacraments, are actually in operation, *everything* is present for the unity of the Church or fellowship (*koinonia*) between the "churches", and ultimately the establishment of an organizational expression of that fellowship, if the Gospel will thereby be more effectively served.³²

C. The Achieving of Unity

Having said this, we have not achieved unity. That task lies before us. In working toward this goal I wish to make the following suggestions, the order of their arrangement in no way indicating a temporal sequence in their realization. They may all very well be carried on simultaneously.

a. As I have said above, Lutheran churches throughout the world, not presently in communion with one another, should give themselves without let or hindrance to the establishment of fellowship. When churches "believe, teach, and confess" the same content of the Gospel and the sacraments, there can be no obstacle to fellowship. To withhold or to abrogate fellowship is a very serious matter, for it means that the excluded "church" is considered a false or pseudo-church. Such exclusion of other "churches" must be done only with fear and trembling in remembrance of Rom. 14:14, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." The normal relation between Lutherans should be fellowship! (Here I add a parenthetical footnote: The key to the world Lutheran problem, I believe, lies in the vexing situation in American Lutheranism.)

One caveat must be made. Should all Lutherans in the world enter into *koinonia*, Lutherans ought not conclude that *Una Sancta* has been achieved. In the words of Prof. Robert Fischer, "The oneness of the *Una Sancta* does not present Lutheranism with an analogy, but confronts it with a judgment. To identify an eventually united Lutheranism with the Church as described in C. A. VII . . . seems to me highly questionable."³³

b. Lutheran churches should participate with all seriousness in the ecumenical movement. This is not to say, however, that the division in Christendom has

32 It is in this sense that Prof. Schlink's words should perhaps be understood: "... the Lutheran Confession, correctly understood, enhances in a special way the ability to recognize brethren also in the other churches. For all its statements are concentrated on the Gospel." Preface to the American Edition, *Theology of the Lutheran Confessions* (Philadelphia: Muhlenberg Press, 1961), p. v.

33 *Lutheran World*, Dec. 1960, p. 274.

been altogether sinful. In fact the Reformation was a "tragic necessity" (Pelikan), which God permitted for the sake of the Gospel and His People, the holy catholic Church. Although God created the Lutheran confession for a specific purpose, He did not create us for perpetual isolation in which we are content to talk to ourselves. The "monological" church, whether it be Lutheran, Roman, Reformed, Anglican or Orthodox is not orthodox or "right believing." To believe rightly the churches must permit the Holy Spirit to move them from "monolog to dialog", into a conversation "which does not consist in the clash of theses and antitheses, but in a genuine meeting in truth"³⁴. Having said this, another caveat is in order. The proper rôle for the World Council of Churches is that of creating the atmosphere for conversation. By definition the WCC is confessionally and ecclesologically neutral (Cf. Toronto Declaration, 1950), and as such is not the agency for the establishment of intercommunion or pulpit and altar *koinonia*. It is illusory to think that all existing churches can be melted together under the aegis of the World Council of Churches.

c. The Lutheran churches are, nevertheless, committed to the confession that the Church is one. This confession binds us to seek expression of the unity in *koinonia*. It is our present conviction that the most promising and potentially fruitful way is the bilateral confrontation of confessional groups, e.g. the Lutheran and the Roman Catholic, the Lutheran and the Presbyterian (Reformed), the Lutheran and the Anglican. Here I tend to agree with the judgment of Dr. V. Vajta: "... bilateral confessional conversations cannot be refused as being against ecumenical ideals, but instead should be responsibly carried out by confessional organizations... Unity talks or union negotiations would be a hopeless venture on the WCC level."³⁵ On the other hand, during the last decades, not least in the wake of the ecumenical revival of biblical studies, the walls between separated churches have become, if not transparent, at least translucent. This leads one to hope that as confessional churches face each other in Christ, they may make common confession of Him who is "the Light of the World" — and of the churches.

It seems to me, in view of what has been said above, that we should now be ready to admit that the relationships of churches to each other — one Lutheran church to another and one Lutheran church to a non-Lutheran church — is automatically a matter affecting all of us. We are *all* involved in each other. Here it seems to me that this Assembly is in a position to provide genuine stimulus to concrete implementation of Article III of the LWF Constitution.

One of the significant results of Minneapolis in 1957 was the establishment of a Commission and Institute on Inter-Confessional Research. Its first task was

34 K. E. Skydsgaard in *The Ecumenical Review*, July, 1962, p. 431.

35 *The Nature of the Lutheran World Federation* (unpublished MS), 1959, p. 6.

to be the study of the Roman Catholic Church and its theology. This action took on unanticipated significance with the calling of the Second Vatican Council and in retrospect we see how important the Minneapolis decision was. Recently the LWF has issued an account of the Commission's activities and plans for the future. I wish to quote one paragraph:

"We are happy that a new opportunity for inter-confessional research has been opened up, and with it the possibility of making a contribution to conversation between the confessions. *Research and conversation belong together.*" (Italics mine).³⁶

This last sentence leads me to propose that this Assembly take steps to move beyond the important task of *research* to *conversation*. What began so auspiciously in Minneapolis and has been so effectively established by Professor Skydsgaard, the Institute's first Research Professor, could lead to further unanticipated fruits if this Assembly would make provision for inter-church or inter-confessional conversations. Have we not reached the point where the LWF should perhaps request the Commission on Inter-Confessional Research to pursue not only research but conversation? Lively possibilities for such conversations immediately suggest themselves: Inter-Lutheran, Lutheran-Reformed, Lutheran-Anglican, Lutheran-Roman, Lutheran-Orthodox. Has not the time arrived for the Lutheran church — previously not known for its aggressive ecumenism — to *initiate* discussions rather than to maintain a defensively withdrawn attitude while other churches have taken the ecumenical initiative? Is not the ecumenical initiative implicit in the Lutheran confession? As the Commission says: "Inter-confessional research which does not lead in some way to conversation stops half-way, and conversations which are not based on research are nothing more than irresponsible talk."

We conclude with a reminder: both the multilateral discussion carried on in the WCC and the bilateral confessional confrontation are rightfully called ecumenical. And in both aspects of the ecumenical encounter, Lutherans must be alert to the possibility of ever new situations and questions, the answers to which may transcend the normal or traditional ways of thought. For example, Lutheran churches in India and Africa (Tanganyika) are asking: "May we belong to the Lutheran world family of churches — as we do now? Should we join (in India) the Church of South India, or (in Tanganyika) some similar union of churches?" The answer cannot be dogmatic nor naive. But surely the creation of "homeless" (confessionally-speaking) union churches would create awkward relations between Lutheran "mother" churches and Lutheran "daughter" churches. Depending upon the terms and conditions of such regional unions, the basic question must always be: what constitutes fellowship (*koinonia*) in the

36 Based on K. E. Skydsgaard, "On Dialog Between Roman Catholic and Ev. Lutheran Theologians", *Lutheran World*, Sept., 1960, p. 126.

Christian Church and what is the "form of a servant" appropriate to the Church at this moment in history?

This brings us back to the analogy between Christ and the Church which has been set before us in Phil. 2:5-11. There the apostle says that He who took the form of a servant became obedient unto death; *therefore*, God highly exalted Him.

Must not the Lutheran church in this hour, as it seeks "the form of a servant," be profoundly aware that the institutional structures must be prepared to die? Only as we and other churches are "obedient unto death" will God "highly exalt" us and thus manifest to the world His servant, the one holy, catholic and apostolic Church. To the Philippian church and to us Paul says: "Have this mind in you"!

Maybe this is what "Christ Today" is telling the Lutheran church today!

DEBATE

Birkeli (Norway): I have only two short remarks. One is that I would like to join with the speaker in his warm appeal for having altar fellowship among all the Lutheran churches. I have always felt the present situation to be a shame, and I do hope that something may come out of his plea here today. Of course it would be to overstep the authority given to this Assembly if a clear decision here should be taken, overruling the authority of each Member Church. But I do hope nevertheless that something will come from this gathering to each Member Church about this very important point. Remark number two: on page 294 Prof. Clifford Nelson speaks about "research and conversation." I wonder whether on this point he hasn't in a way proposed to bypass the authority given to this Federation and its Assembly. If conversation should be started, I am under the impression that it then will have to be given to an office or an institution within the Federation by one or more Member Churches. I thought this would be one of these matters covered by that point in our Constitution. Consequently it would not be correct, as he proposes, that this Assembly should make the provisions. It would have to be one or more Member Churches that would have to take the decision. We are delegates here from the Member Churches, but we have no right to vote on a question like this before our own church has delegated power for this. I haven't spoken against it. But I feel that the right authority here belongs to the Member Churches, and not to this Assembly.

5. Proposals for amendments of the LWF Constitution (Actions)

- a) *Dr. E. Clifford Nelson on behalf of the Committee on Group Discussion presented a series of proposed amendments to the LWF constitution, Document No. 96. The proposals were received and referred to the discussion groups for study and consideration.*

Proposals for amendments of the LWF Constitution in regard to Articles II to IV

Document
No. 96

II. DOCTRINAL BASIS

The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and sees in the three Ecumenical Creeds and in the Confessions of The Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God.

III. NATURE, FUNCTIONS and SCOPE

1. Nature

The Lutheran World Federation shall be a free association of Lutheran Churches. It shall act as their agent in such matters as they assign to it. It shall not exercise churchly functions on its own authority, nor shall it have power to legislate for the Churches belonging to it or to limit the autonomy of any Member Church.

2. Functions

In accord with the preceding paragraphs, The Lutheran World Federation shall:

- a) Further a united witness before the world to the Gospel of Jesus Christ as the power of God for Salvation.
- b) Cultivate unity of faith and confession among the Lutheran Churches of the world.
- c) Develop fellowship and cooperation in study among Lutherans.
- d) Foster Lutheran interest in, concern for, and participation in ecumenical movements.
- e) Support Lutheran churches and groups as they endeavor to meet the spiritual needs of other Lutherans and to extend the Gospel.
- f) Provide a channel for Lutheran churches and groups to help meet physical needs.

3. Scope of authority

In accordance with its nature, function and structure, The Lutheran World Federation may take action on behalf of one or more Member Churches in such matters as they may commit to it.

IV. MEMBERSHIP

The Lutheran World Federation consists of Churches which accept the doctrinal basis set forth in Article II of this Constitution. Each Church which applies for membership in the Federation shall declare its acceptance of this Constitution. Its reception into membership shall be decided by the Lutheran World Federation in Assembly, or in the interim, if not more than one-third of the Member Churches raise an objection within one year, by the Executive Committee.

Membership in the Federation may be terminated by vote of the Assembly or by withdrawal.

- b) On behalf of the Commission on Theology Dr. Vajta presented a proposal for amendment of the LWF Constitution, Document No. 43c, Part II. The proposal was received and referred to the discussion groups for study and consideration.*

Proposal for amendment of the LWF Constitution

Document
No. 43 c.
Part II

In view of the possibility that certain minor alterations in the constitution of the LWF may be made at this Assembly, we recommend that the three ecumenical creeds be named explicitly in Article II of the Constitution. We would suggest the following wording (additions in italics):

The LWF acknowledges the Holy Scriptures of the Old and New Testament as the only source and the infallible norm of all church doctrine and practice, *confesses the Apostles', Nicene and Athanasian creeds and sees in the Confessions of the Lutheran Church, especially . . .*

- c) The Chair instructed the discussion groups to consider matters relating to the nature of the Federation in Session 4, Wednesday afternoon, August 7, and to consider problems of structure in Session 5, Thursday afternoon, August 8.*

6. The Chair declared the meeting to be in business session.

7. Third Report of the Recording Committee

The chairman of the Recording Committee presented the minutes of the plenary sessions IV, V and VI, (Documents No. 83, 84 and 85) and moved their approval.

Adopted.

8. Greetings to the Anglican Congress in Toronto

The Chair noted that the Bishop of Fulham was leaving after the morning session for the Anglican Congress at Toronto, and with unanimous approval of the Assembly requested him to bring the warm greetings of the Assembly to the Congress.

9. The meeting was recessed.

Bishop Martin Haug
Germany

Children of Light

I shall begin with a few *introductory remarks on the letter to the Ephesians as a whole*; they are intended to take up the thread of what we have heard and seen in the Bible meditations so far.

1. The letter to the Ephesians contains a meditation of far-reaching propositions, embracing heaven and earth, time and eternity, which — in the form of an ascending and descending spiral — circles in wonder and adoration, about a single theme: *To be in Christ*.

2. The fact of the readers' having come to Christ and being now in Christ is put into certain ultimate perspectives, first into the perspective of the accomplishment of God's original loving plan to redeem man and draw all things together, and sum them up in Christ, and of the communication of this mystery to the nations in this present time.

At the same time the "being in Christ" of each single reader is put into the perspective of the creation of the *body* of Christ, the one Church made up of the two quite different camps of Jews and Gentiles, and of the revelation of this mystery now.

In Christ therefore a new life and a new way of thinking begin, a life and a way of thinking in great final perspectives which are made visible only to eyes enlightened by the Spirit of God, whereas they remain hidden to human reason and knowledge, no matter how shrewd these may be.

3. At the same time the letter to the Ephesians explains this being in Christ in its two *aspects*, the aspect of what is and the aspect of what should be, of the given situation and of walking in Christ, of the reality given by God and of the realization enjoined upon those who are called. These are the two aspects of one and the same reality, of the one new life which is turned towards God and the world.

4. The special concern of the letter to the Ephesians is to make the readers "know" and prove Christ as the life-giving center and creatively active *power* ("Dynamis") of a *Christ-dimension* which renews, unites and fills all things. In all this we have in the letter to the Ephesians a splendid explanation and

application of Paul's words in II Corinthians 5:17: "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come", in which connection it seems to me that much of the thought and expression in Ephesians is more Johannine than Pauline.

Our passage for today, *Ephesians* 5:3-20, clearly falls into two sub-sections: 5:3-14 and 5:15-20.

3-14

The great exhortation to authenticate our new existence in Christ by living a new life, which began in 4:1, turns in the section 5:3-14 to new areas of the everyday life of the Christian and the Church, namely those of *sexual, business and social relations*. All this is made new in Christ. The new life appears throughout under the image of *light*. As light shines in the darkness and makes the darkness light, so the new being in Christ results in a new way of life which is different from life as it is otherwise in the world and also transforms such life.

8 a: The precondition of all individual change is the radical and total transformation of a man's being. "Once you were darkness, but now you are light in the Lord." That means: You had turned away from God, the true sun of the world, but now, in the Lord, sharing in Christ's destiny, you are once more turned towards God, the sun of your existence, and you are therefore light. In consequence you have now a new existence and way of life, a new kind of humanity; now you are "children of light".

8 b: Now draw the practical consequences from all this: "*Walk as children of light*". Compare with this the words of Jesus to His disciples in Matthew 5:14 ff.: "You are the light of the world... Let your light so shine before men..." Here it is a question of quite specific transformations, such as turning away from immorality and uncleanness of all kinds, from the perversion of the marital relationship into mere sex, the basic sin of ancient and modern paganism and the dark possibility which slumbers in all of us. It is further a question of turning away from *greed*, literally from the immoderate desire and compulsion to have more and more, from the ominously overwound mainspring of our commercial life, from the worship of Mammon, which is a sin against the first commandment, idolatry in place of the worship of God. Finally it is a question of turning away from all shameful, impudent, foolish and equivocal gossip and idle jesting which to such a great extent poisons our entertainments, our illustrated papers and plays of all kinds.

These things are unseemly for "saints", i.e. for people who now belong to God. Through them a man loses his heritage in the Kingdom of Christ and draws down upon himself the *judgment of God's wrath*, which is what His grace changes into when it is not used or is abused. *Certitudo salutis* is therefore by no manner of means *securitas*, assurance of salvation is

something quite different from certainty of salvation. Do not let yourselves be deceived on this point by empty speeches, however fine they may seem; the writer to the Ephesians is probably thinking here of the Gnostic enthusiasts whom we encounter already in the first letter to the Corinthians; we would think of the spiritualists and the uninhibitedly open-minded libertines of today. "Do not associate with them." That does not mean, cut yourselves off from the world like the Qumran sect, but turn away from the unfruitful intrigues and machinations of such obscurantists.

"Walk as children of light": *positively* this means turning to the light and thus to the "fruit" which grows in the light — to goodness, justice and truth, and thus to true humanity which at the same time makes us real "pillars of society", and turning in all this to *eucharistia*, to a life which is one long song of praise and thanksgiving to the *Charis Theou*, a permanent festival of thanksgiving for God's glorious grace. To adapt a well-known saying by Nietzsche, one could say: More thankful joy and more "courage to be" ought to radiate out from us Christians, from our congregations and churches, if this world of today, beset as it is with fear and terrors, is to believe in Christ the Lord of joy. In faith in the creative power of light, i.e. Christ, it is stated explicitly in verse 13 that the light which radiates from the living witness of the congregation not only brings to light and exposes the darkness of the surrounding world and its estrangement from God, but also changes this darkness into light and brings it back to God.

The epistle is concerned, then, that the Christian and the Church should make a positive contribution to the rebuilding of the world of daily life. Christian existence, the life of the body of Christ, is full of creative, dynamic power. At the close of this section an early Christian *hymn*, probably a baptismal hymn, calls for such a powerful realization and demonstration of the new life of the children of light: "Awake, O sleeper, and arise from the dead, and Christ shall give you light". The life of the Christian, the existence of the Church, advances into the dawning day to meet the returning Lord; it is wholly forward-looking. The children of light are the people of tomorrow, not those who live continually in the past; the vanguard of the column of humanity, not its rearguard.

15—20

The second section goes into the question: *How and where does this happen?* How does one do it? How does this fruitful life of the children of light come about and how can it be maintained? The answer of the letter to the Ephesians is as follows: in order to lead this new and radiant life one needs to pay close attention to one's path; for "what is moral", in this case the Christian's new obedience, is just not self-evident. One needs the wisdom of "divine worldly wisdom" which possesses insight into the will of the Lord and into the *Kairos*,

the wisdom which uses and makes the most of God's time of salvation in the evil days of this mortal life, and thus does not miss in the dark the great opportunity of the children of light and takes time to produce the fruit of light.

In order to be able both to do what is right and to recognize what is to be done the Christians must let themselves be filled up like fountain basins, not with wine or intoxicating enthusiasm, neither with *spiritus* nor with *esprit*, but with the *pneuma*, with spirit and power from on high.

Where does this take place? Where do we come to see what it is the Lord's will that we should do, and where do we find the power to do it? To this question too the letter to the Ephesians, in 5:18-20, gives a surprising and very remarkable answer: Not in the solitary meditation of a sort of Christian Robinson Crusoe, of a religious monad without windows, of the Protestant or the professor without a church, but *in the gathering together of the congregation for worship*, in which the Christians open their hearts to one another and to the Lord in dialog and antiphon, in praise and thanksgiving, "at all times", i.e. not just "in the good times", for all things, including sorrow and those things in their lives which seem now still so dark and perplexing, in the name and in the presence of their Lord Jesus Christ. It is only *coram Deo*, before God, and as the children of light exist, think and converse with and for one another, that wisdom, the perception of the will of God for the life and action of Christians in the everyday world can be gained. *Theologia*, *leiturgia* and *diakonia*, Sundays and weekdays, the congregation and the individual, are here indissolubly bound up together.

This is an important contribution to the burning problem of how we can attain to a Protestant system of ethics for everyday life in the world of today, and to a Christianity which radiates the Light of the World through its life into the world of today.

So we shall ask God, the God Who gives, even for this day: "Grant us clear vision for our task and power to fulfil it, and lead us in Thy truth, that we may be governed by Thy Spirit".

8TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in deliberative session.*
2. **Report of the Executive Committee on Structure and Function (Action)**
Bishop Giertz, at the request of the Business Committee, presented a commentary (Document No. 60) on the Findings and Recommendations

of the Special Committee on Structure and Function (Document No. 23) (see 7th Plenary Session, 3, b, page 275).

The report and comments thereon were referred to the discussion groups on Structure and Function for further consideration.

Findings and Recommendations of the Special Committee on Structure and Function

Document
No. 23

as amended by the Executive Committee at meetings in Geneva and Helsinki, presented by the Business Committee of the Fourth Assembly for Adoption by the Fourth Assembly of the Lutheran World Federation.

A. Concerning the Assembly of the LWF it is recommended:

1. The Assembly should continue to elect the Executive Committee and the President of the Lutheran World Federation.
2. Some concerns presently expressed through Commissions should henceforth be met by special provisions at the time of and in relation to Assembly meetings.
3. Of such concerns the following should be dealt with through Pre-Assembly meetings and in the interim through LWF-financed Continuation Committees (see C, 4):
 - a) Social Responsibility
 - b) Women's Work
4. The youth concerns shall be met in relation to the Commission on Stewardship and Evangelism with the Secretary for Stewardship being responsible for the coordination of this work on the international Lutheran level and with the youth work of other ecumenical bodies.

The youth concerns should also be met by the addition of a new, recognized category of Youth Consultants participating in the Assembly.
5. Other fields of concerns which can be served by *other* ecumenical organizations (i. e. International Affairs and Student Work) should be left to international Christian bodies such as the WCC/CCIA, the WSCF and the IVF.
6. The Assembly should meet every six years instead of five.

B. Concerning the Executive Committee of the LWF it is recommended:

1. The Executive Committee should reflect in its membership and outlook the global interests and concerns of the Federation.
2. Normally Chairmen of Commissions shall attend the regular meetings of the Executive Committee as consultants.

3. The Executive Committee should appoint a Standing Finance Committee *from its own members which, in addition to having general oversight over the financial affairs of the LWF, shall have particular responsibility with respect to the preparation of the budget and project list of the General Secretariat.*

4. The Executive Committee should appoint a Coordinating Committee for Budget and Program consisting of the President of the Federation or a Vice-President appointed by him for this purpose who shall be the Chairman, the Chairmen of the Commissions and two other members of the Executive Committee who are members of the Standing Finance Committee.

5. The Executive Committee should appoint an ad hoc Nomination Committee at its first meeting following an Assembly. The duty of this Committee shall be to nominate to the Executive Committee candidates for the following positions:

- a) Vice-Presidents
- b) the Treasurer
- c) the General Secretary
- d) the non-ex officio members of all Standing Committees
- e) the Chairman and members of LWF Commissions

6. The Executive Committee may make provision for Regional Secretariats for Africa, Asia, Australia, Europe, Latin America, and North America. Such provision should be made only in response to the desire of Member Churches of the respective regions and, where applicable and possible, in connection with existing LWF related organizations in the area.

7. Provision should be made in the General Budget of the LWF to cover the travel costs of Executive Committee members.

C. Concerning the Commissions of the LWF it is recommended:

1. The LWF Commissions and the provisions for their coordination should reflect a global concept of the life and work of the Federation.

2. In view of the global functions of the Commissions, their membership should reflect the wholeness of the LWF and at the same time provide special knowledge in the field of each Commission's responsibility. The Executive Committee should take special cognizance of the desirability of including women in the membership of Commissions.

3. There should be the following Commissions representing the Federation's global concerns and responsibilities:

- Commission on Theology
- Commission on World Mission
- Commission on World Service
- Commission on Education

Commission on Stewardship and Evangelism

Commission on Worship and Spiritual Life

4. The following LWF Commissions and Committees or parts thereof should be discontinued:

Committee on Latin America (see C, 5)

Committee on Student Work (see A, 5)

Commission on International Affairs (see A, 5)

Commission on Inner Missions (see A, 3 a and C, 6)

and concerns of women as presently covered by the LWF Commission on Stewardship and Congregational Life (see youth, A, 4: women, A, 3 b).

5. The concerns and operations of the Committee on Latin America should be maintained by an LWF unit (Secretariat on Latin America) within the Department of World Service.

a) The Regional Secretariat should be maintained.

b) The New York Office should be transferred to Geneva Headquarters.

c) The Commission on World Service ought to be enlarged by some members and take over responsibility for Latin America.

6. The interests in Christian Service and Social Responsibility of the present Commission on Inner Missions should be served

a) through the Lutheran World Conference on Social Responsibility (see A, 3 a) and

b) through the Coordinating Committee for Budget and Programme.

7. The Commissions on World Service and World Mission should each appoint two of their members to the Governing Board of the Community Development Liaison and Validation Service. The Governing Board shall consist of the Commission members so appointed and the President or a Vice-President appointed by him who shall be the Chairman.

D. Concerning the basic relationship between the Executive Committee and the Commissions and related coordinating organs it was recommended:

1. The Executive Committee and the LWF Commissions should be the basic units for study and operation.

2. Policy statements prepared by the Commissions in consultation with the *Coordinating Committee for Budget and Program* in order to clarify the respective Commissions' functions and responsibilities, should be presented to the Executive Committee for approval.

3. Agendas and Minutes of Commission meetings should be sent to all members of the Executive Committee.

4. The activities of the Commissions should be carried out through their respective staffs.

E. It is further recommended:

That the functions of the Coordinating Committee for Budget and Program be as follows:

1. To coordinate the work of the Commissions
 - a) by fostering the interrelation of ongoing activities and the penetration of all study work into the life and programs of the LWF;
 - b) by engaging in continued review and efforts at clarification of the functional responsibilities of the Commissions including operations, studies and the feasibility of future consolidation of Commissions;
 - c) by reporting its findings annually to the Executive Committee.
2. To advise Commissions on the evaluation of program and project proposals for the purpose of developing a coordinated approach to priority evaluations.
3. To review the budgets and project lists of the General Secretariat and of the Commissions for the purpose of assessing priorities and to submit to the Executive Committee a composite budget and project list reflecting the total financial needs and program proposals of the LWF, together with its recommendations on priorities and program emphases.
4. To project estimated program needs and budget proposals of the General Secretariat and the Commissions for the next following year.

F. Concerning the Structure and Administrative Procedure of Staff, it is recommended:

1. The Executive Secretary's office should in the future be called General Secretariat, and the Executive Secretary (see Article IX, LWF Constitution) should in future be called General Secretary.
2. The General Secretariat should be enlarged by the appointment of
 - a) An Associate or Assistant General Secretary (see F, 5 ff.)
 - b) Regional Secretaries, subject to the provisions of B, 6 herein (see F, 10)
3. The General Secretary should be responsible for putting into practice the policies and actions of the Assembly and of the Executive Committee under the general supervision of the President.
4. In matters of administration the staff should work under the supervision of the General Secretary; in questions of principle and policy, Commission staffs are also to be guided by their respective Commissions.
5. The General Secretary should assign to the Associate (or Assistant) General Secretary ongoing administrative responsibilities in all areas of work of the General Secretariat. The Associate (or Assistant) General Secretary should act on behalf of the General Secretary in the latter's absence from the office.

6. The General Secretary or his Associate should attend all Commission meetings, representing the policy of the Assembly and the Executive Committee and the *whole* work of the LWF.

7. It should be the duty of the General Secretary to interpret the policies of the LWF based upon previous actions of the Assembly and the Executive Committee.

8. The General Secretary or his Associate should serve as Secretary of the Coordinating Committee for Budget and Program.

9. The General Secretary or his Associate should serve as the Administrator or Coordinator of the Scholarship and Exchange Programs of the LWF.

10. The General Secretary, his Associate and Unit Heads should meet regularly as a "Cabinet" with consultative and coordinating functions. For general information and consultation the General Secretary and/or his Associate should meet with all Geneva Executive Staff regularly (monthly or where necessary semi-monthly).

11. The Regional Secretariats established by the Executive Committee upon request of the regions (see B, 6) should be organized along the following lines:

a) *Appointment of Regional Secretaries:*

By the Executive Committee on nomination of the General Secretary after consultation with the Cabinet and National Committees and/or Member Churches in the regions concerned.

b) *Function:*

To serve all Commissions on assignment, not including supervisory responsibility for continuing projects of major size.

c) *General Supervision:*

By the General Secretary or his Associate.

d) *Deployment of Time:*

To be agreed on by the Cabinet on a month-by-month basis with projection of work several months in advance.

e) *Line of Responsibility:*

In relation to specific assignments from a Commission the Regional Secretaries will work under the chief staff official of the Commission concerned, informing the General Secretariat by carbon copies; in all other assignments Regional Secretaries work under the General Secretariat, informing staff units of related interests by carbon copies.

f) *Financial Arrangements:*

The salaries and general administrative costs should be included in the budget of the General Secretariat; expenses incurred in connection with assignments

for Commissions agreed upon in the Cabinet should be defrayed on the general principle that Commissions will pay for projects assigned.

g) *Channeling of Initiative:*

With the exception of established projects of major size, new ideas and requests from a region should normally be channeled through its Regional Secretary to the General Secretariat for review and assignment in Cabinet meetings.

G. Concerning Procedures for Financing LWF Operations it is recommended:

The budget proposals of the General Secretariat and the Commissions of the Lutheran World Federation should be consolidated into a single budget presentation.

Procedures of budget preparations should be as follows:

1. In addition to the allocation of membership contributions by the Executive Committee, pledges of funds for the budgets and programs of the LWF General Secretariat and the Commissions shall be solicited from National Committees, church-related (including mission societies) and other approved donor agencies.

2. The membership contributions and the pledges *so indicated* shall constitute the anticipated income *for* the LWF budgets and programs for the year.

3. The Coordinating Committee for Budget and Program shall make an allocation of all such anticipated income to the budgets and programs of the General Secretariat and the Commissions according to the following procedures:

- a) The budget of the General Secretariat shall be covered by anticipated income derived from membership contributions, funds designated for that purpose and pledges not earmarked for the budgets and programs of Commissions;

- b) Pledges earmarked for the budgets and programs of Commissions shall be allocated to the respective Commissions;

- c) Any balance shall be allocated as seems most appropriate from time to time on an evaluation of program priorities and commitments and the possibilities of attracting designated contributions.

4. In addition *to the budgets for essential services*, the General Secretariat and the Commissions may each prepare a project list arranged in up to three priority grades.

5. The budget proposals and the project lists shall be presented to the Executive Committee in a composite form by the Coordinating Committee for Budget and Program with its recommendations on priorities and program

emphases, listing the budget and project list of the General Secretariat, followed by the budgets and project lists of the Commissions. The Coordinating Committee should also submit to the Executive Committee

a) a "Statement of anticipated Income and Expenditure" showing the anticipated undesignated income derived from membership contributions and pledges in relation to the budget for essential services of the General Secretariat and the Commissions against which such anticipated undesignated income has been allocated; and

b) a schedule showing for which items on the project list of the General Secretariat and the Commissions pledges have already been received.

6. The Executive Committee, having approved the composite LWF Budget and Project List on the basis of the recommendations of the *Coordinating Committee for Budget and Program*, shall transmit such composite Budget and Project List to Member Churches, National Committees, church-related and other approved donors with its recommendations on priorities and program emphases.

7. In order to facilitate the above procedures and to ensure that the composite Budget and Project List is available to Member Churches, National Committees, church-related and other donors in adequate time, the following timing schedule should apply:

a) The General Secretariat shall prepare its budget and project list for the next year in the first half of each year in consultation with the Standing Finance Committee;

b) The Commissions shall meet in the first half of each year to prepare their respective budget and project lists for the next year;

c) The Coordinating Committee for Budget and Program shall meet prior to the Executive Committee meeting;

d) To avoid unnecessary travel costs, etc., the aim should be for the Coordinating Committee on Budget and Program to meet just prior to the Executive Committee.

Fry: No subject has engaged more attention more widely in the past two years within the Lutheran World Federation than the subject of structure and function. The Executive Committee has been locked in debate about it, and feels a little triumphant that it is able at last to present unanimous recommendation. For a long time it seemed that we would not be able to agree. The various stages of proposals have been circulated widely to the Commissions of the Federation and to the National Committees, with urgent request for comment. We have received comment, sometimes in a wave and sometimes in a deluge. I presume that many of the Section meetings have already been engaged in discussion of structure proposals, even though those proposals have not yet been introduced. There is an imminent danger that the Sections of this As-

sembly will be turned into pressure groups, each advocating a particular policy and a particular desire of one of the units of the Federation. The entire issue has to be seen in terms of the proper function of a confessional world organization, in terms of the practical realities of operation and in terms of finances, if you will pardon the word, because the more elaborate the operations, obviously the more expensive. We will have a relatively short presentation this morning, and we will have more time for discussion in plenary this morning than has been the case on other subjects. We have scheduled meetings of the discussion groups for this afternoon, to go over all the issues that are raised here, first in the address and then in the discussion. The results of the discussion groups' considerations will go back to the Coordinating Committee on Group Discussion, and that committee will report tomorrow, laying before us specific recommendations about the proposals, and in all probability a few specific recommendations of amendments to the Constitution affecting Structure and Function. The Executive Committee is greatly indebted to Bishop Giertz for his willingness on behalf of that committee to present its thinking and to explain the proposals. He is highly competent to do so. I encourage you to listen carefully to every word, because he has reduced his presentation to an almost irreducible minimum.

Report of the Executive Committee of the LWF on the Structure and Function of the LWF

Document
No. 60

Bishop Bo H. Giertz, Sweden

The Executive Committee of the LWF has felt it inevitable to bring before you this very complex and sometimes confusing problem of the Structure and Function of the LWF. The Geneva staff has convinced the Executive Committee that different points in our organization need clarification and rethinking. This need for clarification has been felt also in our Commissions over a number of years.

The LWF has grown immensely. New Commissions and committees have been set up to meet new needs. There has been little time to investigate problems of principle, still less to solve them. So the structure of our work sometimes has become rather illogical. It has been asked whether the growing machinery worked as well as it ought to.

I. The Problems

Let me — very briefly — give you some examples of the questions which have been asked.

We have a Latin America Committee. It is regional. That means it works in a certain area and in this area it takes care of *all* the concerns of the LWF: Mission, Inter-Church Aid, etc. But the rest of our Commissions and Depart-

ments work on a global basis. They have responsibilities in Africa, Asia, Australia and all over the world. And now—what should be the pattern for the future? Should we have a regional emphasis and organize separate committees for Asia, Africa, etc., or should we decide to carry out our work through functional units with a world-wide outreach?

Another question: can we carry on our work separating World Mission from World Service? Mission fields become Young Churches. Consequently World Mission becomes Inter-Church Aid. But where lies the borderline between Inter-Church Aid and the relief program now carried out by World Service? Would it perhaps be better to have one joint organization to take care of all sorts of aid and support given by our Lutheran churches through the LWF? Other questions: how many Commissions and what kind of work is really necessary for the LWF? Is it necessary for us to have global student work of our own? Should we as Lutherans deal separately with international affairs, when the WCC has a competent and alert Commission (CCIA) for this purpose? This kind of question was asked by the staff in a memorandum to the Executive Committee at its Warsaw meeting.

II. The Preparatory Work

And now, what has so far been done?

In Warsaw the Executive Committee decided to set up a small "Special Committee on Structure and Function". This committee presented a preliminary report, discussed it with the Officers, with the staff, with the Commissions, the National Committees, etc., and then reworked it and finally submitted its proposals to the Executive Committee at its Geneva meeting last December. The Executive Committee discussed this document at great length and made amendments, but could not arrive at a unanimous decision.

The result, which the Member Churches and National Committees got in their hands was a rather complex document containing alternative proposals. The Member Churches were invited to comment on this document and give their recommendations. So they did; and the proposals had to be reworked once more into a new document, which tries to take care of most of the critical points raised by the Member Churches. This document has now been finally reviewed and amended by the Executive Committee at its meeting last week. The result is the document now in your hands as a basis for your discussion.

III. The Main Proposals

A. Better Coordination

One of the main problems we have to solve is that of a *better coordination* of all the various work done by the LWF. It should, e.g. not happen that Study Commissions prepare study documents on important issues, which remain practically unknown to most of the Member Churches and their congregations,

perhaps filed in the archives of their National Committees. We ought to find out what really needs to be done, *what* problems should be studied (and by *whom*), *how* the results should be implemented, etc. We wish to know *where* to help and *who* should do it, so that vital needs are not overlooked and so that we can avoid overlapping and waste of money and men through duplication.

Now — *who* should do this coordination?

After much thinking and discussing we have agreed to suggest a Special Coordinating Committee, called the *Coordinating Committee for Budget and Programme* (CCBP).

Its Chairman should be the President or a Vice-President appointed by him. It should include two members of the Executive Committee, who are also members of its Standing Finance Committee and thus thoroughly acquainted with our budget problems. Finally it should include the Chairmen of all Commissions. (That makes nine members.) Its Secretary should be the General Secretary. It should meet annually two or three days immediately before the Executive Committee and report its findings to that Committee. It should actually be regarded as a kind of Standing Sub-Committee of the Executive Committee. It does not act on its own behalf but has to leave decisions and actions to the Executive Committee. The important innovation is this: it includes all the Chairmen of our Commissions. These men represent an important part of our work. In the past they have had very limited personal contact with one another or with the Executive Committee. Now they will be brought together for an annual meeting to discuss and review all their ongoing work — studies *and* operations — and make coordinated plans for the future. Further — and this is very important — they should all of them attend the regular meetings of the Executive Committee as consultants. That is, they should not be members of the Executive Committee nor have voting rights but they should be expected to give their opinions. So they would become personally known to the members of the Executive Committee and they would get a broad insight into all the work of the LWF.

Costs are inevitably involved in this plan but they will be modest — some \$ 3,000 a year.

The main functions of the CCBP would be:

- to foster the interrelation of our ongoing activities and find ways for the penetration of all our study work into the life of the Federation and the Member Churches;
- to advise the Commissions on the evaluation of programmes and projects as to their priority;
- to review the budget proposals of the Commissions, suggest priorities and submit to the Executive Committee a composite budget.

An effective coordination is needed also between the units of the staff in Geneva. For this reason we have suggested that the General Secretary and the Unit Heads should form an informal "*Cabinet*" with consultative and coordinating functions. This Cabinet should meet regularly, perhaps once a week. In the same way the General Secretary should hold monthly or semi-monthly meetings with all the Geneva executive staff.

You may rightly ask how this will be possible for a man so burdened with travelling as our General Secretary. The answer is that it is *not* possible. That is why we have suggested that an *Associate General Secretary* should be appointed. This means considerable extra expenditure, but we think it indispensable. It has for many years been obvious that our General Secretary has too much to do. Our friend Carl Lund-Quist sacrificed his health, not to say his life, in the service of our Federation. The General Secretary is the most important coordinator of our work. He *must* be enabled to follow the work in all its various fields. This is not possible without an Associate, who is to be his right hand, who has to act on his behalf in his absence and to whom he can assign some of his responsibilities. For the best coordination the General Secretary or his Associate should attend all Commission meetings to represent the whole work of the LWF.

One more innovation is suggested in order to improve the coordination of our work. It is the *Regional Secretariats*.

This is only a possibility and a suggestion for the future. Such a Secretariat could be established e.g. for Africa or Asia, but only if the Member Churches in that region request it. This would mean that a Secretary for this region is appointed, who has to serve all Commissions on assignment. He should work under the supervision of the General Secretary and normally he would channel all new ideas and requests from this region to the General Secretariat. Needless to say, such a scheme will cause considerable expenditure.

It is to be hoped that these suggested reforms will create a good coordination of our efforts. Some members of the Executive Committee would have liked to go further and merge the whole World Mission and World Service into one joint Commission and Department. However, we have decided to leave that question to the future, authorizing the CCBP to engage in a continued review of all the functions of our Commissions, which might mean a merger between some of them.

B. Budget

Another important innovation is the proposal that the LWF in future should have one single composite budget. This budget should be prepared by the Coordinating Committee for Budget and Program and approved by the Executive Committee. It should show the cost of essential services (including all necessary expenditure for staff, for Commissions, etc.,) and contain project

lists, arranged in up to three priority grades. You will find all the details of this proposal, including the procedure and the time-table for preparing such a budget, in the distributed draft. They seem very clear and I think I need not take your time by exposing them here.

C. Simplifications

The Commissions and Committees, at present nine, will be reduced to six. Actually four are discontinued, but one new Commission is suggested, the Commission on Worship and Spiritual Life.

The four Commissions which it is suggested should disappear are:

1. The Committee on Latin America. It would be replaced by a Regional Secretariat in Latin America and by a kind of sub-committee under the Commission on World Service. It is suggested that this Commission should be enlarged by some members who are experts in this field. The New York Office of the Latin America Committee should be transferred to Geneva. The Commission on World Service is to take over the responsibilities for Latin America. This is a compromise and limits the rule otherwise applicable that all LWF units should work on a global basis. But it might prove to be very clarifying to continue this regional work and see what comes out of it.
2. The Committee on Student Work. Do not misunderstand this. Of course, the Member Churches should continue their Lutheran student work. But student work on a global basis can be done by the existing international and ecumenical organization, e.g. the WSCF, and it does not seem necessary to maintain a separate Lutheran world organization.
3. The Commission on International Affairs — very much for the same reason. The WCC has a similar Commission (CCIA), which leaves very little to be done by a Lutheran parallel organization.
4. The Commission on Inner Missions. Its concern of social responsibility will be dealt with through pre-Assembly conferences (like the one just held in Stockholm) and by a Continuation Committee.

As for the opinion of these Commissions, one of them, the International Affairs Commission, seems to have no objection against its disappearing. The rest humbly ask for another six-year term of life. The reasons you will find in their reports.

And now these proposals are handed over to you for your study, discussion and comments. This Assembly is not likely to reach definite solutions of all these intricate problems, some of which are of a highly technical nature. But this is not necessary. The Assembly can very well leave the final arrangements to the New Executive Committee, having pointed out the main direction in which to move forward. It will have given a substantial contribution to the

solution by voicing the wishes, the needs and the experiences of the Member Churches. Another very substantial contribution will be given in the future: the Member Churches will have to carry the financial consequences. When you voice your desires and expectations please do not forget that our Federation never can employ more people or start more projects than our Member Churches are willing to pay for. The contributions have been increasing in a marvellous way in these last years. But also the costs show a very definite trend upwards, as you will discover when the budget is presented. The question of Structure and Function involves also the question how we should use in a responsible way the means that our Member Churches so generously put at our disposal. That is: how God is best served by the great but not unlimited resources of which also our Federation should be a humble steward.

DEBATE

Fry: You will agree that that was a remarkably lucid presentation of a very complicated subject. For us to have a worthwhile, constructive discussion will require a great deal of understanding and cooperation between the members of the Assembly and the Chairman. I presume you unite with me in hoping that our discussion will be coherent, that we can have somehow a grouping of presentations on particular points. With that in mind, would you allow two things, first that we will turn to the document 23, which is the basic document on which Bishop Giertz has given a commentary, and allow the main headings to guide the order of discussion, first discussing things under A, then under B, and so forth. Secondly would you allow a certain amount of discretion to the chairman as to the time when we need to turn from A to B and then to C, to make sure that at the end of the morning we will have given some attention to the whole proposal. May I draw your attention to A. I will run through it quickly for you. No. 1 represents no change. No. 2 is a general statement. No. 3 provides the specifics for No. 2, namely that social responsibility and women's work should be dealt with in the future, not through commissions, as in the past, (women's work in this last period has been part of the work of the Commission on Congregational Life and Stewardship), but in the future these concerns should be dealt with by meetings before Assemblies with continuation committees operating between Assemblies to prepare the pre-Assembly meetings. No. 4 speaks of the way youth concerns should be dealt with in relation to the new Commission on Stewardship and Evangelism. A further proposal about youth is in the second paragraph of 4: "Other fields of concerns which can be served by *other* ecumenical organizations should be left to such international bodies." Specifically, International Affairs, Student Work. And finally 6: "The Assembly should meet every six years instead of five." The reason for this recommendation is that the Assemblies of the World Council of Churches, to which the great majority of the Member Churches of the LWF also belong, are to be six years apart, and if we had a different rhythm in the LWF we would find ourselves sometimes having Assemblies in the same year with the

World Council of Churches, which would be impossible from the standpoint of time and expense.

Brunner (Germany): I should like to ask whether it would not be good to treat the former Commission on International Affairs like the Commission on Inner Missions and women's work: i.e., should one not assemble a group of persons who can convene a conference before the Assemblies—not *must*, but *can*, and who have a continuation Committee which can, not must, in the meantime under certain circumstances issue statements, or can, not must, take an initiative. I think it would be a good thing if the LWF had the possibility, in certain circumstances, of making its own voice heard on these problems in particularly urgent cases.

Stolt (Germany): We note with some sadness that the Commission on Stewardship and Congregational Life is to be dissolved. Here was the place for *studying* the problems of youth work, not just for planning activities. I should like to ask now where youth work is to have its place in the work of the Lutheran World Federation. Does the decision announced here under 4 mean that youth work is to continue only in the form of activities, or are there also within this new Commission on Stewardship and Evangelism representatives of youth work who will have here the opportunity of engaging in common study of the problems of this work? We believe, from the experience of the past few years, that if a program of various youth activities is to be carried on between the Assemblies, there must exist a continuation committee or a subcommittee which considers the *technical questions* associated with it. And for this reason I should like at this point to refer to the recommendation of the Section on the work of the Commission on Stewardship and Congregational Life, which on the basis of experiences with youth work so far in the framework of the Lutheran World Federation had decided to recommend the establishment of a subcommittee for youth work. I think that what is said here under 4 meets the needs of youth work within the LWF, but I think the secretary of the Commission on Stewardship and Evangelism needs a subcommittee which can consider with him matters of youth work.

Fry: According to my understanding of the proposals, there is nothing that would prevent the Commission on Stewardship and Evangelism from meeting youth concerns in the way you suggest. There is nothing in the recommendation that would *require* it to do so. What is stated here is that the youth concerns shall be met, *shall be met*, in relation to the Commission on Stewardship and Evangelism. The mechanics would rest with that Commission.

Reuss (USA): I wonder if we could clarify whether the Continuation Committee works independently of or in close relationship with the work of the whole of the Lutheran World Federation. Thinking of the work of the Commission on Inner Missions, which sponsored the conferences on Social Responsibility in Springfield in 1957 and in Stockholm in 1963, we discovered that the conferences grew out of, and built upon the foundations of the work of the Commission, and guided the work of the Commission and its extension into the Member Churches through this Assembly. We are concerned about what would seem to be an independent

conference bearing no real relationship to the ongoing work other than a mere sponsorship. Could this be clarified?

Fry: Precisely what do you wish to know? Presumably you are referring to the Continuation Committee on Social Responsibility. You did not mention that.

Reuss: Yes, I was referring to that continuation committee. First of all, how will this committee operate, how is its specific work related to the ongoing work of the LWF? Do these conferences hang independent of the real ongoing work? Is the program of such a conference guided only by the particular ideas of the members of the committee or is the program to be guided in some way in relationship to the whole of the work of the LWF?

Schröder (Germany): May I speak in continuation of what Dr. Reuss has just said on A 3 (a)? Most of the Member Churches have today in their basic regulations or constitutions a clause stating that mission and diaconia in its widest sense of Christian service, including also social responsibility, are expressions of the life and nature of the Church as such. I wonder whether the Lutheran World Federation as the sum of its Member Churches, can accept that the two areas of Christian service and social responsibility are no longer permanently represented but have only a pre-Assembly specialist conference. It is not without importance to note that the pre-Assembly conference in Stockholm was perhaps the best attended of all the pre-Assembly conferences, and that it has been shown that in a period of rapid social change problems such as, for example, the race problem or the question of assistance in arousing the responsibility of the congregations in regard to Christian service, particularly in the younger churches, are problems that concern us all. A request to see all these problems in a global perspective and to act accordingly was made to us in Stockholm. I wonder whether it is possible for this wide area not to be permanently represented by a commission in the work of the Federation. In this connection I wonder further whether it would not have been possible to coordinate the Commission on Stewardship with the Commission on Worship and Spiritual Life, since here the building up of the congregation in worship, spiritual life and stewardship could be kept in view simultaneously.

Moshi (Tanganyika): I only have a question about A 1, where it is said that the Assembly will elect the President and the Executive Committee members. I just wanted to know how this can be done, because it is not explained anywhere in this document. The Assembly is a very big thing.

Fry: I presume, since the word "continue" is to be found in the document, the plan that has been followed in the past will go on into the future. In the past a nominations committee has recommended persons for election to the presidency and the Executive Committee, and the Assembly has voted on the nominations presented by that committee. That is what is to occur in this Assembly also. No change is here suggested.

Lohe (Australia): I want to refer to point 5 under A: "Other fields of concerns which can be served by other ecumenical organizations, i.e. International Affairs and Student Work, should be left to international Christian bodies such

as the WCC," and so forth. Now as far as international affairs are concerned, I am quite agreeable that this matter, where practically all Lutherans hold different opinions regarding international affairs, can be delegated to the World Council of Churches. But I do not think we ought to place into the same category student work. For instance, when, some months ago, I received a letter from the secretary of the Christian Student Association of Australia that I was to merely endorse their recommendation of a student to attend our Lutheran LWF student conference, I was knocked back, that I should accredit someone who has been appointed by a body with whom we have no connection. I might say here that in Australia we have our own Lutheran Fellowship Student Association in all universities in the eastern states. And now all of a sudden we have the intrusion of a group with which we have, say, some kind of relationship, but not an intimate one. I personally regard student work amongst Lutheran students as of such vital importance that this should and ought not to be delegated to an organization of the World Council of Churches. And therefore I doubt the wisdom of this particular suggestion.

Fry: It is perfectly proper to make that notation. May I however, at the risk of speaking too frequently from the Chair, note that the proposal is not to leave student work to an organization of the World Council of Churches, but to leave student work to the two existing world-wide student organizations, both of them quite independent of the World Council of Churches.

Hirams (India): I would like to speak on A 1, again. I am afraid we may run into a situation where there is just one name suggested by the Nominations Committee. I feel that the Assembly is forced to a stage where we have to accept the only name suggested by that committee. Then it is not going to be the privilege of the Assembly to elect the President, but it's going to be a privilege of only a few, of the members of the Nominations Committee. No. 2: Mr. Chairman, may I request you to clarify whether we have to abide by the Nominations Committee; whether if a name is suggested by the Nominations Committee, is there any privilege of the floor to add any names to the list of names already suggested by the committee?

Fry: Yes, sir, the answer is: nominations from the floor are in order. It is only fair, however, to remark that nominations from the floor are at a considerable disadvantage in relation to names presented by the Nominations Committee, which recommends one person for each vacancy. I am sorry; I find that we could go on A continuously, and that's exactly what I asked you to permit me not to do. I take for granted that most of those who wish still to speak on A have sufficient ingenuity to attach their comments to something in a succeeding paragraph. (laughter) The one exception, because I know the purpose for which the gentleman speaks, is Mr. Hans Treuenfels, who will now speak briefly.

Treuenfels (USA): I heard the word "briefly". I am much concerned about all these documents submitted in connection with this report. They speak of youth, where I also wonder if A 4 might exclude the few youth delegates, and the very few official delegates we have here, from being delegates and make youth only consultants. And I would like to say that this Assembly has been very generous

to allow consultants the floor and participation in the discussion groups and in the Sections. But this is an exception from the procedures. I am very doubtful if we could serve our youth by making them consultants and not guaranteeing them the floor at any future Assembly by making them also delegates, or some of them. The other point is that in reading it I see the youth mentioned, I see the women mentioned, several times. One of the greatest problems in our Lutheran congregations are the non-ordained men. I would like to call the attention of the Assembly of the Lutheran World Federation that if the men's work in the Lutheran churches is not given primary concern in activity, all your pronouncements on social concern, all your endeavors in social action, and even to a large extent, all your extent of administrative facilities will, because they will not be properly financed, not be able to do what you intend to do. I do believe that non-ordained men should be more considered in commissions, should be more considered as delegates, and should be more considered in the work that should be handled for them, with them and through them.

(applause)

(The President invited comments on section B.)

Meyer (Lübeck, Germany): I wonder whether the provision made for regional secretaries doesn't amount actually to an increase in expenditure and to an additional organization. As the things stand now, I feel that this plan should be dropped, if we accept the proposals made by the Executive Committee. Provision for regional secretaries has its sense only if we come to a complete reorganization.

Frör (Germany): I have a question on 5 (e), which states that the Nominations Committee chooses the chairmen and members of the LWF Commissions. I assume that it appoints the chairmen on the basis of suggestions made by the Commissions in their first meetings. It seems to me important for effective cooperation in the Commissions that the Commission itself can at least make a proposal for the nomination of the chairman. It can then very well be the responsibility of another committee to undertake the final appointment of the chairman. I should be grateful if the President could confirm this view.

Fry: That suggestion is certainly noted as a constructive possibility. Anything else under B? President Lohe?

Lohe: Although the matter that I am going to bring forward is not indicated under B, yet as we are dealing with the structure of the LWF, I feel impelled to raise a certain matter which ought to receive some consideration. I am very concerned that due to the attitude of quite a number of the Member Churches and its leaders, priority should be given in the selection of the President of the LWF because of certain geographical situations. Now we find that due to this precedence a President may be elected into the LWF who may be an outstanding man academically but on the other hand has very little competence as far as administration is concerned. And I am just wondering whether the time hasn't come when we should rethink somewhat our attitude whether, true enough, we have a President of the LWF, whoever it may be, but that there be a chairman, a special chairman. We have the same procedure in many synods; we have

the same procedure in the WCC. But the fact does remain that I think an outstanding chairman with administrative ability ought to be in the Chair, as far as the executive meetings of the LWF are concerned. This is a very deep and grave concern in my own mind; it may be that nobody else shares my own particular mind, puny as it may be.

Fry: Thank you, sir. I don't quite see where you attach that, but you succeeded. (laughter)

(The President invited comments on section C.)

Storch (Canada): I would like to speak to Document 60, C 2, line 4 in the English edition, where it says, "on a global basis this can be done by the existing international and ecumenical organizations." Unfortunately this is not quite true. The WSCF and the IFES do exist, and many Lutheran students belong to each, as members individually and through their national groups. However, there is a third group of Lutheran students who belong to national student organizations in their own country who do not, because of their own particular situation in their homeland, have affiliation with either of these two international groups. And secondly I would like to bring to you the concern of the pre-conference which was held at Järvenpää the week preceding this Assembly. Without the Committee on Student Work through the LWF there is at the moment no possible existing communication between Lutheran students all over the world. This is the one and only chance that we have to talk to our brothers and sisters of other countries about our particular concerns as Lutherans students, and about our concerns for the mission on the rest of the campus.

Fosseus (South Africa): I want to say something in regard to C 3, where it is said that "there should be the following Commissions representing the Federation's global concerns and responsibilities:" and then we have the list of Theology, World Mission, World Service, Education and so on. I just want to ask whether this is really a true statement. It might be global in a geographical way and still it could be very regional. And it reminds me of a talk which an old missionary had when I was a young student, who spoke about missions and heathens; he said: "I like to think that all heathens should be black." We have learned after this that heathens can have complexions of various kinds. However, the Commission on World Mission seems to be concerned only with the work in Asia and Africa, and I don't know of any concern of theirs in Europe or America. So it can be questioned whether this is a global concern. I think the heathens in Europe could fall as well under World Mission as the heathens in Africa and Asia. Then regarding World Service: at the same time their interest is focussed on problems mostly in Europe and otherwise concerning white people. I regret to say that in this division I see something of the same spirit which we in South Africa are used to call "apartheid." I am therefore very happy to see that something is being done to correct this situation and bring about a new way of the global interests, not according to the old line, but according to new and better ones.

Meyer: One of my concerns has been very adequately expressed by Bishop Fosseus already. Neither the Commission on World Mission nor the Commission on World

Service is, according to the present statements on policy, global in its concern and in its operation. This puts a very serious question to the Assembly and to the whole Lutheran World Federation. If we now, in accordance with No. 1 and No. 3, want to make the concerns of these two commissions global in their scope, then in my opinion it is absolutely necessary that a reorganization, and most probably closer coordination of the two commissions, be striven for. The Section on World Mission had to concern itself with this whole problem of structure, since it was called to consider questions of policy, and structure certainly as at least an obvious consequence of policy. Here I have one question: Which provisions are proposed by the Business Committee with regard to any proposals emanating from the Sections regarding restructuring of the Commission on World Mission? Our lecturer this morning already has hinted at the possibility of further consideration of such proposals. It would be a great help and maybe consolation to many of us in the various Sections and Commissions if very clear indications were given as to how the new Executive Committee proposes to deal with problems still unsolved, as for instance the one about the global concern and scope of work of the two Commissions.

Fry: I suppose I am in as good a position to give an answer as anybody, and the truth is that nobody is in a position to give a very good answer. The suggestion of the Executive Committee is that we are to work towards increasing coordination. At one stage the Executive Committee's report actually called for a special coordinating committee which would examine year after year the progress towards such coordination.

Meyer: Just one additional question and remark. What has been proposed at present by the Executive Committee actually means additional organization, on a different level of course, but this does not mean simplification, as our lecturer has told us this morning, but additional organization, since the Commissions will continue to exist as heretofore, but an additional, or perhaps even several additional coordination committees are going to be established, which means another set of meetings at another level at least for certain leading responsible persons.

Eichele (Germany): If the Committee on Latin America is to be reorganized, I would ask that the following point be borne in mind: the fact that this committee occupies a special position and works on a regional rather than a global basis derives from the circumstance that Latin America represents an area of need, need not only in a single sphere, but in all the spheres in which the Lutheran World Federation works, and an area of need not just for the moment, but for a long time. And this was why this need has been met in a special way; and it was possible by means of this flexibility to render an immediate assistance which is in every respect worthy of recognition. This immediate assistance has to continue and has to keep up with the Roman Catholic efforts concerning South Africa. If therefore the Committee on Latin America is transformed into a sub-committee of the Commission on World Service, I would plead that this should not mean that this work is shut up in a cage which sees Latin America only within the framework of World Service, and I would plead that the door of the cage may remain wide open, so that those who work in it may have free access to every other global organization whose help we shall need for Latin America as urgently in the years ahead as in the past. (applause)

Fry: There may be one facet of this problem that is not immediately apparent to everyone in the Assembly. It does not appear explicitly in the reports. It is this: up until the present, the work of the Latin America Committee has not been on the general budget of the Federation; it has not been sponsored by the total Federation. The work of that Committee has been sponsored only by those National Committees that chose to participate. I shall not labor the reasons: they go back as far as the debates in Edinburgh in 1910. However, the new proposal, no matter what shape it takes, does mean that the work shall hereafter be the work of the total Federation. That I think is not sufficiently emphasized in other ways.

Hebart (Australia): C 4: I want to express my deep concern about the proposed discontinuation of the Committee on Student Work. For one reason or another there is at present no organization, either on the national or international level, which would be able to assemble Lutheran students at the international level in a conference. If we consider the unique problems that confront university students, the desirability that they as Lutheran students should become acquainted with all aspects of the work of the LWF, and if we remember that future LWF leadership to a large extent will come from these very ranks, then it seems to me that for this reason alone there is very, very good and valid reason why the Committee on Student Work should be continued.

Andersen (Germany): I don't want to speak on the practical matter of whether it is a good thing to combine the Commission on World Mission with the Commission on World Service and possibly even with Stewardship and Evangelism, but on Document No. 60, where our speaker this morning sought to provide theological arguments for this merger. This was on page 1, in the penultimate paragraph, where the question is raised: "Can we carry on our work separating World Mission from World Service? Mission fields become young churches. Consequently World Mission becomes Inter-Church Aid." If this is supposed to be the argument for a merger of the Commissions on World Mission and World Service, then in my opinion important aspects will be ignored. The world mission of the Church, closely linked as it may be with world service in practice, is and remains always a special task and will never be able to evaporate into inter-church aid. (applause)

Giertz (Sweden): This has of course been said very briefly. I should only like to point out that, at least for us here in the Executive Committee, it is clear that inter-church aid is also a *matter of the mind* and is also mission, also the obligation to foster spiritual life in our Member Churches, sister churches.

Fry: I don't know if it's proper for the chairman to add a small comment. It's intended for clarification. The problem is not, are we going to introduce complexity into the Lutheran World Federation? but, at what point do we introduce the complexity? The proposals of the Executive Committee look forward to the Executive Committee, which is a very representative committee, having constant responsibility for coordination. The alternative would be to have all the responsibility for coordination to reside in a combined commission, at one level beneath the level of the Executive Committee. I do not say this last to prejudice

the decision: I don't care on what level the coordination is accomplished, if it is accomplished fast. But we're not going to abolish the complexity; we're not going to abolish the various types of activity as equally parts of the Lutheran World Federation by one type of organization or another. All of the inter-relations, all of the conversations will have to proceed either between commissions or within an enormously large and complex commission, and we end up one way or the other approximately where we would have ended up with the other solution. We must make our choice.

Moshi: Mr. Chairman, I would like to underline what has been already spoken by four speakers, especially on point C 3. At first I want to say that I am very glad that the Federation commissions are considered to be global. And the Commission on World Mission, I would ask that we think it in terms of the word *mission*. We younger churches in Africa and Asia are very fortunate that whenever world mission is considered, Africa and Asia are in mind. But perhaps the West is forgotten, and I would like that we all be fortunate, that the world mission be for all the world, in Asia and in the West and Africa. And the second thing which I would like to suggest is that consideration be given to one Commission on World Mission and World Service and Education. It seems to me that the work of mission is to speak and to act. Now could it not be possible to make the Commission on World Mission and the Commission on World Service and also on Education be under one commission? For example to be Commission on World Mission and have its Committee on World Service as one Committee and also on Education as another committee, but under the same Commission, because the work of the Commission on Mission it to speak and to do. It seems to me to be more logical that way.

Fry: You're quite correct, that is possible, sir. That would eliminate the coordinating function of the Executive Committee and would put that function within the Commission. It's entirely possible.

Empie (USA): I speak chiefly to clarify a matter of fact. I understand the point that Bishop Fosseus was making, but I think it would be quite unfortunate if the discussion groups this afternoon were left with the impression that the work of World Service is largely confined to Europe and is largely in the interests of white people. It happens that in recent years virtually *all* of the material aid which has gone from the Department of World Service has gone to the Middle East, to Asia and to Africa. We are currently negotiating to aid refugees in Tanganyika. I know of practically no material aid which goes to Europe. The reason that in inter-church aid we have been largely confined to Europe is simply one of good order. In Central America and in South America the Latin America Committee has taken care of inter-church aid, and it would be nonsense for two groups under the LWF to attempt to do the same thing. In Asia and Africa inter-church aid has been properly cared for under the Department of World Mission, and therefore we have not attempted to compete with World Mission in those areas, and we have a specific agreement with them for good order and good cooperation. So in inter-church aid it's simply a matter of order. But as far as material aid is concerned, which takes a larger part of the money and

resources of our Commission, it goes largely to non-white people in Asia and Africa and the Middle East.

Österlin (Sweden): I only want to second the two speakers who have expressed their concern with student work. I want to underline the importance of the world-wide fellowship of Lutheran students. It would be good to know that even with a change of organization there will be continuation of the world student conferences sponsored by the Lutheran World Federation.

Villaverde (Argentina): Talking about that matter of the Latin America Committee, I am very much concerned that with the disappearing of that committee the element of collaboration and intimate relationship among the Lutheran churches in Latin America would disappear; and perhaps we have not been able here in this Lutheran World Federation to recognize as yet how much good we have received from this Latin America Committee in the matter of relationships, understanding each other, and knowing each other far better and making a real union amongst all the Lutheran churches in Latin America that we didn't have before.

Hübner (Germany): You pointed out in regard to the Committee on Latin America that the transfer of the work to the sphere of responsibility of the Lutheran World Federation, for which we are extremely grateful, might possibly have financial repercussions. I hope that this will not be necessary, if the National Committees which have hitherto contributed to this work continue to do so. But then we can have for the same money a full LWF Commission on Latin America. (applause)

Fry: I think it should be said that one reason why provision for possible regional secretariats was included in this report was to protect the situation in Latin America, not to eliminate the coordination which exists. I'm not quite clear whether our friends from Latin America are arguing that Latin America should not become the affair of the whole Federation, but should remain in its old status quo, or not. We'll find that out, I presume, in the discussion groups. May we go to D?

Treuenfels: Regarding D and E, and also F, I have a general question to ask. Is it the intention of the Executive Committee to write job descriptions and personnel evaluation demands for all staff members who are working in the Commissions as well as in the office of the General Secretariat? And who is going to be responsible for it? Because the only regulation at this particular moment the Executive Committee has is budgetary items. It has no qualifying stipulations in it. Is this being considered?

Fry: It is not now included in the report, but certainly deserves notation in connection with the amplification of the report. It certainly was the intention that the Executive Committee was to have responsibility under its coordinating function, but it's certainly not specified, you're right.

Weeber (Germany): I should like to point out that this additional coordinating committee is not a piece of over-organization. I am convinced that the functions

envisaged for this coordinating committee could not be carried out by a plenary meeting of the Executive Committee, but that the Executive Committee would be obliged in any case to set up a committee for these functions. And in consequence I would urgently recommend the creation of this coordinating committee, which will unite in itself a great amount of specialized knowledge by the inclusion of the chairmen of the Commissions.

3. Proposals for Amendments to the Constitution (*Action*)

Bishop Giertz, on behalf of the Business Committee, presented a series of proposed amendments to the LWF Constitution (Document No. 96a). The proposals were received and referred to the discussion groups for study and consideration. The Chair stated that the discussion groups were authorized to make further proposals for amendment to the Constitution.

Proposed Amendments to the LWF Constitution Arising out of Structure

Document
No. 96 a

Note: In the text which follows, words to be deleted appear in square brackets: [Special]; words to be added appear in italics: *normally*.

Article V — Organization

The Lutheran World Federation shall exercise its functions through the following: 1) The Assembly; 2) The Executive Committee; 3) National Committees; 4) [Special] Commissions. In all the functions of the Federation, both clerical and lay persons shall be eligible to participate.

Article VI — The Assembly, first sentence

An Assembly of the Federation shall *normally* be held every [five] *six* years at the call of the president.

Article VI — The Assembly, 3, second sentence

It shall elect the president of the Federation and the other members of the Executive Committee, shall receive reports from National Committees, shall appoint [Special] Commissions, and shall determine the fundamental lines of the Federation's work.

Article VIII — Executive Committee, 3

The Executive Committee shall conduct the business of The Lutheran World Federation in the interim between Assemblies, shall supervise the appointment of National Committees and receive annual reports from them, shall elect [an Executive] *a General Secretary* and assign him his duties, shall make a full annual report (including complete financial statements) to all member

churches, shall appoint all committees and [Special] Commissions not otherwise provided for, and shall represent the Federation in all external relations.

Article VIII — Executive Committee, 5

[The expenses of a member of the Executive Committee in attending meetings of that Committee shall be borne by the Church to which the member belongs or arranged by the National Committee in which his Church is represented.]

Article VIII — Executive Committee

Add a new paragraph 5 to read as follows:

Normally, chairmen of Commissions shall attend the regular meetings of the Executive Committee as consultants.

Article IX — [Executive] General Secretary

Immediately following the close of each Assembly the Executive Committee shall elect [an Executive] a General Secretary who shall serve until the close of the next Assembly. The [Executive] General Secretary shall be responsible to the Executive Committee for his work. It shall be his duty to carry out the decisions of the Assembly and of the Executive Committee under the general supervision of the president. He shall report through the Executive Committee to the Assembly of the Federation.

Article XI — [Special] Commissions

[Special] Commissions shall be appointed either by the Assembly or by the Executive Committee.

4. *The chair declared the meeting to be in business session.*

5. Fourth Report of the Recording Committee

*The Chairman of the Recording Committee presented the Minutes of Plenary Session 7 (Document No. 86) and moved their approval.
Adopted.*

6. Third Report of the Business Committee

Mr. Abraham, on behalf of the Business Committee, presented the following report:

a) Greetings from Dr. Lund-Quist

The following cable had been received from Dr. Lund-Quist, past Executive Secretary of the Federation:

Greetings to all the brethren attending the Lutheran World Federation meeting my prayers follow you each day

Received as information.

b) Greetings Received

It was moved that the Executive Secretary be instructed to respond to the following greetings received:

- (1) Prof. Erich Stange, Secretary of the first meeting of the Lutheran World Convention, Eisenach 1923*
- (2) Senior Burkevicius and Secretary Kalvanas of the Consistorium of the Evangelical Lutheran Church in Lithuania*
- (3) Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America*
- (4) Dr. Jesse M. Bader, General Secretary of the World Convention of the Churches of Christ (Disciples)*
- (5) Dr. Erik Ruden of the Baptist World Alliance.*

Adopted.

Greetings had been received from the following:

Salem Evangelical Lutheran Church, Salem, South Dakota, USA

Dean Fr. Stockholm, Sydney, Australia, of the Estonian Lutheran Church in Exile

Rev. A. L. Hock, District Secretary of the American Lutheran Church.

Received as information.

c) Offering Received at the Opening Service

The offering received at the opening service for relief of victims of the earthquake in Yugoslavia amounted to Nmk 3,967.15.

Received as information.

d) Commission on International Affairs

The Business Committee had received and approved in substance the draft of a proposed statement on the subject of peace and related questions and had referred it together with comments made by members of the Business Committee to the Resolutions Committee for revision and presentation to the Assembly.

Received as information.

7. The meeting was recessed.

Ephesians 5:21 — 6:9

Bishop Martin Haug
Germany

Subject to One Another

Remarks on 5:21 — 6:9 as a whole

The extensive exhortation to realize the Christian being in the daily life of the believer and of the Church is directed in this section of the epistle towards a fresh area of life, the area of "secular orders", the basic structures of human community life, the relationship of man and wife in marriage, of children and fathers in the family, of slaves and masters, bondmen and freemen in domestic and economic life. (See Luther's "Table of Duties".)

At the same time the letter to the Ephesians is not concerned with general teaching about marriage, education and social ethics, but specifically with the realization of the Christian life of the individual and the congregation even within these secular structures, i.e. with the ordering of matrimonial, family and social life within the Christian congregation.

5:21 brings out the two decisive guiding principles. The first is indicated in the words, "out of reverence for Christ"; i.e. everything should be done in a way which respects the claims of Christ as Lord and Judge over the one partner as over the other, or in fear of losing the privilege of being "in Christ" and destroying the work of Christ. The horizon of judgment is never lost sight of here.

The other guiding principle consists in *mutual coordination and subordination*, that is in an order which is in principle not one-sided.

Detailed comments 5:22—33

The first section has as its theme *the proper relationship within marriage of man and wife in Christ*; this relationship is regarded and defined in a new and original way in Ephesians. It is the key phrases which are decisive: "out of reverence for Christ", or "as to the Lord", or "as Christ . . ."

25: The original text, *kathos kai ho Christos* — "like as" = "like" and "as", i.e. used for introducing reasons and comparisons, as in Luther's explanation of the Third Article: "Like as he calls the whole of Christendom on earth . . .". According to Ephesians, the relationship of man and wife in marriage is determined by the prior and basic relationship between Christ and His Church,

that is by the order of redemption in which the broken creation is restored and brought to its goal.

Accordingly marriage is and remains a natural frame, "a secular business", as Luther says, but in Christ the relationship and attitude of the marriage partners to each other become spiritual, part of the new creation which is already secretly on the way. In Him the home becomes the church. It is not that the marriage relationship becomes a pattern for the relationship between Christ and His Church, but rather the reverse (cf. the fatherhood of God, 3:15): *The mysterious relationship between Christ and His Church is the effective and original pattern for the relationship between marriage partners in the Church* and is illustrated and lived out by Christians in earthly marriage. In this sense Ephesians constantly refers to the example of the original marriage between Christ and the Church, the prototype of which is in turn seen in the original order of creation, Gen. 2:24 (cf. Eph. 5:31). *The order of this original marriage in the new creation is clear:*

23 a: Christ is the *head* of the Church, i.e. the chief person in it. Without Him the Church would not exist; it lives completely from Him.

23 b: Indeed, He is much more than the head: He is the *saviour* of the Church, His body. Bengel says of this in the Gnomon: "Vir autem non est servator uxoris; in eo Christus excellit". He has saved her from the state of death (2:1 ff), from the hostility between Jews and Gentiles (2:11), and given her the high calling of being His body, His instrument in the world and the place which He fills (*pleroma*). Thus the Church is made *subject* to her bridegroom or husband, Christ.

25—27: This passage explains more fully *how* Christ has loved His bride and future wife, the Church: He has given Himself for her to the uttermost in order that she might be made God's own, in order to purify her through baptism and present her as a bride in splendor. This is the love with which He has entered into marriage with His Church. So now He cares for her in marriage. Accordingly the Church is subject to the Lord and is in duty bound to show Him reverence and obedience in all things.

It is *in this same way* that husband and wife should be related to each other in *earthly marriage* — in Christ. That is,

22—24: *The wife* should be (as willingly) subject to her husband as the Church is subject to Christ, as to her head, not as to a dictator and domestic tyrant or representative of the stronger sex, but as to him who gives her all his love, who lives entirely with and for her, who cherishes and cares for her and brings her to the fulfillment of her calling (cf. the old Württemberg marriage prayer: "That the one may bring the other with him into heaven").

24—27: *The husband* should love his wife as Christ has loved His Church and still loves her in self-surrender and sacrifice.

28—29: His wife does not encroach upon him, because in loving and caring for his wife he loves and cares for himself. For the two are *one* flesh. Marriage in Christ is not a one-sided relationship in which one partner dominates, but a relationship of mutual faithfulness and love, a relationship between man and wife in the sphere of Christ's love, but involving irreversibly the subjection of the wife to her husband — in the Lord.

For us and our time the question inevitably arises as to whether this does not assign to the husband a superior rôle and to the wife an inferior rôle in marriage which may well have accorded with the matrimonial and social order of the ancient world but no longer corresponds to our present order of society, and whether therefore this whole early Christian table of duties is not bound to a premise which is no longer valid for us.

It is clear that we cannot simply copy the New Testament here. Christians are never mere imitators. But should we not allow this fifth chapter of Ephesians to ask us the counter-question whether precisely this differentiation in the position of husband and wife does not recognize and acknowledge an unchangeable structure and order in human relations which cannot be replaced or cancelled by a completely parallel reciprocity? (Cf. Wilhelm Stählin's *Predigthilfen* on this passage.)

However, Eph. 5:22 ff. can on no account be used as a basis for assigning to the husband the position of "master in the house" which would reduce the position of the wife to that of a servant. On the contrary, both husband and wife are here accorded a high position of honor and exhorted to serve each other in freedom and kindness. But most important of all, marriage itself is here sanctified and elevated to the extent that it is the scene of spiritual intercourse between husband and wife, and thus much more than a merely sexual or merely erotic relationship, and to the extent that in marriage the purpose of the creation of man is fulfilled in the unity of husband and wife. Here the gnostic and spiritualistic downgrading of marriage is rejected. On the other hand Christian marriage is not simply turned into a bourgeois institution, as has happened to a large extent in Protestantism. Here marriage in Christ is even accorded the character of a *mysterium* (Lat. sacramentum), i. e. a spiritual character, a partaking in the mystery of the body of Christ. Does not the letter to the Ephesians here point beyond the controversy which has prevailed hitherto between the Roman Catholic and Protestant interpretations of marriage? We Lutherans too have a great deal that is new to learn still from the New Testament.

6:1—4

Children and parents — in the Lord (cf. Col. 3:20 f.). The home and family are also seen here as a secular order in which children and fathers have to make real their being in Christ and in His Church. On the face of it what the

letter to the Ephesians is saying is self-evident; but in reality by the use of the key phrase "in the Lord", which admittedly is missing in ancient manuscripts, everything acquires a strange depth, a background of eternity.

1: "Children" — so the children are thought of as being also present when the letter is read in the worship service of the congregation: "Obey your parents". The original word is *hyp-akouete*, listen to your father and mother and learn through them what God has done for His people and what His purpose for them is; this is the most important thing which parents have to pass on to their children in the Church. And continue to listen: *obey*. In the words spoken by their parents, who are according to Luther "representatives of God" to them, the children are confronted by the word and will of the Lord. Here too the relationship cannot be turned round the other way. The parents are never simply comrades of their children.

"For this is right": the criterion is not some tradition, or good manners, or some general moral doctrine, but the commandment of God (6:2). This is "the first commandment". Does this mean the first in importance? Or chronologically the first to come to man? "With a promise" — i.e. it is not just a law, but part of the order of salvation which one gladly obeys.

4: "Fathers". The mothers are not mentioned here. Is this on account of the limitation of that age, or is the father being addressed here as the head in the sense used in 5:22 ff., as *pars pro toto*? The fathers in the Church are not to bring up their children according to their own or any other human theory of education, but *in the discipline and instruction of the Lord*; He is the subject of education. He is present, lives, speaks and works in education in the home and in the Church. (Cf. 5:19 f.)

"Do not provoke your children to anger", i.e. do not embitter them with your "I am the master in this house" attitude, which estranges children from their fathers and from the Lord, but educate and instruct them with the authority and in the love of the Lord. Christian parents have a duty to assert authority over their children: the authority of Christ.

6:5—9: *Slaves and masters — servants of Christ*

5—8: The state of *slavery*, in which the slave was bound to his master, without rights or security, was part of the structure of the society and economy of that time; slaves were very numerous in the congregations. What is decisive here too is the key phrase "as to the Lord", i.e. the fact that the slave belongs to Christ and His Church. This forms the basis of, qualifies and sets limits on the obedience of the slave. It becomes easier because it is to be practiced as service to Christ, whole-heartedly, simply, with love and joy, and not simply out of loyalty. It becomes full of hope because the slave knows that no one serves the Lord Christ in vain, but it is also practiced "*with fear and trembling*", for fear of losing this good Lord and His favor.

9: The rule of the *masters* over the slaves is basically changed too under the Lord Jesus Christ. They are to "do the same", i.e. they too are to make themselves subject to the Lord Christ and thus abandon all authoritarianism. Like Him, they must abstain from threats, from lording it over their slaves and from violence, and must be aware of their responsibility before their common Lord who judges without respect of persons; and this responsibility includes responsibility for their slaves. For "God does not look upon the person, and the cause of the most despised of men has much validity for Him as that of the greatest ruler". (Calvin)

Final comments on Eph. 6:1-9

The letter to the Ephesians is not here engaging in criticism of society; it does not call for the reform of the structure of family and social life in the ancient world. To this extent it is "conservative", as Luther also was in his "Table of Duties".

But Eph. 6:1-9 is more than a simple endorsement or rejection of the existing structure of society. It is an appeal to Christians to maintain and demonstrate their "being in the Lord", the existence of Christians and the Church, in their respective stations in the world, in the attitude of partners to each other; to realize in the secular order their existence with and for one another in Christ and so to begin the life of the new creation already in the transient structures of this world.

This is the beginning of an incomparable "*progress*", of a revolution from above and from within, having its origin in the Lord and in the believing heart, and with it the holy unrest of Christian hope is carried into the structures and system of this old world, which is not at all modern but has been rendered out of date by Christ.

Thus Christ seeks to penetrate the whole cosmos through the service rendered by His Church. He does this in breadth through world mission, and in depth by evangelization in the home.

Let us not despise our mission, even in the narrowest sphere of life, for here too Christ wills to do great things through us.

9TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in business session.*

Fry: As I see it, there are four major possibilities of action, involved in recommendations of the various Commissions. First, some recommendations will have to do with structure and function. My suggestion is that you do not

discuss such matters separately, but discuss all matters concerning structure and function at the time of the report of the Coordinating Committee on Group Discussion, when it presents its recommendations about structure and function. Otherwise I am afraid we will be in chaos. I hope that such recommendations will be postponed, not shelved so that they can be discussed at the same time with other recommendations. A second possibility is that a particular recommendation may be referred to the incoming new Commission. If that is your desire, it will mean only that you are willing for the incoming new Commission to receive a statement from the Section as the opinion of the Section, not necessarily with the approval of the Assembly. If you are willing to do that, I should think very little debate would be required on such matter. A third possibility is that you would wish a particular recommendation to be acted on by the incoming Executive Committee. That is a more serious action, because it implies a kind of approval and deserves debate within limits. The fourth type is the type that should be acted on by the Assembly here and now. And that will require debate and action. I have requested the chairmen of the Sections to indicate point by point the kind of action of these four kinds that they would recommend. You do not have to take the kind of action that they suggest. But I think our motions would be of these four general types.

2. Report of the Section on World Mission¹ (Actions)

Bishop R. B. Manikam, Chairman, presented the report of the Section on World Mission and moved that it be received for discussion (Document No. 64).

Adopted.

The sections of the report were dealt with seriatim as follows:

I. General Policy

It was moved that the Assembly adopt the statement.

Adopted.

II. Coordination of Mission Effort

a) Referred to the Commission on World Mission.

b) Referred to the Commission on World Mission.

c) Referred to the Commission on World Mission.

III. Church Union

a) By common consent this recommendation was divided into two sections.

i) It was moved that the following recommendation be adopted:

"The Section recommends to churches engaged in union negotiations (both on the inter-Lutheran and inter-confessional level) the two study volumes endorsed by the Commission on Theology: Das Be-

1. A list of the members of the Section appears on page 530.

kenntnis im Leben der Kirche / The Church and the Confession and Kirche und Abendmahl / Church in Fellowship.

Adopted.

- ii) *It was moved that the following recommendation be referred to the Executive Committee:*

"That the Commission make available its consultative service to such churches upon request."

Adopted.

- b) *It was moved that the recommendation be approved with the proviso that a report on the proposed study be made to the Executive Committee with final action to be taken by the next Assembly.*

Adopted.

- c) *With the consent of the Chairman of the Section the recommendation was amended by the insertion of the words "by the new Executive Committee" between the words "worked out" and "governing" in the second line.*

A motion was presented that the recommendation be referred to the Executive Committee.

Adopted.

IV. Training in Church Leadership

Referred to the Commission on World Mission.

V. Specialized Services

Referred to the Commission on World Mission for action at its discretion.

VI. Community Development Service

Action was deferred pending discussion of the Community Development Liaison and Validation Service (Document No. 97).

VII. South African Resettlement Scheme

By common consent the recommendation was amended by the deletion of the final words "that is desired" and the addition of the words "one or more of the Lutheran churches in the Republic of South Africa desire such action". It was moved that this recommendation be adopted. A substitute motion was proposed that the recommendation be referred to the Executive Committee.

The substitute motion was adopted by a vote of 199 to 34.

VIII. The Missionary Task of the Churches

- A) *It was moved that the recommendation be adopted.*

Adopted.

- B) *Deferred pending discussion of LWF structure.*

Report of Section IV, World Mission

Document
No. 64*I. General Policy*

The Section expresses its conviction that the work of the Commission should continue to be governed according to the basic purposes as outlined in the Policy Statement (*Assembly Work Book*, Yellow Section, page 3, "Purposes").

II. Coordination of Mission Effort

a) One of the most valuable services rendered by the Commission is that of fostering coordination and partnership between the mission agencies and the churches concerned, and among those churches themselves. The Section recommends that the new Commission continue to seek ways and means for the achievement of these goals as one of its special areas of service.

b) The Section recommends that the Commission and its Department maintain close liaison with the corresponding offices of WCC/DWME regarding ways and means for coordinated effort in all areas of mutual interest and concern.

c) In view of the fact that in the document "Joint Action for Mission" DWME has called the attention of all churches to the need for an examination of the total resources in funds and personnel available to them in particular geographical areas, the Section recommends that the Commission explore all possible ways of implementing such joint action which are not in conflict with the doctrinal position of the LWF.

III. Church Union

a) The Section recommends to churches engaged in union negotiations (both on the inter-Lutheran and inter-confessional level) the two study volumes endorsed by the Commission on Theology: *Das Bekenntnis im Leben der Kirche / The Church and the Confession* and *Kirche und Abendmahl / Church in Fellowship*, and that the Commission make available its consultative services to such churches upon request.

b) The Section transmits the following recommendation passed jointly by the Commissions on World Mission and Theology to the Assembly:

"That looking forward to bilateral discussions between Lutherans and Anglicans, particularly in regard to the ministry, the Commission on World Mission request the Assembly to authorize the appointment of a joint committee appointed by the Commissions on Theology and World Mission to study the Lutheran concept of the ministry and the Anglican concept of the ministry, particularly its episcopal order."

c) The Section recommends to the Assembly that rules be worked out governing a relationship of such churches, synods or dioceses which have been members of the LWF in the past and which after entering into church union with other confessional bodies wish to maintain spiritual relationship with the LWF.

IV. Training in Church Leadership

The Section recommends the continuation of the program of scholarships and strengthening of theological training institutes where no adequate provision for such programs has been made by supporting agencies. It is further recommended that the Commission be requested to explore the possibility of conducting training institutes for pastors and other church workers, both men and women, with programs of adequate duration.

V. Specialized Services

The Section recommends that the Commission evaluate the special stewardship education program undertaken in Tanganyika with a view to determining whether such a type of specialized service could be enlarged to include other areas of the churches' life, and to arrange for providing such services to churches which desire them.

VI. Community Development Service

The Section recommends the continuation of the Community Development Liaison and Validation Service as an instrument of great usefulness.

The Section expresses its opinion that adequate care should be taken by those who propose and sponsor new projects lest the recipient churches become overburdened with too many and too large institutions.

VII. South African Resettlement Scheme

In view of the plight of the churches in South Africa which are required to relocate many of their congregations, and consequently rebuild churches and other buildings because of the Resettlement Scheme, and in view of the magnitude of human and financial problems involved, the Section recommends that the Assembly authorize the Executive Committee to organize financial assistance to the Lutheran churches concerned and to assist them in negotiations with the Government of South Africa, if that is desired.

VIII. The Missionary Task of the Churches

A. The Section recommends that the new Commission devote particular attention to specific ways and means of fostering and strengthening the missionary consciousness of all churches.

B. (adopted by the Section by a vote of ten in favor, 6 opposed)

1. The former differentiation between sending churches and mission fields (or receiving churches) has become obsolete. The missionary task of the Church is rightly recognized as the task of the whole Church and destined for the whole world. The Section feels that the limitation of the scope for the Commission to Asia and Africa only — which had historical and practical reasons — should be removed and the entire task of mission

and evangelism throughout the world should come under the purview of a new single Commission.

2. The missionary task of the Church has been widened in another respect, i.e. it comprises the witness by word and deed, as well as by the worship and the life of the Christian community. Further, it is in the interest of all Member Churches that in order to safeguard the proper integration and coordination of all functions of the Church, Mission and Service should not operate separately. The need for such integration has time and again caused a positive seeking and inauguration of coordinated effort with World Service. The Section feels therefore that the services of World Service and World Mission should be integrated into one Commission served by one Department.
3. The above proposals presuppose the implementation of the alternate proposal before the LWF Executive Committee regarding the merger of the two Commissions. The work of the new single Department should be primarily distributed along geographical lines with the addition of necessary functional desks which, for example, would deal with Radio Evangelism, Medical Missions, Relief and Rehabilitation etc. It would also require that the tasks of the former Commissions on Inner Mission, Stewardship and Congregational Life, as far as evangelism is concerned, be assumed by the new Commission on World Mission and Service.

DEBATE

Item 2, III a, ii

Fry: May I be so bold from the Chair as to indicate that someone may wish instead to refer the second part to the Executive Committee. Bishop Meyer does. Is there a seconder to that motion as a substitute? It is seconded. The reason is quite simple, and clear, I hope. It's going to be a very momentous and delicate decision when someone decides that the Lutheran World Federation as a Federation should intervene even in a consultative way in union negotiations. You are all thoroughly aware that confessional world bodies are under heavy criticism from some quarters because they are believed to be obstructing church union. We lay ourselves open in every case to that suspicion, even though we may be actually furthering church union. I would think it desirable that the Executive Committee make such an important policy decision, case by case, rather than the Commission alone. All favoring referring this to the Executive Committee will indicate. (Adopted)

Item 2, III b

Fry: In the interests of the Assembly, may I ask a question? To what body should the report be made? If it is not specified here to what body the report should be made, I would interpret the rules of order as saying the report should be

made to the next Assembly. Is there any desire for the report to be made before that time? In that case it should be made to the Executive Committee. Did your Section have any choice?

Manikam (India): We did not discuss this matter, but may I be permitted to say that this means a delay of six years until at the next Assembly the report would come; that is one thing. Or could the new Executive Committee discuss the report and finally the whole report will come before the Assembly six years from now?

Fry: In other words, you are advocating that the report be made to the Executive Committee, but that action be taken only by the next Assembly. May we insert those words by unanimous consent? "The report of the joint commission to be made to the Executive Committee, with action to be taken at the next Assembly".

Diehl (Sweden): Since this may have practical consequences, I move that the Executive Committee may be allowed to take action.

Fry: This is an appropriate substitute motion, because it's a stronger motion than the one it's expected to displace. The motion as a substitute, which we act on first, is that the Executive Committee be allowed to take action. If this fails, then we act on the motion as presented by Bishop Manikam, to the effect that report is to be made to the Executive Committee, with action to be taken at the next Assembly.

Moshi (Tanganyika): To wait until six years' time will be too long for those churches which are engaged in negotiations now. Therefore I want to endorse that the Executive Committee be given power to take action.

Fry: Further discussion? Before us a motion to adopt the motion under b, with the addition of the words, "report of the study to be made to the Executive Committee, which shall have power to act thereon."

Meyer (Lübeck, Germany): The relationship between the Lutheran churches and the Anglican churches is of so important a nature that I feel that here the Assembly is the only body which could eventually take action. Therefore I would like to speak against the motion of Dr. Diehl. These things have to be considered very carefully, and we should take our time. I understand fully why Bishop Moshi urges that we give an answer soon. But I am afraid that in this case we have to disappoint him. Unless all of us, all Member Churches, think about this very thoroughly, I am afraid that we are going to take hasty and ill-considered decisions.

Brunner (Germany): If one reads recommendation III b as it stands, one need have no misgivings about instructing the Executive Committee to come to a decision on the basis of such a report. For the decision could after all really only consist in judging that what has been found out is either right or wrong. But if this decision should imply that under certain circumstances Lutheran churches can enter into a union with Anglican churches, that is, if the same sort of questions are at stake as in the South India negotiations, then it seems to me that a decision on the basis of such a study would indeed be far-reaching, and

that the whole common life of the Lutheran churches and the ecumenical relations of the Lutheran churches, that is the common life of the Lutheran churches as such and the Anglican churches as such would be at stake. That is a very important and, if I may say so, *major* question. But it is my opinion that only the Assembly can take a decision on this question, and therefore I would wish that decisions on the basis of this report be taken by the Assembly.

Sommerlath (Germany): I think too that here we are dealing with a question which is of the utmost importance not only for the churches directly concerned, but also for the Lutheran World Federation itself. It is a question after all of how far the individual churches should associate themselves with other churches. This is such an important question that in the first place one should take time to consider it, and in the second place the decision on it can be taken only by the Assembly.

Lohe (Australia): I think it ought to be clarified just what is intended in this motion. The previous speakers have indicated that an action is to be taken by the Assembly. What action? Actually, if a Member Church decides to go further than merely accepting a report and to join with an Anglican church, that's a different thing.

Fry: Are we ready to vote on the motion?

Manikam: I agree with President Lohe on the point that he has made. This is only a report of a joint committee that would study the question, and that will be reported to the Executive Committee. If you turn to the next page, it is there that Assembly action will have to be taken. It is there that rules should be worked out "governing a relationship of such churches, synods and dioceses which have been members of the LWF in the past and which after entering into church union with other confessional bodies wish to maintain spiritual relationship with the LWF." When such things do happen, then it is for the Assembly to say whether it would have any kind of a spiritual relationship or not. The first resolution (b) simply is a report of the joint committee which will have studied this question thoroughly, which would give its advice to the churches concerned through the new Executive Committee.

Fry: The last voice to be heard on any motion shall be that of the one presenting the report. We are then ready to vote. I shall state the motion again. The original motion was that III b be adopted with the words "report thereon to be made to the next Assembly". The substitute motion before us is to the effect that report thereon, is to be made to the Executive Committee, with final action to be taken by the next Assembly. Those were the words accepted by Dr. Diehl. The motion then before us is this: shall we adopt III b which calls for the appointment of a joint commission, adding the words "report on the study to be made to the Executive Committee, with final action to be taken at the next Assembly". All favoring will indicate. (Adopted)

Item 2, III c

Fry: May the Chair now make a comment or two procedurally about it? It says that "rules be worked out": by whom?

Manikam: By the new Executive Committee, if the Assembly so desires.

Fry: It's important, I think, to indicate whose responsibility it is. Second, is it clear to the Section that what is involved here is not *rules* but amendments to the Constitution, because it introduces a new concept of membership. I'm not opposing it, you understand. But I think the Assembly should know that if it votes favorably on rules being worked out, it is acting on amendments to the Constitution to be worked out by the Executive Committee for presentation to the next Assembly.

Schiotz (USA): The point you have just made is exceedingly important. We are pre-judging the issue if we now direct that rules be worked out. At the meeting of the Commission on World Mission at Stavanger this was placed on the agenda for extended study at its next meeting. I think it would therefore be wise that this be referred to the new Executive Committee.

Fry: You offer this as a substitute motion, Dr. Schiotz? Is there a second to the substitute motion? It is so seconded. Before you then is a proposal that III c as it stands, instead of being adopted by the Assembly, be referred to the Executive Committee. May I please interpret to you what affirmative action would mean? It would mean that this proposal would be placed in the hands of the Executive Committee for action at its discretion. The opposite, which has been recommended by the Section, would place the matter also in the hands of the Executive Committee, but without discretion. The Executive Committee would be *ordered* to work out the necessary changes of constitution for action at the next Assembly. (Adopted)

Item 2, VII

Manikam: We had a long discussion in our Section, and this resolution must first be approved by the Assembly and then instructions must be given to the new Executive Committee if so adopted to organize ways and means of securing the financial assistance and also to negotiate with the government concerned.

Fry: The Chair understands that if the motion to adopt (and you make a motion to adopt: is it seconded? It is seconded) is carried, that motion itself will authorize the incoming Executive Committee to organize financial assistance. All is included in the one vote. In the interests of the Assembly, may I ask to what the last phrase refers: "if that is desired"? By whom? By the government of South Africa? By the Churches? If so, all churches? By one or two churches? Or by the Commission? Who's to do the desiring?

Manikam: We thought it would be the desire of the churches concerned. Two of the churches have already applied for financial assistance, and others may do so. When the churches make a request that the Commission approach the government concerned, then action may be taken.

Fry: Now I don't wish to labor this, but it could be terribly important. If one church wants the Federation to intervene with the government and three churches want it not to, then we shall intervene? If it is desired by whom?

Fosseus (South Africa): The original wording of this point was "if *one* or more churches so desire".

Fry: Is that what you would like it to read? Bishop Manikam, would you accept the amendment?

Manikam: I think so, Sir.

Fry: Would you please note the accepted amendment. In place of the words "if that is desired" write: "if one or more of the churches desire such action." I suppose the churches here referred to are in South Africa? Could I say: "if one or more of the churches in the Republic of South Africa desire such action?" You recognize that it may be that some other churches will not desire it?

Meyer: I would be in favor of accepting the amendment which was proposed by Bishop Fosseus. This clarifies the matter. We should add, however, that we speak of *Lutheran* churches in South Africa.

Schiotz: As we talked about this in the Commission on World Mission the other evening, we recognized the great difficulty of organizing an effort of this kind and not knowing how extensive it might be. It's also understood that the need for such assistance may carry over a period of years, and the Commission therefore suggested that we might put an item on the B budget of the Commission for 1964 and then ask that the Commission would seek those who might wish to contribute to it, and then perhaps add a similar amount in 1965. I think this is an easier way of getting hold of a rather difficult and thorny problem. I wonder whether the chairman of the committee might be willing to accept a substitute motion that this be referred to the new Executive Committee, and then these differences could be ironed out. And certainly Bishop Fosseus would be consulted—in fact he sat in on the Commission meeting while this substitute arrangement was worked out.

Fry: Before the question is answered by Bishop Manikam, may the Chair say that he thinks a decision so momentous as to have the Federation qua Federation intervene with a government ought to be taken by the Assembly, not by the Executive Committee.

Manikam: The Section was of the opinion that if the Assembly in general agrees to render some kind of financial assistance and advice in this matter, then the matter will be referred to the new Executive Committee for procedures and courses of action concerned. The main thing that the Assembly could say is, Yes, these are churches that are in distress, and we would like to help them if possible. And then instruct your new Executive Committee to devise ways and means whereby such assistance, both in terms of finance and advice, could be given.

Fry: Is there any desire on the part of the Assembly to debate the *heart* of the issue? The heart of the issue is, this calls for the Lutheran churches to provide funds in order to erect worship facilities for Bantu churches in South Africa that have been deprived of their facilities as a result of relocation under the apartheid policy of the government. This is not meant as a partisan statement, but it seems to me that as you vote you should realize what the crux of this issue is. The motion is Dr. Schiotz's motion: to refer to the Executive Committee no. VII, replacing the last phrase "if that is desired" by the words "if one or more of the Lutheran churches in South Africa desire such action". (Adopted)

3. Report of the Section on World Service¹ (Actions)

Bishop Askmark, Chairman, presented the report of the Section on World Service (Document No. 66) and moved that it be received for consideration and action.

With agreement of the Chairman of the Section the report was amended as follows: the word "ideal" in paragraph 4, line 3 was deleted and the words "command of our Lord Jesus Christ" were inserted.

Received as amended.

It was moved that the report be adopted in toto as a guide to the incoming Commission.

A substitute motion was presented that the report be referred to the Commission on World Service.

Adopted.

Report of Section VIII, World Service

Document
No. 66

The "new man in Christ" discovers that he has a natural and irresistible impulse to serve his fellow man. It is his ever present concern, manifesting to a degree the love which Christ Himself has for mankind. For it is in union with the continuing ministry of Christ's sacrificial service that the Christian serves.

The service of Christians takes many forms and has varying relationships. Among those included are inter-church aid, welfare programs and service to refugees. They must always be undertaken in an ecumenical perspective since every part of the body of Christ labors for the same ends. It may also be performed in association with other religious or secular agencies since programs which function responsibly to alleviate human need are in harmony with the compassion of a loving God.

Christians have the very special responsibility to serve in the name of Christ and, in the process, to bear witness to Him in whatever way is possible. Such a witness can be made collectively by the church in programs of relief in which rehabilitation projects and the distribution of gifts are tangible evidence of its concern. This procedure is usually necessary in disaster or emergency situations. However, opportunities to bear direct witness to Christ and to communicate Him to others in service projects normally can be utilized best through the personal services of dedicated followers of Christ. For this reason it is urgent that churches encourage and support qualified persons to serve sacrificially in such programs. To serve only the body can satisfy no Christian; rather

1 A list of the members of the Section appears on page 531.

to serve men's souls also as opportunity affords will be his greatest desire and joy.

In our world all men are and must be neighbours. It can be a major service of the LWF to its member churches to help transform this ideal into living relationships. Information must be secured; concern intensified; channels of mutual service opened; and resources secured in order that *man in need today* may experience the physical and spiritual healing of "*Christ Today*". To this end Section VIII — "World Service" submits the following recommendations to serve as guidelines to those who will supervise this work in the coming years:

I. With respect to Inter-Church Aid:

1. The continuation of inter-church aid for the purpose of strengthening the life and witness of churches and diaspora groups and of stimulating the development of the churches' own resources.
2. The consolidation of relationships between Lutheran churches, congregations, their pastors and members, especially with those which find themselves in the relative isolation of minority situations, by fostering increased personal contact as an integral part of inter-church aid.
3. The continuation of endeavors to broaden the scope of the Migrant Church Referral Service in which churches and LWF/WS cooperate to assist immigrants to find a church home in their country of resettlement.
4. The establishment of procedures for the exchange of church workers for service in the host churches as an addition to the study programs currently in operation.
5. The provision of assistance to churches which desire the advice available through consultation and experts in meeting particular challenges of their situations.

II. With respect to Welfare Programs:

6. The further expression of LWF/WS's ecumenical concern by seeking to establish with other ecumenical bodies additional working relationships through which LWF/WS can contribute its particular resources, witness and experience in areas of need.
7. The exploration of service possibilities with respect to refugee relief and rehabilitation in areas where new refugee situations are developing, such action to be planned and developed in close consultation with Lutheran churches and related LWF programs in the areas concerned.
8. The exploration of further resettlement opportunities for non-European refugees where necessary, in cooperation with the member churches concerned.
9. The intensification of personal Christian witness through the development of a LWF Volunteer Service program.

4. Report of the Section on Latin America¹ (Actions)

Dean Béla Laskó, Chairman, presented the report of the Section on Latin America (Document No. 67) and moved that it be received for consideration and action.

Adopted.

The following actions were taken.

I. Received as information.

II. Action postponed pending discussion on LWF structure.

III. It was moved that section III be referred to the unit which will be responsible for the work in Latin America.

Adopted.

Report of Section IX, Latin America

Document
No. 67

I. The Section has learned with gratitude from the printed and oral reports of the Committee on Latin America that in the eleven years of its existence the Committee has given manifold services and guidance to the Lutheran church in Latin America.

Through the National Committees cooperating in this regional program, and through the constant involvement in this program of all its branches of work, the Lutheran World Federation, as a world-wide brotherhood of faith and love, has helped the churches there to take firm root in Latin America.

The motto of Buenos Aires 1959, "Contact, Communication and Cooperation," has taken effect in Latin American Lutheranism in many ways. We would mention here the multilingual congregations, the growing cooperation between immigrant synods and mission churches, the agreement with the Kirchliches Aussenamt of the Evangelical Church in Germany, the founding of the Theological Faculty in José C. Paz, the student work and social service, and the strengthening of the ecumenical responsibility of the churches.

The Section is of the unanimous opinion that the Latin American churches and congregations are faced with even greater tasks. The LWF Committee on Latin America has offered assistance and guidance of which these churches and congregations would not wish to be deprived in the future.

II. In accordance with § 35, (c) of the Rules of Procedure for this Assembly, the Section has explored the question of whether the continuation, reduction, or expansion of this work is desirable. In so doing, the Section has come to the unanimous opinion that the special work which has been carried on by the Committee on Latin America is so important that it must be not only continued but intensified.

1 A list of the members of the Section appears on page 532.

The Section adopts as its own the resolution of the meeting of the Committee on Latin America in Stockholm (July 25-26, 1963): "The LWF Committee on Latin America strongly recommends the continuance of a committee on Latin America as an LWF Commission to serve as a point of reference for Latin America affairs."

It is only through a special LWF Commission on Latin American matters that the work which has been begun can be continued on the present scale and further developed. The Section would welcome, for the purpose of fostering cooperation, the formation of an additional committee of representatives from Latin American churches and congregations to be chosen at a Latin American conference, to serve the LWF Commission in a consultative capacity.

III. The following tasks must be continued:

The spiritual and material strengthening of the Latin American minority churches and diaspora congregations, the furthering of church unity amongst them, the cooperation of church and mission, the training of an indigenous ministry, the extension of the theological faculties, the expansion of the scholarship system, the exchange of professors and the support of theological publications in the language of the country.

The following new emphases are inescapable:

- a) to translate the Reformation into the idiom of Latin America so that the doctrine of justification by faith through grace may find a central place in the proclamation of the Gospel,
- b) to penetrate the academic world, namely, secondary schools and universities, with attention to faculty as well as students, for the purpose of confronting philosophy and science with evangelical theology,
- c) to foster ecumenical fellowship with Protestant brethren and to develop the dialog with Roman Catholicism with a view to eliminating mutual misconceptions and establishing areas of effective cooperation of Christian witness,
- d) to participate in fullest measure in providing Christian leadership and pilot projects for the guidance of local communities in the social and economic dislocations of our time and in cooperating on a national level with all other Christians, both Protestants and Catholics, to achieve far higher standards of living on behalf of all who for too long have been bitterly familiar only with hunger, indecent housing, inadequate schooling, dirt, disease and despair.

The necessity of coordinating the work of many groups scattered over a whole continent requires a correspondingly great effort. This, in turn, demands concentration by a special Commission for an area which the LWF has had particularly at heart for many years. Only when all the Member Churches of the Federation regard themselves as being jointly responsible will the Lutheran

church in Latin America be able properly to respond fully to its great opportunities and tasks.

5. Report on the Section discussions on the LWF Community Development Liaison and Validation Service (Actions)

Dean Leskó on behalf of Sections IV, VIII and IX presented a summary report on the LWF Community Development Liaison and Validation Service (Document No. 97). The report was received.

It was moved that the recommendations in this report be referred to the Governing Committee for consideration and possible action.

Adopted.

**Report of the Section Discussions on the LWF
Community Development Liaison and Validation Service**

Document
No. 97

The Community Development Liaison and Validation Service is an instrument of great usefulness, fulfilling the following primary functions:

1. It assists churches to discharge the social responsibility of the Church in the community in which it is set;
2. It provides unusual opportunities for Christian witness and leadership, especially on the national level, in areas of human need and rapid social change.

It is recommended that in the screening and validation of project requests continuing attention be given to the following aspects:

1. The desirability of supporting "Pilot Projects" which may serve as examples and incentives for the community;
2. An emphasis on non-institutional assistance programs, so that churches involved are not overburdened with too many and too large institutions.

6. Report of the Section on Stewardship and Congregational Life¹ (Actions)

Bishop Wester, Chairman, presented the report of the Section on Stewardship and Congregational Life (Document No. 70) and moved that it be received for discussion.

Adopted.

Action was taken seriatim on the recommendations of the Section.

1. *Referred to the Executive Committee.*
2. *Deferred pending discussion on LWF structure.*

¹ A list of the members of the Section appears on page 532.

3. *Referred to the Executive Committee.*

4. *Adopted.*

5a, b and c. *Deferred pending discussion on LWF structure.*

7. *Referred to the unit which will be responsible for this work.*

9. *Referred to the Executive Committee.*

Report of Section VI, Stewardship and Congregational Life

Document
No. 70

The Section on Stewardship and Congregational Life is of the opinion that the Commission must continue to stress as its primary task the stimulation of living congregational life, taking into consideration the changing conditions and circumstances of the modern world. Such an emphasis is rightly based on the fact that stewardship is more than a principle or technique of work but is concerned with the deepening of the spiritual life of the congregation and of every individual. The total life of the congregation — preaching, education, and the expression of the Christian life in all the activities of the congregation — must be determined by this principle of stewardship, which in this context also includes evangelism.

The section received the recommendations of the Commission on Stewardship and Congregational Life and recommends them to the Assembly as follows:

1. That the next Commission include representatives from Asia, Africa and Latin America as suggested.
2. That staff personnel at present related to the LWF in Asia, Africa and Latin America be asked to serve the cause of stewardship and congregational life.
3. That the LWF encourage and support regional conferences for stewardship and congregational life.
4. That the LWF encourage an exchange of persons between the younger churches of Asia, Africa and Latin America in addition to the exchange between younger and older churches.
- 5a. That approval be given to the recommendation of the Women's Pre-Assembly Conference in regard to the formation of a standing committee, related to the Commission on Stewardship and Congregational Life and assisted by a woman staff person in Geneva with the purposes as stated in the findings of the conference.

Exhibit I: Report of the Finding Committee of the Women's Pre-Assembly Conference, Schmalensee, July 17—21, 1963. (See page 495.)

- b. That the youth representatives of the Commission augmented by representative youth leaders from member churches of the LWF as found advisable,

serve as a standing committee to study the special problems of youth, to promote youth exchange, and to plan regional and pre-Assembly conferences.

Exhibit II, a: Findings of the Lutheran Youth Exchange 1963.

b: Supplementary Report of the Youth Exchange.

(See page 497.)

- c. That the Assembly note that there has been no representative of men's work on the Commission in these years, and that the next Commission be requested to give special attention to this area of the Church's life.
6. That the next Commission review each of the main studies undertaken by this Commission with a view to the continuation of some of them to a more satisfactory fulfillment. The Minutes of the Vienna Commission meeting will provide details.
7. That the next Commission take under consideration the request of the Planning Committee of Youth Leaders at its 1962 meeting in Hamburg for a series of youth conferences in various regions of the LWF.
8. That the next Commission give special attention to studies of "The Congregation — Its Nature, Mission and Purpose" and that this be done in conjunction with the World Council of Churches studies on the missionary nature of the congregation.
9. That another Theological Workshop on Stewardship be held following the publication of Dr. Brattgård's book on *The Theology of Stewardship* for study and evaluation of it in the light of the situation in the Member Churches.

6 to 9: That recommendations 6, 7, 8 and 9 be received and referred to the next Commission.

Concerning the observations of the Commission on its place in the structure and function of the Federation the Section:

1. Supports the desire for a unified approach to congregational life in all its aspects, as indicated in paragraphs 1 and 2.
2. Supports the continuation of the Office of Secretary for Stewardship and Congregational Life and is of the opinion that staff personnel bearing specific responsibility for stewardship and congregational life should be directly under the supervision of the Commission.

DEBATE

Giertz (Sweden): Knowing the difficulties of finding appropriate men and distributing the places in the commissions all over the world, I would think it would be too hard on the Executive Committee to find actually an Asian, an

African and a Latin American for this very Commission. Generally there should be two from these areas in a usual commission, and it might interfere with the work and the efficiency of a commission if we are bound, before we know the man and what choice we have. I would move, that this be referred to the Executive Committee, which is going to appoint the Commission, and I can assure you that the Commission is going to take, as far as I know, all considerations that are possible to put this into practice. I move it be referred to the Executive Committee. (Adopted)

Giertz: May I ask, just for clarification, what financial problems are involved? Dr. Weeber, can you tell us whether funds are provided for this purpose in the proposed budget?

Weeber (Germany): Funds for special conferences of this kind are not provided in the budget. Fortunately nothing has been said about this, from which I conclude that these conferences are to be paid for by those attending them. (laughter)

Fry: Let us be clear about the situation in reference to budget. Under the organization of the Lutheran World Federation the duty of adopting budgets is a duty of the Executive Committee, not of the Assembly. You have been told that a draft budget has been prepared, to carry on present activities and activities as projected in the structure and function report. That would involve an increase of 16 % in the present contributions of the churches. The Treasurer has just replied to a proper question as to whether provision for these conferences is included in that 16 % increase. The answer is no. If you adopt this, the Executive Committee will be under your command to increase the budget in order to care for this matter, which is perfectly proper if that is what you wish. (Adopted to be referred to the Executive Committee)

Schiotz (USA): Mr. Chairman, there already is planned a conference for Southeast Asia in 1964, and one in Africa for 1965. I wonder whether the committee would find it acceptable that we would change the motion to suggest that we request these conferences to give consideration to the inclusion of Stewardship and Congregational Life in their program. (Adopted)

7. Fifth Report of the Recording Committee

The Chairman of the Recording Committee presented the Minutes of Plenary Session VIII (Document No. 87) and moved their approval.
Adopted.

8. Fourth Report of the Business Committee

Mr. Abraham on behalf of the Business Committee presented the following recommendations and moved adoption:

1. Greetings Received

That the receipt of greetings from the following groups and individuals be recorded:

- i. *The Lutheran Church in Malaysia (organized August 3—4, 1963)*
- ii. *Christ Lutheran Church, York, Pennsylvania*
- iii. *The Rev. S. Duraihan, Lutheran Church Madurai District, South India.*
Adopted.

2. *Amendment to Agenda*

That place be made in the Agenda of one of the Saturday sessions to allow for the presentation by a representative of the Finnish Committee on Arrangements to each official participant in the Assembly of a commemorative medal.

Adopted.

3. *Membership in Group Discussions*

That the President be authorized to appoint the Group Discussion leaders, who were previously listed as consultants to the Committee on Group Discussion, to full membership in that committee.

Adopted.

4. *Publication of Assembly Proceedings*

That the publication and distribution of the Assembly proceedings be made the responsibility of the new Executive Committee.

Adopted.

5. *New Headquarters of the Lutheran World Federation*

That the Agenda be amended to permit a brief statement by the Executive Secretary to the Assembly concerning the new headquarters of the Federation.

Adopted.

9. *The meeting was recessed.*

10TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in business session.*
2. **Report of the Coordinating Committee on Group Discussion on Justification (Actions)**

The Chairman of the Coordinating Committee on Group Discussion (Bishop Lilje) introduced discussion on the revised statement (Document

No. 75, revised, entitled "Christ Today") of the Coordinating Committee on Group Discussion.

Motion was made to refer the document back to the committee for revision. The motion was lost on a vote of 183 to 38.

It was moved that the report be received and sent to the Commission on Theology for consideration, final formulation and publication.

Adopted.

Lilje (Germany): We submit Document No. 75, with the subsidiary heading "Revised report". This is the now provisionally final result of our work. I should like to make a point of mentioning once more that many of us have been aware that here we have been concerned with the central theological theme of our Assembly. Many have approached this theme with great expectations, and there is no doubt but that the voice of the Lutheran church can count on attracting a great deal of attention in the world in this respect. The question early arose as to whether the Assembly had not overreached itself altogether in choosing such a theme, whether it is possible in the bounds of such a meeting to do justice to such a comprehensive and central theological theme. In addition I should like to make the following brief observations. Firstly, in the course of the deliberations it has emerged that no one has any doubt about the central importance of this theme, and that no one has any desire to detract from this principal element of the preaching of the Reformation or to reject it as outmoded. On the other hand we have experienced, particularly in the course of the deliberations, how difficult it is to find a statement appropriate to the present time. In consequence there will always remain something unsatisfying about any final formulation. In order, however, to mitigate this sense of dissatisfaction, I should like to make it clear that every theological statement fares thus: there is no perfectionism, and belief in the justification of the sinner and of the inadequate must extend even to this work. And secondly, the Church has no choice but to bear her witness, no matter in what state of theological preparedness she finds herself. The preacher must preach every Sunday, and cannot wait until the new theological clarification of the moment has been completed. And surely a simple Christian, asked in the street about his understanding of justification, should be in a position to give some sort of good and reasonable, even though inadequate, answer. That is approximately what we have done here. It is not a final report of the Commission on Theology, but has been worked out on the basis of the discussions in the groups. I may just recall briefly that we had three discussions in the groups, we had a public discussion, a so-called "hearing", and two meetings of the Coordinating Committee on Group Discussion. The first version of this draft was put before the Assembly in plenary session on Monday, August 5; it was re-written on Tuesday the 6th after several consultations, and the present version was submitted to the Assembly on Wednesday, August 7 and is now due to be read and discussed. I have recalled this chronological course of events in order to make clear under what pressure of time we have all been obliged to work, and that for that reason if for no other it has not been possible to make a final statement on the theme. We have the impression that despite these obvious

deficiencies we can take it upon ourselves to lay this before the Assembly as a result, and as a summary of the ideas which have moved us, what it is that we would state by means of the theme "Christ Today" as a commentary on the question of justification.

Fry: May I suggest that it will be useful for the Assembly if it may know before the reading what kind of motion you are going to make about it. I think that then they can listen to the reading in terms of the type of action that you suggest.

Lilje: All we have in mind is to suggest that this document might be *received* by the Assembly.

Fry: Thank you. Now will you please read.

Revised Report of the Committee on Group Discussion, Christ Today

Document
No. 75

I

1. The Reformation witness to justification by faith alone was the answer to the existential question, "How do I find a gracious God?" This question has almost fallen silent in the world in which we live today. But there remains the question, "How do I find meaning for my life?" When man seeks for the meaning in his life he feels constrained to justify his existence in his own eyes and before his fellow men. And he judges his fellow men by the standards which he sets up for himself. This is why humanity is full of confidence in its own accomplishments and full of desire for recognition and fame. But humanity is also full of mutual accusation and condemnation. Do not all feel a compulsion to pursue dreams of the future which they expect will give validity to their lives?

2. So human life is full of diverse attempts to "justify" itself. But the question of the justification of human life no longer includes the question of the justification of man before God. Today more than ever we stand deeply disturbed before a new form of godlessness. Other ages have stood before similar problems. The period of the Early Church, the supposedly religious middle ages and the age of the renewal of the Church during the Reformation, all confronted godless environments. Nevertheless, precisely in the age of the Reformation the message of justification produced new forces which were able to free man for a new life in fellowship with God.

3. Today, however, the Church finds itself at an impasse as to how it should preach the good news — whether the image of justification is used or other concepts. The difficulty which the Church encounters is not only the offense which the proclamation of the Gospel always causes among men. The Church today lacks a vis-à-vis who would recognize the voice of God. The question whether God exists and man is His creation is a disquieting question which

weighs heavily even upon many Christians. But the message of justification presupposes that an encounter takes place between man and God. Can the Church make this presupposition a reality? Can man be so directed towards God that he is led to the question of the justification of his existence *before God*?

4. The answer to his decisive question has been given by God Himself. For man lives in God's world, he experiences God's goodness and God's wrath whether he wants to or not. God is always there before man because He has created him. God comes near even to the man who does not recognize or confess God's living presence and therefore does not praise Him: God sends His Son Jesus Christ that the world may live.

II

5. Jesus Christ is the act of God in which God has created salvation for all men. It is God Himself who justifies man through His son who became man, Jesus of Nazareth, crucified and risen. And He justifies precisely that man who has fallen away from Him, the godless man who will have nothing to do with Him and does not want to recognize and praise Him as his Creator, but desires to go his own way and justify his own life. Here there is no difference among men. We all stand godless before God. The message of the justification of man in Jesus Christ is no ideology but is rooted in the words and deeds of the earthly man, Jesus of Nazareth. This message grew out of the encounters of the apostles with the risen Lord and was carried by them into the world through the power of the Holy Spirit, and was transmitted to us.

6. Through this message God's justifying act in Christ comes to each one of us. Only in the light of this message do we recognize our lost condition before God. Through this message we realize how much God has loved even us who were lost. This happens when in life and in death we rely on His promise and thus receive the forgiveness of our sins. This act of God opens the door to the immeasurable riches of Scripture for all who seek after God. Both the Old and the New Testaments get their significance from this fact. After all that God did for His chosen people, in the fulness of time He sent into the world of lost sinners His only Son, Jesus Christ, who was born of the Virgin Mary and suffered under Pontius Pilate. Thus He established with mankind the new covenant which remains unto eternity.

7. When Jesus Christ had table fellowship with sinners it was God Himself coming down into the depths of godlessness. The just took offense at this because they assumed that God was only with the just and holy. Now they learned that God justifies the *sinner*. That Christ is with sinners and lives as true man in the midst of the godless is the consoling result of the justification of man before God.

8. Although many expressions are used in Scripture to describe God's acts, the image of justification stands in the center. The substance of this image, even if it appears in other concepts, forms the core of Holy Scripture. When the Reformation expounded the message of justification by faith alone as the article by which the Church stands or falls, its concern was not a particular terminology but Christ's act itself and the glory of Christ who alone redeems us from our sins. Even today the Church stands or falls by whether it holds fast to the biblical message of justification. We would betray God's action for the salvation of the world if we were to seek to bind ourselves only to a terminology and not to the reality of Christ to which such terminology bears witness. Gathered together in this one confession of Christ, we summon the churches to repent wherever they have abused the message of justification for purposes of self-justification and have thereby violated the glory of Christ.

III

9. The Church of God on earth is built up on faith in this Lord Jesus Christ. Under His rule this new humanity becomes real. Christ's rule is realized when men *listen to Him, receive His word* and submit themselves to His rule. It is out of the question for Christ to transmit His rule to a Church or hierarchy which represents Him on earth. He does not permit His Church to exercise a right of self-determination, but it is His body. All the life in this body can be sought and received only through His presence in the Holy Spirit. Thus it is stripped of its *self-assurance* and led to the assurance of His mercy.

10. The justifying act of God in Christ first comes to the individual through holy baptism. What was once far from God is now near Him. The old man has now no right to live, but only the new man reborn in Christ through water and Spirit. When we put such great emphasis on the gift and grace of baptism, we must ask our churches, our pastors and all baptized members of the Church whether they take baptism so seriously that it serves to build up faith, whether the baptized children are adequately instructed in His word and kept in the fellowship of the Holy Spirit.

IV

11. New life grows among men through the preaching of the Word and the administration of the sacraments. Fellowship with Christ also creates a new fellowship among men. Among those who have received the one baptism and sit at the one table of the Lord there is no distinction of race or nation. In Christ the isolation of man and the division of humanity are overcome. The peace of Christ summons mutually hostile men and nations to be reconciled with each other. The members of the new humanity maintain their peace in this world when they have fellowship in the body of Christ.

12. Justification creates fellowship. The message of the Gospel was truncated when justification was limited to the individual and his question about God.

This message embraces and renews the whole creation. But the place where the justifying act of God takes place is the Church. This is its special place in God's plan for His creation.

13. The Church is not the fellowship of those who are righteous in themselves and have separated themselves from the world; it is the fellowship of sinners who have received grace. Like its Lord it lives among sinners, eats and drinks with them and concerns itself with their needs. The members of the Church cannot turn away from the world. They are called in Christian discipleship to sacrifice themselves for the world even if the world is not interested.

14. Only when it is ready for such sacrifice is the Church truly the Church of Christ. However, if the Church were to try to set itself up as a restricted circle of the "just" in this world, it would deny the message of justification and become a sect. For this message is addressed to Christians and non-Christians alike. The Church should do nothing else than administer the means by which God justifies the sinner both inside and outside the Church. God's act which judges and justifies *all* men takes place through the Church.

15. If the Church forgets this, it becomes an institution for the cultivation of religious interests or ecclesiastical traditions. It then restricts its effectiveness to certain levels of society and leads only a ghetto existence. But the Church has a promise for the future only if it is God's voice addressed to all mankind. Its task is to summon the whole world, both mankind *and* the Church, before the judgment seat of God and to proclaim to them the justifying verdict of God. God loved us when we were still His enemies; therefore we know God loves and justifies the godless; God holds His Church open for him.

V

16. The man who in baptism has received the justifying grace of God in Christ is thereby called to a new life on this earth. In his life the powers of the resurrection seek to manifest themselves. Faith should show itself in deeds of love. The early Christians lived out this faith within their pagan environment in such a way that this environment was struck by it. The reality of Christ became manifest in the life and faith of the Early Church in spite of all the human problems which existed in it. Our Church should ask seriously today why, in contrast to the great periods of its history, its faith is so poor in visible witness.

17. We should not comfort ourselves by thinking that deeds of love may be done quietly and for this reason remain hidden. Where men in faith have experienced God's love, this love shines even in a darkened world and causes men to ask where such deeds come from.

18. Through baptism we are taken into the death of Christ so that in His resurrection we may lead a new life. In Lutheranism the *Cross* has become the

center of the proclamation, but in consequence the message of the *resurrection* has to a large extent been pushed into the background. This has also had consequences for the understanding of the Christian life. It was forgotten that baptism embraces the whole of life up to the day of judgment and that the powers of the resurrection are at work in the life and death of the Christian. The baptized man who knows what has been given to him lives his life in imitation of the crucified and risen Lord. He must be ready to give his life in order to win it again in Christ.

19. We must seriously ask ourselves whether we as baptized Christians really still live according to the pattern of Christ. Do not Christians deny their baptismal life when they unreservedly choose the way of success in which the Cross must appear to them as a sign of failure? Who is still ready to live out his baptism until the judgment day in a life of discipline in the sight of God?

20. Perhaps our Christian way of living in this world has become so uncertain because we no longer consider ourselves capable of such a witness of faith. If we no longer want to become like Christ in His death, we can no longer become like Him in His life either. Then it is also impossible for the power of the resurrection to be the basis of life for the new humanity.

21. The criticism which today is directed towards the Church is often based on the fact that the Christians are not what they should be. The word of the Church no longer corresponds to the pattern of the New Testament. The critics of the Church are of the opinion that Christians should stop playing a rôle in which they themselves no longer believe.

22. In fact a large part of the present criticism of the Church would be silenced if the Christians had Christ's sacrificial love as pattern for their lives. Therefore we ask the Christian world whether it still believes that the secret of the grain of wheat is the law of life for the Church.

23. It is a consolation for all of us to know that to this day there are always men who have lived their lives in imitation of Christ and who in the conflict with the evil powers of this world even take death upon themselves through the power of the resurrection. Through the resurrection of Christ the Cross has become a sign of victory for all who have given their lives as a testimony to Christ and His coming.

24. The power of the resurrection does not bestow external power over the hostile forces of our world. The Church has weapons of a spiritual kind, suffering, prayer and the Word, for its conflict with these forces. It is only through these weapons that God gives Christians a share in the government of the world. Where the Church is not hindered in its mission by secular power it should recognize the service of political bodies as service for the earthly well-being of mankind. Many conflicts between state and Church arise because the Church does not limit itself to its own task or because, on the other hand,

the politicians seek to hinder the Church in carrying out its task. Only when the Church renounces all secular power does it have the authority to protest when a political power no longer respects man and prevents the true growth of human fellowship.

VI

25. Faith in the crucified and risen Lord gives man the courage to live in a world of demonic powers and temptations. We encounter such powers today in exaggerated nationalism, in collectivistic ideologies, in democratic faith in progress and in the materialism of the affluent society. In the midst of these threats and temptations justification through Jesus Christ gives man a new courage to be. Through his baptism into Christ he receives a new relationship to the world. He discovers that God can maintain His creation even through evil men. God can even demonstrate His power by having His work done by men who deny or hate Him. Therefore justification gives the Christian the courage to live his life under God's rule and to do good even in cooperation with those who do not give the glory to God but take it for themselves.

26. Faith overcomes the meaninglessness which continually comes upon man in his work. Even if it is not evident to him, he knows that God has always been at work in the world. He gains courage precisely where he must risk his life. He knows that the new spirit of humanity which has been given to the world through the incarnation and resurrection of Christ must take shape through him.

27. A Christian does not lead his new life for his own glory. He can accept God's justifying verdict only in the spirit of repentance. Through this verdict the Church receives the courage to live in the midst of its enemies. Justification even frees the Church from the desperate effort always to prove itself right.

28. The hopes with which modern humanity set out on its way are fading now. The men who know Christ might give this world today a new hope. All other attempts to restore man's joy in living must sooner or later be unmasked as illusions. Christ is with us today. He protects us in the world, He saves us in the judgment. He remains our hope unto eternity.

DEBATE

Fry: Bishop Lilje has moved that the revised statement, Document No. 75, be received. Is this seconded? It is seconded. Is there any discussion?

Brunner (Germany): If this document is received by the Assembly then it will become an official document of the Assembly, that is it will be printed in the report of the Assembly which we can expect to see published. It will be printed as a document which has been received by this Assembly. And so this document comes before the whole Christian public. We bear a great responsibility there-

fore, if we receive this document. I am fully in accord with the substance and the intention of this document. But it contains some statements which are blurred, so blurred that they could give rise to misunderstandings. Let me select a very minor case which could even have a somewhat grotesque effect, but which ought nevertheless to be taken seriously. It is said, for example, that we must live out our baptism in our existence until the day of judgment. Anyone of a malicious turn of mind might say, "So the Lutherans want to institute a Lutheran purgatory, for after death even that which still survives of the old man, the man who has died, is to be refined and purified until the day of judgment." This is not what anyone had or has in mind, but in public that could very well be said, for that is what the words say. And there are also a few other passages, as for example when it is stated, "The place where the justifying act of God takes place is the Church," whereas one should really say, "The place where the justifying act of God in the sense used in this document in this connection takes place is Golgotha." The Church is the place where the justifying act of God at Golgotha is pronounced to man, conveyed to him and accomplished in him. Thus one could find a series of statements in this document which without excessive revision could be altered by being expressed more precisely, and certainly in accord with the intentions of the committee. I would propose therefore that the Assembly refer this document back to the drafting committee with instructions to go through it, paying attention to such passages as could give rise to misunderstanding, in the Christian world at large, of Lutheran doctrine at important and decisive points.

Lilje: Prof. Brunner's proposal puts me in the position of a man who in Greek would be called *aner apsychos*, a man torn in two directions, a and b. A, I can fully understand what causes Prof. Brunner to wish that one could have still more time to go through this document once more, and I am sure that relatively good conclusions would emerge. B, I do not see at the moment how the problem of time can be overcome. If we are to do justice to the matter, the committee would have to meet this evening (it must do so anyway), it would have to put in some night work, and would have to request time from the President tomorrow to present the manuscript once again. We of the committee are probably prepared to submit to this procedure. We should indeed feel that something was missing if we did not have to spend our evening here on the document. The question as to whether substantial progress of a relevant kind can be achieved is one that I cannot answer at the moment. I know that this is an inadequate answer, but I am not in a position to make any further suggestion at the moment.

Fry: The only other voice to speak on a motion to refer back, according to the rules that you have adopted for this Assembly, is the voice of a representative of the Business Committee, who will be permitted to comment on the feasibility of handling the matter later in the agenda. I appoint myself the representative of the Business Committee, and I am unanimously elected. The only time in which it would be possible (and here I do not of course express myself about the desirability) for us to deal again with Document 75 would be if we were, as we could, to start tomorrow afternoon's session at 2.15. I see no option. Now

whether we like it or not, we must vote now on reference back. If the motion to refer back should fail, then I will recognize the others who have asked to speak. All favoring the motion of Prof. Brunner, that revised Document No. 75 be referred back to the Coordinating Committee on Group Discussion for further work will indicate. Those opposed?

The motion to refer the document back to the committee for revision was lost on a vote of 183 to 38.

The motion now still before us is the motion to receive revised Document 75, which, as has been intimated, means not, however, that it will be adopted, but that it will be printed in the minutes of this meeting.

Österlin (Sweden): In this moment I think it has to be clarified for what purpose this document is proposed. Is it to be regarded as a doctrinal statement of this Assembly, or just a summary of the findings of our discussion groups? If it were to be regarded as a doctrinal statement on justification and a message to be sent to the churches all over the world, this would be a very serious matter. And there are many of us who in that case would not be able to receive this document, many who do not find this a quite valid expression of our doctrinal heritage and what we have to say to the world today as Lutheran churches about God's justice, about man's sin, and about God's atoning acting in Christ Jesus. But we have in our hands a document which is called a report on group discussion "Christ Today." I think it would be good to know that this has not been misunderstood by us; our group discussions have been on the main theme of this Assembly, which is not "Justification," but "Christ Today." And thus my question is, and I hope that it will be answered again here: Have I understood correctly, and have we all understood correctly the purpose for which this document is proposed?

Fry: It's a very proper question; the meaning of the "motion to receive" is merely that we take this report from the committee as the work of the committee, passing no judgment on the report as an Assembly. We do not even pass judgment as to whether this report is a correct summary of what was said in the discussion groups. We assume that it is, because we have a very competent committee in which we have complete trust. But this comes to us as the report of that committee. The proposal is that that report be received, which means, entered in the minutes of this meeting as the report of that committee. There is no proposal to adopt here at the moment.

Sommerlath (Germany): I know that it is a very difficult task to draw together the results of the group discussions, and we must be grateful that it has been done in a way which has probably in many respects brought justification closer to the people of today. Nevertheless, it is a great responsibility; even if we only "receive" this document, it will count in the world at large as the pronouncement of our world Assembly on this important question. And I cannot but briefly state three wishes which I believe must be mentioned here; they are not specifically theological wishes in regard to minor details; but precisely if one wants to speak to people of today, a few things must be said which I believe must not be said in this particular way. The first is that this document repeat-

edly speaks of the fact that God justifies the sinner. This has its proper meaning if it is intended thereby to say, as is indeed said at one point, that Christ approaches the sinner, i. e. that He enters into fellowship with the sinner; it has also its legitimate meaning in that it is intended to say that Christ has done everything that is necessary for justification. Nothing is lacking, His work of atonement is completed. But in spite of this one cannot say that God justifies the *sinner*, Christ did not justify the thief on the Cross who was unbelieving and reviled Him, although His work of redemption was directed also towards him. What is necessary here, is that he should also accept in faith this work of redemption. And this brings us to the second point: what I miss in this document is that what matters is the *decision* of faith. It is certainly right and proper, as Prof. Gloege has strongly emphasized in his lecture, that justification is not an individual affair which takes place between the individual soul and God, but that it is accomplished within the fellowship of the Church, and that it in turn creates fellowship. But however much one may and indeed today must emphasize this, it must not be forgotten, that it is at the same time the affair of the *individual* with God; the individual must appropriate for himself in faith what Christ has done and must accept it here. Especially when one considers that today there is an almost exaggerated amount of talk saying that all the things belonging to salvation do so only if they have reference *to me*, and that this is also falsely emphasized, we cannot by-pass this general mood even in theology, but must say where we stand on these matters and must emphasize the necessity for personal decision. And the third point, which for me is a very serious one, is this: if we speak of the love of God (and justification is evidence of the great, unsearchable and indeed incomprehensible love of God which passes all understanding), this will only become quite clear where one makes it obvious that it does not mean that God's judgment on sin is diminished, but that it remains and loses none of its seriousness. True, the document does at one point state that God's wrath stands over the sinner; and it is twice stated that Christ is also the *judge*. But it ought to become clear that the law of God is valid, that the will of God is absolute, and that the person who transgresses His law has thereby forfeited his life. It is no less than a matter of life and death; it costs a man's life, and judgment is due. And it is only when Christ says, "The judgment must be carried out, even though you are to be released". There is only the one divine way left, when Christ says, "And so I take this judgment upon Myself. I will allow it to be carried out against Myself, and will allow what ought to happen to you to happen to Me," then only justification in its fullest sense is perceived. Whether this can still be worked in, I do not know. Perhaps one can authorize the committee on its part (not necessarily today during the night) to go into these things somehow. But it is my opinion that if we allow such a document to go out, something more ought to be said on the points which I have brought up. (applause)

Meyer (Lübeck, Germany): There is no doubt but that there are theological inexactitudes in the document submitted to us. We shall not get rid of these theological inexactitudes even by introducing, as Prof. Sommerlath proposes, other theological inexactitudes. In all seriousness I would raise some objection, from

the heart of Lutheranism, to what Prof. Sommerlath has just said, and would apply at least the cautious judgment of Prof. Brunner to this statement too and say that here theological inexactitudes are involved. It is not these theological inexactitudes which make me uneasy about this report. What makes me uneasy is something quite different: the fact that we have succeeded so badly in what we had proposed to do with the theme "Christ Today" that we have not managed at least to suggest or make a start at saying what it really means for us (and herein we are after all agreed) that the message of Jesus Christ, the Righteous, for whose sake we are justified, still has a relevance today in a very different world. It is all the more regrettable that the document reveals so little of this in its whole language and attitude, since in the discussion there certainly was some trace of the passion which yearns to tell the world that Christ has a meaning for it even today. In my opinion this passion which existed in the discussion groups has not borne fruit sufficiently in the formulation, language and attitude of the document. Nevertheless I would advocate that we receive the document in its present form. Receive, not accept. And that when it is published it should be expressly pointed out in a footnote that "to receive," in German "entgegennehmen", does not mean that the Assembly has given its full approval to this document. (applause)

Fry: I would interpret the motion "to receive" as not contemplating the publication of the document by the Lutheran World Federation in any way. Receiving, as I understand the intention of the motion, is to accept from the committee the committee's work as the expression of the committee's judgment, without any judgment being passed by the Assembly. It would be inappropriate to publish a committee report that had not been approved by the Assembly. Now comes the motion as to how to handle the revised edition, and that motion is to receive it. What is the will of the Assembly?

Bersell (USA): One little question, on page 352: The English translation, paragraph 3, second line, "how it should preach the good news—whether the image of justification is used or other concepts." That word "image": is it possible that the translator meant "message?" But if the word "image" was advisedly used, what is the meaning in this connection?

Fry: I suppose it's equivalent to "concept," is it, Bishop Lilje?

Lilje: Yes exactly this.

Jacobi (Germany): The document as it lies before us must at all events be altered. At certain points it really cannot remain as it stands. And I'm concerned to have only such changes as are of theological importance. A preliminary remark: when we speak simply of "church," we mean, insofar as we are still following the confessional writings at all, the "ecclesia large dicta" and the "ecclesia stricte dicta." But even the "ecclesia stricte dicta" cannot find itself at an impasse. Thus this expression is wrong from the start. I therefore make the following proposal: that the first sentence under I,3 be formulated as follows: "Today however, many church members are asking how the Church can preach the Gospel in a way which touches man at the center of his existence, whether it

preaches the Gospel by means of the expression 'justification' or by means of other expressions." If it were *the Church* which was at an impasse, we ought to tear down our pulpits. And I agree entirely with the last speaker: justification is never an image, but a fact, an event coming from God. Furthermore, in my view one should strike out the whole sentence beginning "The Church today lacks a vis-à-vis who would recognize the voice of God." This sentence does not correspond to reality. There are still to be found sitting in the pews in all parts of the world large numbers of people who hear the voice of God in the preaching of the Gospel. And they are precisely *young* people. But we only drive these away if we persuade them that the voice of God can no longer be heard in the sermon, instead of inviting young people and attracting them. Further, the sentences, "But the message of justification presupposes . . ." to " . . . make this presupposition a reality," should in my view simply be omitted, for where justification is concerned there is no presupposition amongst us men and our earth. If the preacher no longer believes that God is speaking through him, then it is time for him to stop speaking, Martin Luther said. But the person who believes that God speaks through him is also sure that God brings about encounter with Himself. We *cannot* allow declarations to go out into our congregations which will only strengthen scepticism in regard to preaching. Let us rather put forth declarations which will give the congregations joy and courage to come to worship and to listen seriously. I miss far too much joyfulness and courage in this document in regard to preaching, to the Church, to faith. In paragraph 5, instead of "*precisely* that man" I would say "*even* that man." An Assembly of the Lutheran World Federation really cannot incite people to godlessness. In this connection I would request that the penultimate line of paragraph 15 be changed as follows (and this is quite an important change): "God loves every man, even the sinner, and He holds His Church open for the godless man, so that he may hear the word and receive justification there."

Dietzfelbinger (Germany): It has been proposed as a solution that we should receive this document as a report of the discussions. I confess that even this solution is difficult for me, for in contrast to other reports which we have received, this document is in fact to a large extent not a *report*, but it presents statements concerning faith, existential statements; and do as we may, when this document is printed it will give the impression of a series of statements, not of a report. Therefore I should find it difficult to take this way out and to receive the thing as a report; and I should think that it would after all be possible with a few amendments to invest it with a somewhat stronger character.

Fry: I do not know your judgment at this stage of the debate as to how valuable you think prolonged discussion will be. I would think that the next practical thing for the Assembly to do is to examine various possibilities of how to handle the report. The committee has moved, very humbly, that the report merely be received, but received by the Assembly. There are many other possibilities of action. One door we have shut, and that was to refer back: for that was defeated by a vote of 38 in favour and 182 against. There are, however, many other possibilities.

Giertz (Sweden): I move that this report be referred to the Executive Committee to act upon at its discretion. That means that the Executive Committee can have it reworked, perhaps in cooperation with the Commission on Theology, or do anything else that seems to have sense. But not to act upon it now.

Fry: Before this is officially before you as a motion, I would like you to hear the other possibilities that are being suggested by various persons.

Manikam (India): This document has got to be *published*. Everybody will be asking what has come out of our discussions on justification by faith. So it has got to be published; but published in such a way that the Assembly does not give its full approval. May I suggest that the document be *received* and forwarded to the Member Churches concerned for study and comment, if any. In that way you will publish this document and send it to the Member Churches for study and comment, and if any comments are received, the new Executive Committee will consider them and decide upon the course of action.

Birkeli (Norway): I would like to propose, that this report be received in order to be sent on to the Commission on Theology for further study. This proposal seemed to correspond with recommendation No. 5 from the Section on Theology, distributed to us today. (See page 390) I feel that in this way it need not be published at this time. But it goes on as part of a seven-year long discussion on the topic, which will have to be finished up later in the Commission on Theology.

Fry: Are you agreed that we proceed to how we wish to handle the document, rather than to debate the substance of the document further? We have four proposals:

The proposal of the committee, that it be received. That has been interpreted to you several times.

Or, that it be referred to the Executive Committee.

Or, that it be received and transmitted to the churches for their comment, with the comments to come back to the Executive Committee.

Finally, that it be received for transmission to the new Commission on Theology.

Is that right, Dr. Birkeli? Yes. Are you willing to vote on these, one after the other? The first proposal is to refer to the Executive Committee. If you were to do that, it would not become an action of this Assembly in any sense, except that it was passed on to another group for action. All favoring reference to the Executive Committee will raise their hands . . . I'm sorry: is this clear? All of you who out of all these solutions prefer to have this document placed in the hands of the Executive Committee for its further attention will raise their hands. Thank you. (laughter) It's all right; minorities are often right in this world: if they weren't, I'd be wrong all the time. (laughter) The second proposal, that of Bishop Manikam. Let's hear it, so that we're sure we know what we are doing. Proposal that the document be received and transmitted to the Member Churches for comment, the comments to be brought back to the Executive Committee. It would involve publication. That the document be received for the purpose of publication, forwarded to the Member Churches, the Member

Churches to report their comments back to the Executive Committee. Is that clear? As many as favor that will stand up. Be seated, please. Those opposed to the motion, to receive it and publish it and send it to the churches and get comments back from the churches. 71 in favor, 145 opposed. The motion is lost. Now Dr. Birkeli's motion, to receive and transmit the document to the Commission on Theology. The effect of this motion would be that the Commission on Theology would be expected to give further attention to the document, and I would understand it, before the document would be published in any form it could be recast somewhat by that Commission, as long as it would be noted what the history of the document was. At any rate, authority over the document would be given to the Commission on Theology. Those favoring will raise their right hand. Those opposed. The motion *that the report be received and sent to the Commission on Theology for consideration, final formulation and publication* is adopted. That disposes of the matter. It disposes of the matter in every way but one. And that one is an expression of appreciation to Bishop Lilje and the others who have labored in what amounted to an impossible situation, and have done it with wonderful good humor. (applause)

Traar (Austria): I should like to raise a point of order. The whole process has not been encouraging, and I think that this discouraging process arose out of a mistake. We were not clear in our own minds what was the right way. Was it really only a way out to declare this report to be a report of the committee, or was it not in fact a report which a committee submitted as the result of the discussion in the groups. This must at all events be made clear for other cases.

Fry: Superintendent Traar asks a very difficult question. The basis of the report was the work of the discussion groups. The Coordinating Committee brought to the Assembly what it thought was a distillation, a summary of the discussion groups. This statement did not meet with immediate favor in the Assembly. What we have now decided, wisely or unwisely, and I rather think wisely, is to pass this report on to those who at greater leisure can work through the report, which I believe to be basically sound. The criticisms that have been voiced here, important as they were, were criticisms of specific phraseology, rather than criticisms of intent. And when the document is finally published (and that perhaps can occur before very long) there should be a little history of the document with it, telling how it grew out of the discussion groups, how earnest effort was made to combine the results of the discussion to the satisfaction of the Assembly, how the Assembly wished at little more work done on the document, for which time did not exist in the Assembly. And there should be full recognition of Bishop Lilje's committee, and then a little statement that supplementary editorial work was done by the Commission on Theology by authorization of the Assembly. Compromise, yes: but there are very few things in this life that are not compromise, and I would hope that this was a wise one as well as a kind one. Are you reasonably satisfied? If so, we shall reward Bishop Lilje by allowing him to report now on Nature.

Lilje: May I, just for my information, ask whether the motion which we accepted includes that this document would not be published?

Fry: Until it has gone through the hands of the Commission, yes, sir.

Lilje: What a pity, sir.

Fry: Well, now, would you like to reopen it? Is there a desire on the part of the house? I respect Bishop Lilje's position.

Manikam: That was the main point in my recommendation.

Fry: Which did not carry.

Moshi (Tanganyika): I want to express my concern as a member of the younger churches. I would like to ask that we get a common statement of our confession. When we come from Africa or Asia, we come to the home of Christianity, where we hope that we get a common statement of our confession. But now I am very much concerned that I go back with all that has happened here: we don't get a common statement of our confession. We have been put in a very difficult situation. This is what I ask: that anything which is going to be done on this statement by the Executive Committee or any committee should be made so that it becomes a common statement of our confession. This would help us.

Fry: Bishop Moshi, I am glad you said that. The question of the common adherence of our churches to our confession has never been raised. We are here because we do belong to churches that hold unwaveringly to the doctrine of justification by faith. Bishop Lilje rightly pointed out that this confession has not been challenged. What we attempted at this Assembly, wisely or unwisely, was to phrase a theological statement in terms of today, and it will be a bad day, I think, when Assemblies of the Lutheran World Federation agree that everyone must have the same approach. We must have the same confession, and please tell your people, as I shall tell mine, that there was no wavering at any moment in the acknowledgement of the confession of the Lutheran church or certainly the teaching of the Holy Scriptures at this point. Not one voice has been raised here challenging the statement of our faith in terms of justification by faith, as it is phrased in the Unaltered Augsburg Confession, not one. That is remarkable enough. (applause)

3. Report of the Coordinating Committee on Group Discussion Concerning the Nature of the LWF (*Actions*)

a) *The Chairman of the Coordinating Committee on Group Discussion, Bishop Lilje, presented the report of the Committee on Nature (Document No. 76).*

b) *The report was received.*

Bishop Lilje then presented a recommendation (Document 76a) from the Committee that the proposed amendments to the LWF Constitution (Document 96) (see Plenary VII, page 296) be accepted in their present wording. The Chair read the proposed changes (Document No. 96) as

legal notice of intention to make constitutional amendments, action to take place on August 10, 1963.

- c) *It was moved that the Executive Committee be charged with finding ways and means for the distribution among member churches of Professor Nelson's lecture (Document No. 32).*

Adopted.

Report of the Coordinating Committee on Group Discussion Concerning the Nature of the LWF

Document
No. 76

Reports were received from all 26 groups. Documents No. 96 (see page 296) and 43 c (see page 297) plus Assembly Document No. 4 and Dr. Nelson's address (see page 276ff.) were the main bases for discussion. Strong appreciation was expressed for the clarity, directness and passion with which Dr. Nelson presented his views. Some disagreed with the basic thesis of his ecclesiology, but the extent and exact nature of this disagreement was not unanimous.

I. Deep and unanimous concern was expressed regarding the lack or refusal of altar and pulpit fellowship among member churches of the LWF. There was less agreement on precisely what rôle the LWF should play in moving toward the practical solution of this problem. All agreed, however, that the LWF, by not allowing the matter to rest, could help the churches out of the present predicament. In this connection some groups endorsed the proposal that churches which cannot establish this fellowship should indicate their reasons. Most groups did not favor any constitutional amendment to encourage progress toward full fellowship and they warned against premature change of the constitution in this area.

II. *Regarding the Doctrinal Basis* (Document No. 96, Article II)

The groups were almost evenly divided in choosing between the wordings of 43c and 96, II. The question was raised whether the expression "sees in" were not too minimum, seeming to demand very little in terms of actual subscription. On the other hand, there were those who favored the expression. Disagreement also existed as to the advisability of distinguishing between "confession" and "seeing" (Document No. 43c).

III. *Regarding Nature* (Document No. 96, Article III, 1)

There was an animated discussion concerning the tension which arises from the fact that the LWF is a "free association of churches". All groups agreed in rejecting the idea of a "super church". Most groups favored LWF's present nature as a federation. Those who favored the development of LWF in a "churchly direction," emphasized the importance of a proper distinction

between the ecclesiological status of the local congregation and an assembly on the national or international level. A few groups suggested that the second half of the nature clause (Document No. 96, III, 1) should be stated in positive rather than negative terms.

IV. Regarding Functions (Document No. 96, Article III, 2)

Only a few suggestions were made by individual groups concerning this section. It was pointed out by some groups that "einmütig" should stand in the German text of III, 2, b. Some groups felt that diakonia, mission and education should be specifically mentioned at an appropriate place in this section (III, 2, a-f). Four groups indicated, in this connection, that inter-confessional dialog is an important task for LWF.

V. Regarding Membership (Document No. 96, Article IV)

Some groups suggested that membership could be terminated only by 2/3 or 3/4 vote of the Assembly. It was pointed out that the Executive Committee should state under what circumstances withdrawal might be voted. A few groups, on behalf of the younger churches, felt that the possibility of a type of associate membership should be considered.

VI. The groups were decisively in favor of the amendments contained in Document No. 96.

Appendix

German legal experts in the groups expressed the need to have the German version of the Constitution worded in proper legal language. There were also a number of translation problems that came up.

4. Coordinating Committee on Group Discussion Concerning the Structure and Function of the LWF (Actions)

a) Report of Coordinating Committee on Group Discussion Concerning Structure and Function of the LWF

The Chairman of the Coordinating Committee on Group Discussion (Bishop Lilje) presented the report of the committee (Document No. 77), indicating that this document constituted legal notice of amendments to the Constitution which are to be discussed and voted upon on August 10, 1963 (Document No. 96 a).

b) Changes in Organizational Structure of LWF

Voted that the Executive Committee be empowered to effect changes in the organizational structure of the Lutheran World Federation within the terms of the Constitution prior to the next Assembly in accordance

with Document No. 23, and the glosses in Document 77a and others added thereto by the Assembly.

Adopted.

- c) *Recommendations of the Committee on Group Discussion (Document No. 77a)*

Bishop Lilje then introduced certain recommendations of the committee (Document 77a).

The report was received for discussion.

- 1. Moved that the recommendation be appended as a gloss.*

Adopted.

- 2b. Voted that the final paragraph of No. 2 b be reworded as follows:*

"The Executive Committee is to give further consideration and seek to determine how the work previously done by the Commission on Student Work, International Affairs and Inner Missions can be continued. In this connection the reports on the group discussions at the Assembly are to be considered."

Adopted.

Moved that No. 2 b as amended be adopted.

Adopted.

- d) *Recommendation of Bishop Leer Andersen*

Bishop Leer Andersen (Denmark) proposed that Document No. 23 be referred to the Executive Committee for study, final action thereon to be taken at the Fifth Assembly. The motion was defeated.

Coordinating Committee on Group Discussion

Document
No. 77

Structure and Function

Reports were received from all 26 groups. Documents 23, 60 and 96a were the basis of discussion.

I. The proposed amendments to the LWF constitution contained in Document 96 were unanimously recommended.

II. Regarding Document 23 the following suggestions and recommendations were made:

A. Concerning Assembly

The main discussion concerning the pre-Assembly meetings anticipated the discussion regarding C 4 and 5. Appreciation was generally expressed for the provisions made in A 3, a and b. Five groups suggested that an A 3, c be

added to provide for pre-Assembly youth meetings. The suggestion concerning the participation of youth consultants in the Assembly was warmly welcomed. Concerning A 5, the opinion of those who mentioned this section was that LWF cannot simply leave its responsibility in this area to CCIA. One group suggested that a sub-committee of the Executive Committee be set up to concern itself with these matters.

B. Concerning the Executive Committee

There was no serious opposition to CCBP (B 4). One group felt that such an important thing as this should be "specifically provided for in the constitution". In section B discussion concentrated mainly on B 6 but only four groups explicitly opposed the proposal.

C. Concerning Commissions

There was a multitude of suggestions regarding C 3, particularly with respect to the last three Commissions mentioned in this section. Numerous proposals were made for mergers among these Commissions, but there was no uniformity concerning the form that these mergers should take. Regarding C 4, almost all groups made strong statements concerning the Latin America work. The idea common to all suggestions in this area was that a group of experts should continue to guide the Latin America work, whether it continues with Commission or Committee status or becomes part of the responsibility of another Commission.

Interest in student work was overwhelming, but suggestions on how this work should be carried on were various and not always specific.

Several groups mentioned Inner Mission as belonging to the *esse* of the Church. One group pointed out that in socialist countries this is one area of Christian work which is recognized by the Government.

D. Concerning D, E, F, G

In this section a number of points were commented on specifically. These comments however cannot be said to represent trends in any direction.

Recommendations

Document
No. 77 a

Committee on Group Discussion

(Structure and Function)

At its August 8th session, the Committee on Group Discussion dealt with discussions on the structure and function of the Lutheran World Federation in light of the proposal in Document 23.

Speaking revolved about the following points:

1. *The creation of regional secretaries*

The resolution was as follows:

The proposal in Document No. 23, B 6 should be considerably altered so that individual regions are no longer named by name and even greater emphasis is given to the fact that the creation of a regional secretariat is only one possibility which need not be realized in the near future.

The proposal in F 11 should be retained in its present form.

2. *The retention and discontinuation of commissions as proposed in Document 23, C 3 and 4*

While there was considerable agreement in the groups regarding the retention of commissions as proposed in C 3, opinion was divided on the proposals for dissolving the commissions as given in C 4.

After more extended discussion the Committee decided to present the following recommendation to the Assembly:

- a) In any event, the work of the Committee on Latin America should be continuously carried on through an organ of the Lutheran World Federation.
- b) Should the Assembly accept the proposal in C 4 and thus discontinue the commissions on Student Work, International Affairs and Inner Missions, the following request should be communicated to the new Executive Committee:

That the Executive Committee submit this resolution for further consideration and seek to determine how the work done previously by these commissions could be continued. Reports on group discussions regarding structure should be brought before the Executive Committee.

DEBATE

Item 4, a

Lilje (Germany): I should like to go straight on to reading the recommendations of this committee, and would just have to add the following: it does not emerge from the report as clearly as it should that all the groups discussed the problem of regional secretaries; it is indeed mentioned under B, where B 6 is intended to authorize the Executive Committee to set up such secretariats. But it can be stated that in general there was no great inclination in the groups towards the formation of regional secretariats. All this has crystallized in the recommendations (Document 77 a, see above) of the Committee on Group Discussion on Structure and Function (reading of text of Document 77a).

In explanation of point 2 b, I would just pick out the example of student work; it could also be explained by reference to the other areas of work, which have likewise been carefully considered by the commissions. The proposition ran: Many student groups within the Lutheran church are affiliated to one of the large inter-

national student organizations so that in consequence a special international Lutheran form of the work did not appear to be absolutely necessary. Other groups, fewer in number, work with the Inter-Varsity Fellowship. But there are also Lutheran groups which are not affiliated anywhere, and the idea was that greatly as one may appreciate, for example, particularly the work of the WSCF, there should be at least some thought given to the possibility of giving the Lutheran student organizations some slight opportunity of cooperation; and the Executive Committee should be requested, if the former Committee on Student Work is dissolved, to make some provision which would enable a special conference to be held at certain not too frequent intervals, just as immediately before the Helsinki Assembly a heartwarming student conference took place in Finland, a conference about which all the participants speak with pleasure. I have the honor to present the recommendations to the Assembly for action.

Item 4, a (Introduction of Document 96 a)

Fry: First the proposal is: certain amendments to the Constitution of the Lutheran World Federation. The proposal constitutes proper notice of certain amendments which can be acted upon then tomorrow. The amendments are as follows:

To Article V, "Organization", omission of the word "special" in the phrase "Special Commissions";

Article VI, "The Assembly", the first sentence to read: "an Assembly of the Federation shall *normally* be held every six years at the call of the President"; in Article VI, "The Assembly", third paragraph, second sentence, the word "special" is to be stricken in the phrase "Special Commission";

in Article VIII, "Executive Committee", paragraph 3, the words "an Executive Secretary" are to be replaced by the words "a General Secretary";

in Article VIII, "Executive Committee", paragraph 5, the entire paragraph is to be stricken out, i.e. cancelled. It now reads: "The expenses of a member of the Executive Committee in attending meetings of that committee shall be borne by the church to which the member belongs or arranged by the National Committee in which his church is represented". In its place the following paragraph 5 is to be inserted: "Normally chairmen of commissions shall attend the regular meetings of the Executive Committees as consultants."

The heading of Article IX is to be changed from "Executive Secretary" to "General Secretary", and two places in the text of the article are to have "General Secretary" substituted for "Executive Secretary";

Article XI: the title is to be "Commissions", not "Special Commissions", and the first word is to be "Commissions" rather than "Special Commissions".

These are all the amendments contained in Doc. 96 a; they are now entered on the record for discussion and action tomorrow.

Now comes a more difficult problem, and that is how to handle the recommendations of the Coordinating Committee regarding Document No. 23. What we need first is an overriding motion. What is the motion desired by the Coordinating Committee? Is it that the Executive Committee be empowered to effect changes in the organization of the Lutheran World Federation prior to

the next Assembly in accordance with Document 23 and its appended glosses or notes? If that is the motion, then the various comments made by the committee could be considered as such glosses and passed on to the Executive Committee. Is that your intention?

Lilje: I find myself in the situation to ask your advice. We thought it to be our duty that these recommendations ought to be laid before this Assembly, and that the Assembly might decide whether it wanted to act immediately on our recommendations or whether it wanted to refer things for decision to the Executive Committee.

Fry: There are two procedures. It is possible for us to have a motion to adopt Document No. 23 and to go through it making amendments at each point, including the points indicated by the committee. Or it would be possible, and I thought probably intended, to empower the Executive Committee to effect changes in the organization of the Lutheran World Federation, within the Constitution of course, prior to the next Assembly, in accordance with this document and its glosses.

Lilje: I feel that the second way is the simpler one. But we did not want to give the impression of desiring to override the authority of the Assembly.

Fry: If we were to take the second way, then we would go through the glosses one after another. When we have finished with them, we will go through the proposals concerning structure that have been postponed until this time, to see if they should be added as glosses; and then we would welcome other motions to see if they too should be added as glosses. We can either try to perfect this document on the floor of the Assembly today, through amendment section by section with debate at every point, or we could authorize the Executive Committee to proceed on the basis of the document and the glosses that we approve from the committee and the comments or suggestions of Sections that we may approve, and other suggestions as they come.

Bersell (USA): May I ask for an interpretation? If we follow those suggestions, does that mean, if we adopt the document in this particular instance, that the statements in the documents before us submitted by Bishop Lilje's committee will go to the Executive Committee, and that the whole matter of decision is left to the new Executive Committee? And will the Executive Committee take this as an expression of the sentiment of the Assembly, with a little urge connected with it that some action be taken? If so, I think that at least many of us would be satisfied to follow your last suggestion.

Fry: To answer your question, Sir, I believe the procedure which I outlined would set the limits of the authority of the Executive Committee to act and would give the Executive Committee an indication of the direction in which the Assembly will wish it to act, without, however, prescribing in detail the action to be taken, which I would remind you is in every case to be adjusted with the budget, which is the responsibility of the Executive Committee.

Meyer (Lübeck, Germany): I would like to speak in favor of referring to the Executive Committee Document No. 23 and the glosses which have been re-

ported to us by the Coordinating Committee on Group Discussion. I would however like to add one proviso, namely that the Executive Committee be empowered to act, such actions to become valid only if more than fifty per cent of the Member Churches declare their consent to such actions of the Executive Committee. I would like to move that this be added to the resolution proposed by you now.

Fry: We would have to have a referendum then on each one of the detailed changes. We could always act on this. Now we first of all have to have our motion, and I leave it now to Bishop Lilje, having heard the two sides of this possibility, to decide which motion he would prefer.

Lilje: I want to move the second motion which you just formulated.

Fry: The motion would be: "That the Executive Committee be empowered to effect changes in the organizational structure of the Lutheran World Federation within the terms of the Constitution prior to the next Assembly in accordance with Document No. 23 and the glosses in Document No. 77 a and others added thereto by the Assembly." We will then decide on the glosses one by one. Is that a satisfactory motion? Is it seconded? It is seconded. Now, Bishop Meyer, will you offer your amendment?

Meyer: This is an amendment by addition to the motion proposed by you just now. Let me add: "provided that such actions of the Executive Committee become valid only if more than fifty per cent of the Member Churches express their consent."

Fry: That is in each instance piece by piece, I presume. I mean you want them to act piece by piece on each change? Yes, I thought that was your intention, I wanted to be sure. You understand the purpose of the amendment? It is an amendment by addition, a perfectly proper amendment. Is there a second to the amendment? The Chair sees no second.

Item 4, c (Document No. 77 a, 1)

Fry: Are we then ready to look at the glosses in 77 a and go through them one by one and see if the Assembly wishes to approve them as addenda to Document 23? The first one is: "The proposal in Document No. 23 B 6 should be considerably altered so that individual regions are no longer named by name and even greater emphasis is given to the fact that the creation of a regional secretariat is only one possibility, which need not be realized in the near future." I suppose it means "and need not be realized in the near future." (Adopted)

Item 4, c (Document No. 77 a, 2)

Fry: "Two: The retention and discontinuation of Commissions as proposed in Document No. 23 C 3 and 4 . . . Opinion was divided on the proposals for dissolving the commissions as given in C 4." I suppose the first paragraph is not a gloss, then. We get to the glosses next.

Document No. 77 a, 2 a

Fry: "The committee decided to present the following recommendation to the Assembly." This should be a gloss. "In any event the work of the Latin America

Committee should be continuously carried on through an organ of the LWF." That is a specific gloss.

Eichele (Germany): This desire that the work of the Committee on Latin America should in any event be continued through an organ of the LWF is not only a recognition of the work done so far by a group which was supported by only six National Committees, but it has sprung from the conviction that an even greater task than hitherto awaits us in Latin America, and that therefore a committee which is not supported by the whole Federation is too weak to do this work. For this reason it is unanimously provided that a group of experts should continue to deal with the matter, although the question remains open as to what form this should take, whether that of a commission or a committee or by being placed within the sphere of responsibility of another commission.

Fry: If this were adopted as a gloss you would still be able to make your proposal about Latin America; this is not the only word to be spoken about Latin America. All this says is, in any event, no matter what later decision is made, the work of the Latin America Committee should be continuously carried on through an organ. Why not accept this at this point, and we will come to the Latin America request in a few minutes. Are we agreed that in any event the work of the Latin America Committee should be carried on through some organ? All favoring will indicate. Any opposed? It is adopted.

Document No. 77 a, 2 b

Fry: "2 b: Should the Assembly accept the proposal in C 4 and thus discontinue the commissions on Student Work, International Affairs and Inner Missions, the following request should be communicated to the new Executive Committee," namely: "That the Executive Committee submit this resolution for further consideration and seek to determine how the work done previously by these commissions could be continued. Reports on group discussions regarding structure should be brought before the Executive Committee."

Schröder (Germany): If this proposal is adopted, then we have virtually assumed that we shall in fact recommend the dissolution of those commissions whose dissolution is proposed in the document. I think we should discuss this again, since Christian service (diaconia) by and in the congregation would no longer appear in the work of the Federation as a branch of work in its own right, represented by a commission, if the Commission on Inner Missions were to be dissolved. I think this is questionable ecclesologically, in the first place; it is questionable from the standpoint of our confession, if I think of Conf. Aug. VI and XX, and it is also questionable, in my opinion, from the point of view of the Assembly, considering that we have heard a lecture on "Faith without Works?" I do not believe that congregational diaconia as we understand it, including women's and men's diaconia in our churches, would still be sufficiently in evidence in the work of the Federation if in fact the Commission on Inner Missions, which indeed in the future, according to the proposal of the Commission itself, would be given an expanded name, "on Christian Service and Social Responsibility", had to bring its existence to a close.

Fry: There is some confusion as to purpose here. Apparently the Chair is failing very badly. What I was attempting to do was not at all to reach a final conclusion about Inner Missions: that will come in the debate. All that was being proposed was that the statement of the Coordinating Committee should be put into a gloss which says simply that the work previously done by Student Work, International Affairs and Inner Missions should find an adequate way of continuing. You can later insist on any way you wish. Are you willing to accept the simple gloss that was recommended? (Adopted)

Item 4, d

Leer Andersen (Denmark): On behalf of the Danish delegation I request that you permit us to pass the following remarks expressing our joy for the fact that the Member Churches through the LWF are able to undertake large and significant tasks, which could not be carried out by individual Member Churches. We also want to underscore the importance of the fact that LWF, by virtue of its nature, is an association of autonomous churches and that the open fellowship and the free conversation and the resulting mutual inspiration are of decisive importance. In regard to the future structure and function, and recognizing fully the endeavors expressed in Document No. 23 concerning the simplification in the tasks of LWF and the coordination of the work of the Commissions, we do not refrain from expressing our fear of the centralizing tendencies and the possible expansion of organization, especially the establishment of regional secretaries. In consistence with these fears we urge that the proposals contained in Document No. 23 be left for further consideration in the Executive Committee and for final decision in the coming Assembly, as far as they are not included in Document No. 96.

Fry: Thank you. You can see why it is necessary that we have this proposal before us now. We have come to the point of being ready to vote on empowering the Executive Committee to effect changes in the organizational structure of the Lutheran World Federation under its Constitution prior to the next Assembly, at its discretion. The proposal of the Danish delegation is the opposite, that no action should be taken by the Executive Committee until the next Assembly, final decision to be taken at the next Assembly. So I take it what you are recommending, Bishop,—see if I'm right—is that the motion not be adopted giving power to the Executive Committee to do this, but instead the Executive Committee be instructed to make plans in accordance with this document, all action to be deferred until the next Assembly. Is that correct? That motion is now before us. Is it seconded? It is seconded. We now have a clean-cut choice. One side of the choice would be to give power to the Executive Committee to effect changes in accordance with the document, the other possibility being that the Executive Committee should only *study* changes in accordance with that document, final action to be taken at the next Assembly. Am I interpreting this fairly?

Weeber (Germany): Mr. President, I have considerable misgivings concerning the second proposal, as to whether it is constitutionally admissible. I do not believe that the Assembly is in a position to give the new Executive Committee

instructions which would tend to restrict the carrying out by the Executive Committee of the functions assigned to it in the Constitution.

Fry: It is quite true that it is not possible to reduce the activities constitutionally given to the Executive Committee. But I believe the Assembly would have power to give the additional authority to the Executive Committee called for in the original motion. And Bishop Leer Andersen and his colleagues say they do not wish such power to be given to the Executive Committee.

Giertz (Sweden): I would like to point out that such a review and re-working of structure and function is continually going on between the Assemblies. We have to set up new, special commissions and get new people attached to the staff. We have done that for the six years that have passed now, and we would never have been able to accomplish the work that has been done if we had not been able to do so. I fear that such a decision that has been moved here would dangerously limit the flexibility and the efficiency of the Executive Committee.

Fry: The motion is: That the proposals of Document 23 be given to the Executive Committee for further consideration, with final action to be taken in a coming Assembly.

Birkeli (Norway): May I ask for clarification here, using an example? For instance, would this mean that, when you say the question from the Student Section, about keeping a committee, that would be postponed till five years?

Fry: Yes, we would continue to keep the committee. We could decrease nothing; we could eliminate no work and add no work.

Birkeli: Has the Chair then ruled out any further discussion? For instance on student work?

Fry: I'm sorry. I thought I said it clearly. What I suggested, and what I think was accepted by the Assembly, was that we would not now go to further debate on glosses to Document 23 pertaining to those reports not yet received, but as those reports come before us one by one we will act on glosses concerning them.

Birkeli: I ask for the consequences of the proposal put before the Assembly by the Danish delegates.

Fry: The consequences of the proposal would be that the present structure would remain unchanged. We would abandon nothing, economize nothing, add nothing, revise nothing. But the Executive Committee would study the desirability of all proposals, and action would be taken at the next Assembly.

Giertz: May I just for clarification add that if such a rule had been imposed six years ago, we would today have had no radio station in Addis Ababa, and no research institute for interconfessional research.

Fry: Are we ready to vote on the proposal, which is an alternate to the motion before the house? (Repetition of proposal of Bishop Leer Andersen. Proposal was lost. Main motion adopted; see page 373)

5. Glosses to be added from Earlier Reports (Action)

i. Section on World Mission (Document No. 64)

Moved, concerning VIII, B, that this Assembly underlines its desire that the new Coordinating Committee for Budget and Program give intense and earnest attention to the duties laid upon it in Document No. 23, Item E, 1, b.

Adopted.

ii. Section on Latin America (Document No. 67)

A motion that the recommendation in Section II be appended as a gloss to Document No. 23 was lost by a vote of 94 to 96 in favor of a motion that the Assembly request the Executive Committee to give earnest consideration to the proposal contained in Section II.

iii. Section on Stewardship and Congregational Life (Document No. 70)

Moved that Items 5 a, 5 b and 5 c be transmitted to the Executive Committee, with the omission of the word "unified" preceding "men's work" in 5 c.

Adopted.

The Chair ruled with general consent that inasmuch as several section reports are still to come before the Assembly, additional recommendations on structure be acted on as they appear in the reports.

DEBATE ON GLOSSES

Item 5, i (Glosses to be added from Report of Section on World Mission)

Manikam (India): The idea behind this is that it is wrong simply to think of World Mission as the business of one commission and confine attention only to Asia and Africa. It was also pointed out that mission and evangelism, mission particularly in non-Christian countries and evangelism in countries where Church and Christianity are of long standing as in the West, should be combined. The analogy of the World Council Department of World Mission and Evangelism was here cited, and so the recommendation from the Section is that this new commission will have in its purview both mission to non-Christian countries and evangelism on a global scale with particular attention to the so-called Christian countries.

Fry: This has been discussed for many months in the Executive Committee. There was such sharp division of opinion that when we adjourned the meeting in December 1962 it was thought that we could not reconcile our views, but that we would be under the necessity of submitting two options to this Assembly, one calling for the two commissions, one calling for a single integrated commission. At the meeting of the Executive Committee just prior to this

Assembly a reconciliation of views was achieved. This now I think needs very full debate. There are grave considerations on both sides. I hope that those who are capable of carrying the debate will be ready to do so.

Meyer (Lübeck, Germany): This question has been discussed all along during the past years in both the Commission on World Mission and the Commission on World Service. Both commissions, I think with the concurrence of the Executive Committee, thought that their scope of work was global in character, and this has been said also in Document 23, and it was repeated again by our lecturer on this subject. If we agree to this fact, that World Mission as well as World Service are to be, what their name says, namely that they should be concerned with the whole world even in a geographical sense, then we have to answer one question: What is the relationship of these two commissions to one another to be? Are they to work separately? They are concerned with the same churches in Asia, Africa, Latin America, all over the world. They are concerned with the total Church. It is not just the word of mouth, it's also the deed of our hands and hearts which is called for. Is it possible to maintain the two commissions on World Mission and World Service separately if they are concerned with one and the same church and its tasks? The Commission on World Mission and the Section on World Mission in this Assembly have answered this question in the negative: it is impossible in future to keep the two commissions apart from one another. It would simplify operations to a very large extent; it would give the churches in Asia, Africa and everywhere in the world a sense of direction, of security, that they know we have but one place where we can bring all our requests, recommendations, suggestions, criticism. For this reason the proposal has been made. I am well aware of the fact that the creation of such a joint commission in which almost all operations of the Lutheran World Federation would concentrate is a thing which has to be considered very seriously. Isn't there then an overweight of this new joint commission against the other commissions on Theology and Studies for instance, or the remaining commission on Stewardship and Congregational Life. I admit frankly that there is such a danger, but here I feel that it would be the duty of the Executive Committee that they keep this new commission within their bounds and that the right to scrutinize, criticize, and maybe limit the operations of this commission should be exercised by the Executive Committee. I am fully aware of the fact also that it is impossible that this Assembly pass a decision on this question of the merger. My personal recommendation would be that the Assembly refer this request of the Section on World Mission to the Executive Committee or maybe even a special committee appointed for the purpose for further consideration and study.

Lohé (Australia): I was present at the meeting of the Commission on World Mission in Stavanger lately and heard these arguments which have now been propounded by Bishop Meyer. However, I think that we should not be confused here at this moment by simply saying that because there is overlapping in certain specific cases there should be a total integration. In my opinion World Service is a department or an avenue of service in itself. It might in certain instances overlap in the work of World Mission, but I do not think by any

flight of the imagination that we should here make a categorical decision and say World Service is to be integrated with World Mission. As a man who has had some kind of experience of administration, I do think that these are two separate departments and no argumentation to the contrary can simply cause us to change a procedure which has proved successful. If, for instance, both these departments were unsuccessful in administering their particular work, then I think the Assembly should take action.

Diehl (Sweden): I only want to point out that it is an embarrassing situation at present. We have been asked to be global in our outlook and we have the same work to a very large extent, and these two concepts contradict each other. May I refer to two statements made in this house earlier. Bishop Giertz said that it is the task of the World Service also to attend to the spiritual need of the churches. Dr. Empie said we had no reason to deal with Latin America through the World Service because that committee attended to all the needs. These two statements make clear this embarrassment with which we are faced today. I cannot help saying that some solution must be found in order to avoid the contradiction in the two demands on the commissions to be global and at the same time doing the same work. Perhaps a better solution still would be if the Lutheran World Federation as such would turn into a commission on World Mission and have its subsections.

Steffen (Germany): The Section on World Mission was divided in its opinion. You can see from the document before you that when a vote was taken, there were ten votes to six. Considerable objection has been raised in our Section against the dissolution of a separate mission department: namely that mission is so independent, so central, and is in fact the real task of the Church, and that we must recognize the danger of its being overwhelmed by humanitarian aspects; from this point of view, then, I would propose that we keep World Mission as a sphere and as a Commission in its own right, but that we ensure that World Mission forms a link with the social task; its independence should remain on account of the importance of the task laid upon us, with the social task kept broadly in view.

Fry: It seems to the Chair that we are coming close to a point of decision. One possibility is that we express ourselves outright for an early combination of the two commissions and possibly the Committee on Latin America. Before that is done, I sincerely wish that the very weighty arguments on the other side would also be expressed. The other possibility is, since what we are doing is putting glosses to a paper, that we look at the paper. May I draw your attention to E at the bottom of page 3 in the paper to which this is to be a gloss. It says that a Coordinating Committee for Budget and Program is to be established which is to coordinate the work of the Commissions by "(b) engaging in a continued review and efforts at clarification of the functional responsibilities of the Commissions, including operations, studies and the feasibility of future consolidation of Commissions." The alternative would be for us to adopt a gloss underlining the conviction of this Assembly that the Coordinating Committee for Budget and Program should give special and intense attention to E 1 (b) of the paper. Does someone wish to move words of a gloss saying that it is the

judgment of this Assembly that the complete integration of the Commissions on World Service and World Mission and possibly the Committee on Latin America should be effected at the earliest possible moment?

Birkeli (Norway): I move that this extremely important matter be referred to this new body within the Executive Committee that we hope will come into existence, the "Coordinating Committee for Budget and Program (CCBP)." First, this matter has been up for discussion for many years. It was not decided upon by the last Commission on World Mission in Stavanger. It was not decided upon by the last Commission on World Service. Consequently, I do not think this gathering here is ripe for a final decision on this matter. Personally I have been pondering it back and forth and I am in no possibility here today to vote either for or against; but I thought that we have come this far now with it that we know that there are two blocks of opinion on the matter and the only possible way out of it would have to be to hope for this CCBP to come into existence and take it over.

Fry: The proposal is in effect the second alternative: that a gloss be added to this effect, that this Assembly underlines its desire for the new Coordinating Committee for Budget and Program to give intense and earnest attention to the duties laid upon it in E 1 (b) of the paper under discussion. (Adopted. See page 306.)

Item 5, ii (Glosses to be added from Report of Section on Latin America)

Fry: The present situation of the Latin America Committee of the Lutheran World Federation is as follows: The Committee is not an official organ of the Federation in the same sense as the Commissions are official organs of the whole Federation. The Latin America Committee is composed of persons drawn from individual National Committees that wish representation in the Latin America work. The support comes from special appropriation from those special sources. The Committee is served by a secretary who gives it part time. The proposal before us seems to be threefold:

first, that the Latin America work should no longer be a specialty of only some but should become a concern of the whole Lutheran World Federation; second, that instead of having a part-time secretary it should have a full-time secretary, resident probably in Geneva;

third, that it should have not only one commission but two, as far as expenses are concerned: one constituted globally, since it will be a global responsibility of the Federation, and a consultative commission constituted in Latin America, the expense of which would be borne by the LWF. This approximately doubles the present budget; maybe a little more than doubles.

Giertz (Sweden): Does that involve that the Executive Committee is bound to put up a commission?

Fry: Very close to it; I would say, yes.

Giertz: Would it be possible to have this as an alternative proposal to that one in Document No. 23, both of them to be considered and then decided upon by the new Executive Committee?

Fry: That is a possible procedure.

Leskó (Argentina): May I give some clarification on one point only. It was not the idea of the Section on Latin America in connection with our deliberations on a second commission, to make this also a commission of the LWF. Nobody proposed to raise money for this commission from the LWF. The idea was rather that such a committee, if it grows out of the Latin America Conference, could be given the character of a consultative body.

Fry: There is a basic principle involved here which you may well decide in either direction: To what degree do you wish regionalism to grow up in the Federation? I myself am rather sympathetic with regionalism, but here would be an explicit approval of regionalism in one region; that would mean having a staff subject, at least in part, to a regionally selected consultative committee. And this is a basic decision.

Eichele (Germany): It is indeed a basic decision. It is justifiable to have regions; and it is inevitable that in the regions decisions are made which are important for the whole Federation and therefore of global value. I believe that what has to be done by the Committee on Latin America is by all means equal in importance to the task of other Commissions. I am convinced that the decisions which will be taken in the next six to ten years in Latin America will be of decisive importance not only for Latin America but for the whole work of the Lutheran World Federation. I would recall the great interest which the Roman Catholic Church is currently devoting to Latin America, not out of regional interest, but in fact for the sake of the whole Roman Catholic Church; the situation is not greatly different for us. I would be very much in favor of granting this work in Latin America, at least until the next Assembly, the status of a commission; and then let the next Assembly decide whether the work which this commission will have done can range itself in equality alongside the work of all the other commissions.

Fry: The proposal is to adopt as a gloss the statement under II of the report of Section IX on Latin America, which would call for the constituting of a commission to be included in the budget of the LWF with a full-time secretary in Geneva. This would not contemplate continuance of an employee in Latin America itself, but leave that to the discretion of the Executive Committee.

Eckert (Brazil): As a member of a Latin American church I am sincerely grateful that you want to take the work in Latin America into the full responsibility of the LWF. Our concern is whether the continuity and the varied aspects of the work can perhaps still be guaranteed if this work is placed under only one commission. For this reason we would like to ask that this be borne in mind and that in some way the varied aspects, or the structure within which the Committee on Latin America has worked hitherto, be guaranteed.

Schiotz (USA): I wonder whether it has been noted by those who brought in this sectional report that the Commission on World Service is to be enlarged, and the presumption would be that those who would be added would be people specially interested in Latin America; that there then would be a sub-committee of World

Service that would have special interest. I have a little hesitance voting on this question of regionalism before we have had opportunity to study that in detail, and it would seem to me, that if we would offer a special gloss calling attention to the fact that the Commission on World Service is to be enlarged and those to be added ought to be people specifically interested in the work of Latin America, that this would accomplish what the Section is asking for.

Ngowe (Tanganyika): I do not oppose the idea of having a committee on Latin America but I have a question. Some minutes ago we discussed the motion to alter considerably the proposal of Document 23, B, 6 to the effect that individual regions are no longer named and that greater emphasis be given to the fact that creating regional secretariats is only one among other possibilities and does not need to be realized in the near future. How is it justified, in view of the intentions of this vote, that right now we discuss the special interests of a particular region? Did we not intend to drop regionalism?

Malmeström (Sweden): I think there is no area in our work where division on regional lines is so called for as precisely in South America. This work is at the present time very promising. There are also many peculiar circumstances. This large part of the world has many contrasts, but also much that unites. There are the two closely-related languages, Spanish and Portuguese, there is the common ground developed by the Catholic Church for the whole culture. In addition there are also all the refugees and immigrants, who have helped us to found congregations to extend Lutheranism. This demands a special care. We now are in a situation that is rather delicate, but also very promising, and the greatest attention should be given to the circumstances there. And therefore I should like to support the proposal to ask that the Executive Committee appoint a Commission on Latin America.

Villaverde (Argentina): We should not put the work in Latin America under World Service, because Latin America is a mission field. It should rather be under the Commission on World Mission than under World Service. Latin America is a very promising mission field. The Roman Catholic Church is interested, too; according to Vatican sources Latin America needs at least 8000 missionary priests. What are we doing if we reject the idea of establishing a commission that takes care of that enormous and promising mission field?!

Giertz: I move that the gloss before us be not decided upon here but be earnestly considered as an alternative to proposal C 5 in Document 23. If we would adopt the gloss now this would mean that we or the incoming Executive Committee are very close to bound to put up a commission, which would mean additional expenditure.

Fry: I suppose we are very close to decision.

Hübner (Germany): I should like to answer Dr. Schiotz's question as to why, despite the possibilities indicated in C 5, we voted not to become a subdepartment of the Commission on World Service, but that the Committee on Latin America should become a regular LWF Commission. The simple reason is that in this region, Latin America, the two major branches of work "World Service" and

"World Mission" have hitherto been joined in a close cooperation which has grown from year to year. We know that this basic question will remain a permanent question for the Lutheran World Federation in the next few years. We feel it therefore to be a step backwards if here in this region of Latin America, where cooperation does exist, we should endanger this cooperation, if we were to be placed solely under World Service and thereby run the risk of losing our link with World Mission. The avoidance of this is the purpose of the proposal that we should become a full LWF Commission on Latin America.

Fry: Are you ready to bring the debate to a close? I have the right to put that motion. All favoring bringing the debate to a close will indicate. Any opposed? (Adopted, see page 377)

Item 5, iii (Glosses to be added from Report of Section on Stewardship and Congregational Life)

Wester (Germany): We need Document No. 70, and in this document paragraphs 5 a—c and the concluding remark bear on structure. In Recommendation No. 2 it is stated that members of the staff at present related to the work of the LWF in Asia, Africa and Latin America should be invited to serve the concern of Stewardship and Congregational Life.

Fry: The document to which we are attaching glosses provides for the possibility of regional staff, which will do exactly what this requests. Is it therefore necessary to add it as a gloss?

Wester: I assume not.

Fry: Does anyone wish to press for a gloss concerning No. 2? Then we go on to 5.

Wester: 5 a. Here the Women's Conference asks for the creation of a standing committee to be related to the Commission on Stewardship and Congregational Life and supported by a woman member of the Geneva staff. I don't know whether this request is not covered by Document 23 A 3 b, where provisions of this kind are made for women's work. But nothing is said about a permanent link with a woman member of the staff, though I assume that that is not excluded.

Fry: 5 a introduces a new idea which would certainly need to be a specific gloss if we approve it, namely that instead of women's work being taken up only in pre-assembly meetings, there be a standing committee on women's work related to a commission on Stewardship and Congregational Life (which is not called for in the document), and having a full-time salaried woman staff person in Geneva. This is their recommendation which is endorsed completely by Section VI. Do you wish to add this to the structure of the Federation? First you will be deciding definitely against the new arrangement of commissions which no longer calls for a single commission on Stewardship and Congregational Life. Secondly you will be deciding that there must be a special committee, inside that commission, for women. Thirdly you will be deciding that there will be a woman staff officer of that committee.

Giertz: This involves heavy expenditure and I am really afraid how we are going to manage the budget. Are you aware that if you make such things mandatory, that they *must* be done? You must go home and urge and convince your National Committees and your churches to increase your contributions accordingly. I move that we make the same arrangement as we just did, handing this over to the incoming Executive Committee to be considered, but not making it mandatory.

Fry: Well, that is hardly the same as we did before. We handed the other over for earnest consideration. It would be possible indeed to do something even lighter than you suggest, and that is transmit this to the Executive Committee, merely transmit the suggestion, expressing no judgment. Do you wish to have it as a gloss at all? All of the documents of the Assembly will of course be available to the Executive Committee.

Giertz: I move it be *not* added as a gloss.

Spong (USA): There seems to be a misunderstanding of the proposal that came from the Schmalensee Conference. We were thinking that this would be a continuation committee, not a standing committee which would be a self-sufficient committee such as we would recognize in a commission; and that there could be communication continued between the assemblies through the office in Geneva. So there would not be the responsibility of a coordinating committee either in the United States or in Germany, and there need not be a full-time staff person, only some place where communication could be carried on. The Executive Committee could very well take care of this proposal.

Fry: Are you willing, in addition to the glosses that we are adopting, merely to transmit No. 5 a to the Executive Committee? (Adopted. Procedure as recorded before under "Actions," see 5, iii, page 377)

6. *The meeting was recessed.*

Ephesians 6:10-24

Bishop Martin Haug
Germany

The Whole Armor of God

The context

6:10-20

The last section of the letter to the Ephesians is not so much a further particular exhortation within the great *paranesis* Ephesians 4-6, as rather an illumination and summary giving direction to the whole.

10: "Tou loipou" = finally.

The concluding section unveils the existential situation of the Christian in this world as being a *battle situation of superhuman dimensions*. It points the Church of Christ to the full armor of God for this battle and exhorts it to put on this armor and to "stand" with it.

This passage reads like an application of the wise counsel in 5:15 ff., like an admonition to make the most of the *kairos* in the evil days of this present time and be true soldiers of Christ. With its high courage the passage is an eloquent witness to the sobriety of intoxication by the Spirit (5:18), as the early Church said.

Detailed comment

10: "Be strong in the Lord and in the strength of his might". The original text here uses the passive, not the active voice. The way in which the Christian resists the god of this world and the new man in him prevails over the old man, the way in which the new subject in me, Christ, prevails over the old subject, over my ego, is not a matter of words or of the correct opinions, ideas and feelings, but of *power*. "Dynamis" is a key word in this concluding section, as in the letter as a whole, which carries further the lines laid down in the letters to the Corinthians and the Romans. "Being in Christ" means being linked with the power of Christ, with His power which is above all earthly and heavenly powers who strive against Christ and His Church. "Dominus virtus nostra est" (Bengel).

In Christ is given the solution not only to the problem of guilt, but also, even though it is not yet manifest, the solution to the problem of power. It is im-

portant that Christ should be proclaimed as the *dynamis theou* to the man of Paul's time as to the man of today, who is living in renewed fear of the tremendous power of the world and its sinister forces, and that man should be seized hold of by Christ as the power which is stronger than everything else and which therefore guarantees victory to the Church. In His power Christians in all their weakness and faintness of heart are to become strong and to "stand" in the conflict with the powers of the world. This is to be not by virtue of their stronger battalions or their greater numbers, nor by virtue of their joining together in a federation or even in a world church, nor by virtue of the ability and courage of their members, congregations, pastors and bishops, nor even by virtue of their devoutness, but *alone* (here too we find the "alone" of the Reformers!) in the power of Christ, just as the soldier, a weak and defenceless little man, is made strong through the armor which the state supplies him with.

11: By putting on *the full armor of God*, i.e. the full armor which God has prepared for him and offers him in Christ, the Christian is made strong for the fight against "craft and power great", against the superhuman powers, against the refined tactics of the devil.

12—18

This full armor is put on display, so to speak, in these verses. The words and images used are those from the Old Testament which describe prophetically the coming Redeemer King, as in Isaiah 11:5, 59:17 ff. — Old Testament words all of which the letter to the Ephesians applies to Jesus Christ. In the final analysis this armor of God is in fact Jesus Christ Himself. The parts of the armor are laid out separately and briefly described so that the sufficiency and completeness of the whole armor may become evident.

Speaking metaphorically, Christians are girded, armed, shod (or "given marching boots", as Luther puts it), provided with a shield, helmet and sharp sword to equip them for the conflict which awaits them as Christians.

Briefly: they will lack nothing, neither defensive nor offensive weapons, neither conventional nor atomic spiritual armaments. The Christians are fully equipped for the army of Christ.

Are *we* so armed? Are our congregations and churches? Or are we not to a large extent spiritually disarmed, as though faith has all its tribulations behind it, as though the world were no longer in rebellion against God, as though there were peaceful coexistence between the Church and the world, as though the Church were entering upon a great era of peace? And this in the century of mass demonstrations on the part of the "Evil One"!

What is more important than the individual interpretation of these images, which must not be urged too far, is to look at the "things" represented by them, the facts and activities they refer to:

Christians are girded by God with the *truth*: they know what, or rather Who holds this crumbling world together in its innermost parts; they know the secret Lord and Saviour of the world and are sure of His love.

They are armed with *righteousness*: they have been put to rights by Christ and thus everything is in order.

They are shod and ready to march in their service as *messengers*, to pass on — in all sorts of ways and by all means of communication — the good news that God has made peace with the world.

They are equipped with the *faith* to accept this peace from the hand of God and to be kept safe in it against all temptations and accusations of the Evil One.

They are given the sure *knowledge*, in which they are sustained, that God has prepared salvation for the world, and the good end and goal will be redemption.

And they receive the vital spiritual (offensive) weapon of the *Word of God*, with which they can fight for God and repel the "ancient foe".

Now of course everything hinges on the necessity of *putting on* (6:11) and *taking* (6:13) this many-sided and complete *armor which they have received from God's hands*, and not simply gazing at it in amazement or even proudly displaying it. They must put it on for the emergency which has already begun, for the deadly serious battle.

12: This is a "wrestling match", single combat. It is a fight not (not only) against flesh and blood, i.e. people of their own kind, who certainly can stand in the foreground, but against superhuman powers from another world who lurk in the background, and who together form whole power blocs. In addition to the *archai* (principalities) and *exousiai* (powers), two other power groups are mentioned: the *kosmokratores* (world rulers), originally referring to the planets, and the *pneumata tes ponaerias*, the spiritual hosts of wickedness.

This is the depth of the Christians' struggle: they have to deal with countless numbers of enemies who are constantly on the attack, who are anonymous, invisible and therefore elusive, who have an advantage over men from the outset on account of their position "in the heavenly places", and who are finally full of evil. Nevertheless all of them are only the advance guard of the real enemy, the devil (*diabolos*), Eph. 6:11.

Even if today we demythologize these mythical figures, we should not deny the reality of the powers in the background, but should take seriously the realities they represent and the laws according to which they function, even if the *kosmokratores* today are called sex or *eros* or money, or technology or economics or society, ideology or state and party, even if we talk about capitalism or socialism, clericalism or secularism or other "isms". For in using such terms we too designate powers and forces in the background which con-

stitute a highly dangerous threat to our "being in the Lord" as individuals or collectively.

For this very reason to be a Christian is at no time and in no place a harmless affair, nor is it ever merely a new philosophy of life or a new understanding of oneself, but a new life on the battlefield of our heart and of the world. Therefore the letter to the Ephesians exhorts us to see this situation of conflict clearly with all its dimension in depth, and to put on the armor of God with which we can stand up to this assault and advance into battle for God.

How is this done?

18 ff.

The answer is that it is done in *prayer* — prayer appears here as a military action — and *watching*. For Christ bestows life in truth, in righteousness, in the service of the proclamation of the Gospel, in faith, in the attack of the Word of God in no other way than that by which He, the living Lord, speaks to His own people through His word and they as unceasingly speak with Him "in prayer and supplication" of all kinds. This includes every decisive hour. Such is the uninterrupted *guard duty* of the Church. This prayer is intercession for all those who belong to God, including the Apostle and his ministry. He is entrusted in a special way with the communication of the "mysteries of the Gospel", with the message that God has called one Church into being from amongst Jews and Gentiles. But at the same time he is lying in chains like a criminal and thus as an ambassador of God he is repellent and his message is not readily believed. For this very reason the *power of God* must enable the messenger and the Church in chains to open their mouths boldly for the Word of God and must create a response in faith to this message. Therefore watch and pray!

21 f.

The *conclusion* does not contain, as in the indisputably genuine Pauline letters, an exchange of greetings, but only some information about the messenger Tychicus and a recommendation similar to that in Col. 4:7–9.

23 f.

The final *greeting and benediction* is just as marked in its individual style as is the whole letter to the Ephesians. It is liturgical in form, and is not really addressed to the readers. It gathers together once more everything that has been said, the whole riches of the gift of God: *peace* and the will of God toward those called by Him: *love with faith*.

All this is *grace* which bestows all these things on all those who love our Lord Jesus Christ, and will fully bestow what is now still lacking, *in incorruption*, in the new creation beyond sin and death.

Thanks be to God for His unspeakable gift!

11TH PLENARY SESSION

1. *The President called the meeting to order and declared it to be in business session.*

2. **Report of the Section on Theology¹ (Actions)**

Prof. Warren Quanbeck, Chairman, presented the report of the Section on Theology (Document No. 62). Action on the recommendations was taken as follows:

1. *The recommendation was amended to read "... that the member churches of the LWF be requested to initiate ...".*

Adopted as amended.

2. *The recommendation was amended by the addition of the words "be requested to" preceding "initiate".*

Adopted as amended.

2a) *In light of the fact that the recent volume "Church in Fellowship" does not give adequate consideration to the position of minority and younger churches it was moved that the new Commission on Theology be encouraged to proceed with the preparation and publication of a second volume of Church in Fellowship, which would give attention to these churches.*

Adopted.

3. *The recommendation was amended by the deletion of the word "the" preceding "other member churches".*

Adopted as amended.

4. *The recommendation was amended by the addition of the words "be requested to" preceding "initiate".*

Adopted as amended.

5. *Referred to the Commission on Theology.*

6. *Referred to the Commission on Theology, with an additional sub-tropic:*

f) The mutual relationship of "Christus solus" and "sola scriptura" (the lordship of Christ and the validity of Scripture in the Church), and an additional suggestion regarding a main theme: "A critical evaluation of the traditional Lutheran teaching on Israel and the Church".

7. *Received as information.*

1 A list of the members of the Section appears on page 534.

Report of Section I, Theology

Recommendations

1. We recommend that the Member Churches of the LWF initiate study of the rôle which the confessions play in their life and doctrine. The study volume *Das Bekenntnis im Leben der Kirche / The Church and the Confessions* has been prepared as source book and starting point for such studies.
2. We recommend that the Member Churches of the LWF initiate study of the problem of intercommunion. The volume *Kirche und Abendmahl / Church in Fellowship* has been prepared as study material for seminary courses, pastoral study groups and especially for Lutheran churches involved in union negotiations.
3. We recommend that the Assembly resolve that the Executive Committee seek to ascertain which Member Churches find themselves unable to declare pulpit and altar fellowship with the other Member Churches of the LWF, ask them to indicate their reasons for this position and urge them to enter into fraternal theological discussion concerning these reasons.
4. We recommend that the Member Churches of the LWF initiative on the local level study on the place of prayer in the life of the Church. Assembly Document No. 9 *Das Gebet im Leben der Gemeinde / Prayer in the Life of the Congregation* has been prepared as material for such study.
5. We recommend that the Assembly resolve that the Commission on Theology be responsible for seeing that the work done between 1957 and 1963 and at the Assembly in Helsinki on the theme of Justification be evaluated and brought to an appropriate conclusion.
6. We recommend that the Assembly resolve that the following theme be given priority in the study of the Commission on Theology during the next period: "The Quest for true Humanity and the Lordship of Christ"
This theme could include the following topics:
 - a) The gospel and secularism
 - b) The rôle of reason in human society and the law of God (nature and grace)
 - c) The uniqueness of Christ and the world religions
 - d) Church and nation
 - e) The lordship of Christ and the suffering of the Church (the existential implications of baptism)
7. To be received as *information*:

The report of the Department of Theology (Document 7) summarizes the work of the Commission on Theology since 1957. The chapter on studies represents the opinion of the Commission or members thereof and is presented

to the Assembly as a progress report and not for adoption as an official statement.

DEBATE ON REPORT OF SECTION I

Item 2, 2

Kooiman (Netherlands): The volume *Church in Fellowship* which has been published now and is requested for study deals particularly with the three large church regions in Europe and America: the United States, Germany and Scandinavia. In the report of the Department of Theology we read that it is planned to publish material from the other continents later. Now the consensus concerning altar and pulpit fellowship between our churches in Holland and the Dutch Reformed Church is not in this book. Maybe the Commission on Theology thinks Holland is another continent.

Fry: Another world!

Kooiman: Another world! (laughter) I do hope that the Commission will publish a second volume on church fellowship dealing with the minority churches, the younger churches and the minority churches in Europe. And the delegates of the churches in France asked me to say it in their name too. These small churches have their own problems concerning church fellowship. In my opinion especially some younger churches could make an important contribution to the discussions. In the volume that has been published now we hear the voice of the large churches telling some smaller ones, "Don't go too fast in the direction of church fellowship with non-Lutheran churches." It could be that if we had a second volume concerning the minority churches, we could hear a voice from them to the large bodies, "Don't go too slowly." Therefore I move that the new Commission on Theology be encouraged to proceed with the preparation and publication of a second volume of *Church in Fellowship*.

Fry: Prof. Kooiman's motion will be in order after we act on the motion before us, which is a recommendation that the Member Churches be requested to initiate a study of the problem of inter-communion. All favoring will indicate. Thank you. Any opposed? It is adopted. Now Prof. Kooiman moves that the new Commission on Theology be encouraged to proceed with the preparation and publication of a second volume of *Church in Fellowship*. There are various ways you can handle this; you can do as Prof. Kooiman recommends; have the Assembly adopt it, which comes close to being an instruction to the new Commission. You can refer it to the Executive Committee; you can refer it to the Commission. I say this not to prejudice your decision, but this is the form we have been following all the way through. The motion before you is to adopt as an Assembly. (Adopted)

Item 2, 3

Fry: May I ask again about the meaning "Seek to ascertain which Member Churches find themselves unable to declare pulpit and altar fellowship with the other Member Churches?" That is, with *all* other Member Churches, or only with

some? If the latter, wouldn't you say "pulpit and altar fellowship with *other* Member Churches," the word "the" being omitted?

Andersen (Germany): I propose that this amendment not be made, and that we retain the wording: with *the* other Member Churches."

Fry: If I understand correctly, perhaps the motion should stand in its original form, and this would mean that only churches which find themselves unable to be in pulpit and altar fellowship with all the other churches should be asked to undertake this study. That limits the scope of the study very considerably.

Traar (Austria): I should just like to ask whether the German translation is right in using the word "Amtsgemeinschaft" in line 3: should it not be "Kanzelgemeinschaft?"

Fry: Would the representative of the Commission explain the reason for the different wording in the two languages? The point is made that the German wording carries a different inflection and content from the English wording. Is it only a matter of translation, or is there a difference of intent? This is a potentially important motion and we need to understand it alike.

Vajta (LWF Staff): In the volume on Communion which has been published we use the terms "Kirchen und Abendmahlsgemeinschaft," and mean by it that full communion includes pulpit fellowship (Amtsgemeinschaft), and thus also includes intercelebration. This is the terminology we have used, and I think this has crystallized in the discussion in the Section in the term "Amtsgemeinschaft."

Fry: The motion before you is as it appears on the sheet, including the definite article "the."

Schiotz (USA): This resolution as it stands now seems to me to have a little of the flavor of the LWF speaking to an area that belongs to the churches. I wonder if this amendment might accomplish what the Commission on Theology desires and yet put it in better keeping with the polity of the LWF, if we allow it to read as it stands as far as "LWF" in the fourth line, and then continue "and suggest that they give serious consideration to entering into discussions that might remove the barriers to fellowship." I offer this as an amendment.

Fry: As a representative of a church that extends pulpit and altar fellowship gladly to all of you, I am not personally involved, but I do want to protect the interests of all that might be involved. The proposal is to amend recommendation No. 3 by striking out everything following "LWF" in the 4th line, and adding the words: "and suggest that they give serious consideration to entering into discussions that might remove the barriers to fellowship." This is of course totally different; this talks about removing barriers to fellowship, not removing the reasons for not accepting fellowship. Is this seconded? Thank you; it is now before you for debate. It deserves discussion because there is quite a reversal of intent.

Brunner (Germany): I wonder whether one can take the second step before one has taken the first. The first step would surely be to discuss the reasons which possibly hold certain Member Churches back from entering into pulpit and altar fellowship with other Member Churches. When these reasons have been dis-

cussed, then one can consider whether the barriers of which President Schiotz has spoken can also be removed.

Fry: We are discussing now the amendment. The amendment consists of striking out the following words: "ask them to indicate their reasons for this position and urge them to enter into fraternal theological discussion concerning these reasons" and substitute: "and suggest that they give serious consideration to entering into discussions that might remove the barriers to fellowship." I believe we should have a word from the reporter.

Quanbeck (USA): It seems to me that the amendment asks more than the original motion, and that if we are concerned about the Executive Committee overstepping its bounds and interfering with the rights of the local Churches, it seems to me that the amendment is more likely to push them than the original motion.

Fry: All favoring the amendment will indicate. The amendment is defeated. Before you is the motion as it was originally presented: "That the Assembly resolve that the Executive Committee seek to ascertain which Member Churches find themselves unable to declare pulpit and altar fellowship with the other Member Churches of the LWF, ask them to indicate their reasons for this position, and urge them to enter into fraternal theological discussion concerning these reasons."

Cooper (USA): I would move to omit the article "the." If the article "the" remains, this is surely a theoretical action. It is quite impossible practically for any Member Church to enter into altar and pulpit fellowship with all the other churches of the Federation. It can only as a matter of practical concern enter into relationship with some other church in actuality. To remove it will enable that statement to be clear that it is fellowship with other Lutheran churches, with which it is actually discussing fellowship and planning to enter upon fellowship. (Adopted as amended.)

Item 2, 6

Siirala (Finland): I wanted to suggest one more topic to the themes for the future.

Fry: You mean a sub-heading or a different theme?

Siirala: Different main theme. In the very midst of Lutheranism has happened one of the most terrible holocausts in the history of mankind, the persecution of Jews. Would it not be our duty and tasks to study the involvement of our Lutheran tradition and the network of guilt in this matter and to prepare us for a dialog with the Jewish world?

Fry: My intention in calling for such suggestions is not that you will be asked to act on them but that they can be put in the minutes from which the Commission on Theology can find out other suggestions besides their own. Are you ready to vote to refer to the Commission on Theology recommendation No. 6?

Brunner: Yesterday I handed in to the Department of Theology a suggestion which had come to me from one of the visitors and was in written form, and requested that it be laid before the incoming Commission. This suggestion looked like a definite and specific proposal regarding the sub-headings mentioned here. It is

not a new main theme, but an elaboration of the main theme we have named here; it referred primarily to the question of the Lordship of Christ in the Church with reference to the validity of Scripture in the Church, that is, to an investigation of the mutual relationship of "Christus solus" and "sola scriptura."

Fry: Thank you. This will be noted as another alternate suggestion.

3. Report of the Section on Inter-Confessional Research¹ (Actions)

Bishop Noth, Chairman, presented the report of the Section on Inter-Confessional Research (Document No. 63).

The report was received for consideration and further study.

The following action was taken on the recommendations:

I. Adopted

II. Adopted

III. Adopted.

It was announced that the Church of Lippe (a non-member church in Germany) has contributed DM 3,000 for the work of the Foundation for Inter-Confessional Research.

IV. It was moved that the report as a whole be referred to the Executive Committee for consideration, with the request that the suggestions contained in it be taken into account in setting up the Board of Trustees.

Adopted.

Report of Section II, Inter-Confessional Research

Document
No. 63

Section II of the Fourth Assembly of the Lutheran World Federation would like, first of all, to express its appreciation of the work done during the past years by the Commission on Inter-Confessional Research and by its research staff, and to thank all those who have participated in this fruitful labor.

The lively discussion which developed in our section impressed us once again with the urgency of the ecumenical task. Great interest was shown in this work, not only by theologians and pastors, but also by laymen, and especially by youth delegates and those from younger churches. To be sure, this work raises important questions and problems, but the solution of these, all participants hopefully agreed, must await the establishment of the proposed research foundation.

I

It is clear that the proposed foundation cannot undertake all the tasks which arise in the life of the church as a result of present-day ecumenical devel-

1 A list of the members of the Section appears on page 535.

opments. It is to be a theological institute devoted primarily to theological research. Yet this does not mean that its task will be a small one. As we know, basic and penetrating theological work is of the greatest importance for the life of our churches and congregations. We hope that this will be remembered in the future by those entrusted with the activities of the foundation.

Further, we are aware that the initial plans of the foundation ought not to be overly ambitious. Yet it is our hope and desire that the foundation will seek to develop all areas and possibilities of work which are contained in the proposed constitution (Document No 79a).

Consequently we hope:

1. that the research which has begun with Roman Catholicism will not be limited to this in the future, but will be extended into all dimensions and levels of the ecumenical dialog;
2. that this research will deal not only with general theological problems, but will also treat those questions which come especially from churches which are engaged in conversations and negotiations with churches of other confessions;
3. that this research will prove fruitful for the totality of our own Lutheran theological work and draw it more fully into the ecumenical dialog.

II

It is with satisfaction that we have been able to assure ourselves that the proposed foundation is not viewed as competing with similar enterprises, but is rather thought of in terms of genuine cooperation so that its activity may become a special service of our own churches to the ecumenical cause.

In reference to this task, we would like to see the proposed foundation take account of all the possibilities provided for in its constitution in order to develop in a practical way the necessary collaboration with related ecumenical organizations (the Commission for Faith and Order, the Ecumenical Institute at Bossey, the Konfessionskundliches Institut des Evangelischen Bundes in Bensheim, etc.), and in order to make provision for scholarship and fellowship students from member and other churches.

The section considers the following considerations important for the choice of the geographical location of the research center:

1. proximity to a theological faculty;
2. the spiritual environment and support of a Lutheran church;
3. proximity to those with whom the institute will be in dialog.

We also find it important to observe that the establishment of this foundation does not diminish the ecumenical responsibility of the LWF in its other areas of work, but should rather lead to its intensification.

III

I. The section unanimously recommends that the Assembly establish a Lutheran Foundation for Inter-Confessional Research in accordance with the previously submitted Document 79.

II. The section has discussed in detail the previously submitted Document 79a and recommends that the Assembly adopt this as the constitution of the foundation named above.

III. The section has learned with appreciation of the promises of financial support which have already been received. While the required initial capital has thus been assured, considerable additional funds are needed. The section therefore recommends that the Assembly request member churches to provide for further contributions to the Foundation.

Constitution¹ of Lutheran Foundation for Inter-Confessional Research

Document
No. 79a

Preamble

The Assembly of the Lutheran World Federation voted at Helsinki (Finland) on August . . . 1963 to establish, in accordance with the tasks and purposes of the Lutheran World Federation, an ecclesiastical foundation for theological research which shall be independent and have legal status. For this ecclesiastical foundation the following Constitution was adopted:

Article I

Name

The name of the foundation shall be: "Lutheran Foundation for Inter-Confessional Research", hereinafter referred to as the "Foundation".

Article II

Legal Form and Location

(1) This Foundation shall be an ecclesiastical non-profit foundation according to the Swiss Civil Code, in particular Article 80 ff. Z.G.B.

(2) The Foundation shall be located in Geneva (Canton Genève). It shall, however, be free to maintain at other places, including places located outside Switzerland, establishments for theological research and doctrine, wherever this may serve the task of the Foundation.

1 The "Verfassung", the version of the Constitution in the German language, as filed with the Swiss authorities, shall be the governing and binding text of this Constitution.

Article III

Purpose

The purpose of this Foundation shall be to contribute to the fulfillment by the Lutheran churches of their ecumenical responsibility in the area of theology. The Foundation shall carry out its work by:

1. Appropriate and critical theological research, both historical and systematic, in areas where Christian churches are divided in matters of doctrine and church order, and where theological questions are a matter of controversy. To this end it shall be empowered to appoint research professors.
2. The holding of theological seminars and conferences of a scholarly nature.
3. Contacts and conversation with theologians from other churches, in order
 - a) to obtain first-hand knowledge of their doctrinal convictions and theological methods,
 - b) to communicate the understanding of the Gospel of Jesus Christ and His Church as rediscovered in the Lutheran Reformation,
 - c) to deepen comprehension of Christian truth by means of such theological encounter.
4. Publication of the results of its research and of such conferences and conversations.

Article IV

Endowment of the Foundation

- (1) The Lutheran World Federation shall provide sfrs. 100,000.— basic endowment for the Foundation, and shall make, annually, further contributions to the Foundation as needed toward its work
- (2) Member Churches of the Lutheran World Federation, as well as churches not belonging to the Lutheran World Federation, may make contributions to the Foundation exclusively for tasks in accord with its constitution.
- (3) The Foundation may accept gifts, stipends, grants, endowments, scholarships from other sources, provided the donations are used exclusively for tasks in accord with its constitution.
- (4) Administration of the Foundation's finances shall lie exclusively in the hands of the Board of Trustees.

Article V

Organization

The Foundation shall exercise its functions through:

- a) the Board of Trustees (Kuratorium)
- b) the Research Staff

*Article VI***Board of Trustees****§ 1. Membership of the Board of Trustees**

(1) The Board of Trustees shall consist of six, or at most nine members, including the Chairman. Membership in the Board of Trustees shall be open only to those who expressly affirm the purpose of the Foundation (Article III). Those to be elected to the Board of Trustees should include persons prominent in church life and in the field of theological scholarship. They must also include persons expert in matters of finance and organization.

(2) All members of the Board of Trustees shall be elected for a specified term. Details shall be stipulated in the By-Laws. They shall continue in office as members of the Board of Trustees until a successor shall have accepted election. All members of the Board of Trustees shall be eligible for re-election.

(3) The Chairman of the Board of Trustees shall be elected by the Executive Committee of the Lutheran World Federation from amongst its own members. The Board of Trustees shall elect a first and a second Vice-Chairman from amongst its own members.

(4) At the initial election of members of the Board of Trustees the Executive Committee of the Lutheran World Federation shall elect five members in addition to the Chairman.

(5) The Board of Trustees can co-opt up to three additional members; in co-opting such members persons should be taken into consideration who belong to churches which give exceptional and sustained support to the work of the Foundation. For a co-option to be valid, the concurrence of two thirds of the members of the Board of Trustees shall be necessary.

(6) On the expiration of the term of a member the membership of the Board of Trustees shall be filled by co-option; for a co-option to be valid, the concurrence of two thirds of the members of the Board of Trustees shall be necessary. In this process, the Executive Committee of the Lutheran World Federation shall have the right to nominate four of the members; its right to elect the Chairman (3) shall not be affected thereby.

§ 2. Functions of the Board of Trustees

(1) The Board of Trustees has to administer the Foundation in accordance with the Constitution and By-Laws. The Chairman or his deputies are responsible for carrying out the decisions of the Board of Trustees.

(2) For actions of the Board of Trustees to be legally binding, the signature of the Chairman and of one further member of the Board of Trustees is required and sufficient.

§ 3. Meetings and Passing of Resolutions

- (1) Meetings of the Board of Trustees shall be held as need may require, but at least once a year. Details shall be stipulated in the By-Laws.
- (2) The Board of Trustees shall be competent to pass resolutions if more than half of its members are present.
- (3) In all cases where the Constitution or By-Laws do not prescribe a two-thirds majority of the members of the Board of Trustees, a simple majority of the members is sufficient to give validity to a resolution of the Board.
- (4) Resolutions may be passed by mail vote, provided that such mail vote is not expressly opposed by two or more members.

Article VII

Research Staff

- (1) The research staff shall be appointed by the Board of Trustees, on the basis of a proposal from the research professor or professors who have been appointed by the Board of Trustees.
- (2) The research staff shall be represented at every meeting of the Board of Trustees.
- (3) The research staff shall be responsible for the program of work of the Foundation in accordance with the budget drawn up by the Board of Trustees. Academic freedom for scholarly research and publication shall be guaranteed.
- (4) Further details shall be stipulated in the By-Laws.

Article VIII

Supervision

- (1) The administration of the funds of the Foundation in accordance with the purpose for which it is established shall be subject to scrutiny by the Lutheran World Federation.
- (2) If a member of the Board of Trustees violates or neglects his duty towards the Foundation, he can be recalled from his position on the Board of Trustees by the Executive Committee of the Lutheran World Federation after the Board's case has been heard.

Article IX

By-Laws

- (1) Within six months of the establishment of the Foundation, the Board of Trustees, with the approval of the Lutheran World Federation, shall draw up By-Laws.

(2) The Board of Trustees can in agreement with the Lutheran World Federation make amendments to the By-Laws. For the resolution to be valid the concurrence of two-thirds of the members of the Board of Trustees shall be necessary.

Article X

Amendment of the Constitution

Within the framework of the purpose of the Foundation (Article III, paragraph 1) this Constitution can be altered by the Board of Trustees with the approval of the Lutheran World Federation. For the resolution to be valid it is required that more than two-thirds of all the members of the Board of Trustees be present and that at least two-thirds of all the members of the Board of Trustees be in favor.

Article XI

Dissolution

In the event of the dissolution of the Foundation, any funds remaining after the discharge of its obligations shall revert to the Lutheran World Federation, with the proviso that these funds be employed exclusively in accordance with the aims of the Foundation.

DEBATE ON REPORT OF SECTION II

Item 3, 1

Noth (Germany): The Section has considered the questions and problems very thoroughly and has not taken the easy way out. I believe it is a remarkable result that the Section unanimously recommends the establishment of this foundation.

Dietzfelbinger (Germany): I believe it is a moment of no small importance in the history of the Lutheran World Federation if this step is now taken. It is a matter of fulfilling the ecumenical responsibility of the Reformation, a responsibility which the LWF will perhaps be taking over anew in this matter. We should be taking a step which would show the Lutheran church how wide her responsibility is. Without detracting in any way from her clear task, she will be able to bear her witness in a new way in the whole Christian world. The fact that it is a "foundation" may serve as evidence both of its commitment to the doctrinal basis of the LWF and of the freedom and ecumenical breadth of the task. I support the request of the Chairman and the proposal of the Section that the Assembly resolve upon the setting up of a Lutheran Foundation for Inter-Confessional Research.

4. Report of the Section on Education¹ (*Actions*)

Dr. C. W. Sorensen, Chairman, presented the report of the Section on Education (Document No. 68).

The report was received for consideration and possible action.

Action was taken as follows:

- 1. Referred to incoming Commission on Education.*
- 2. Referred to incoming Commission on Education.*
- 3. Referred to the Executive Committee.*
- 4. Referred to the incoming Commission on Education.*
- 5. Referred to the incoming Commission on Education.*
- 6. Received as information.*
- 7. Referred to the Executive Committee.*
- 8. Amended to include the words "and Member Churches" following the word "committees" in line 2.*

Adopted as amended.

Report of Section III, Education

Document
No. 68

The members of the Section on Education recognize with pleasure the significant achievements of the Commission on Education since the Minneapolis Assembly. The study document on confirmation is a tangible result of the work. We support the work of the Commission and the recommendations contained in the reports. Following are the specific recommendations of the Section:

1. The program of study conferences should be continued. It seems wise to plan some conferences of specialists with perhaps no more than 10 persons in attendance, in addition to the members of the Commission. It is also suggested that the Commission should take the initiative in inviting the participants with the cooperation of the National Committees.

There should also be opportunity for conferences with broader representation including participants who have valuable practical experience. Such conferences may be particularly valuable at the regional level.

2. The members of the Section are strongly in favor of continuing the research activities of the Commission. We recommend that the new Commission undertake studies on Christian education in its relation to Church and state, including a survey of the field. Another important problem is the coordination and integration of the different forms of Christian education (*Gesamtkatechumenat*). The Commission may also wish to give consideration to topics

¹ A list of the members of the Section appears on page 536.

such as the following: education for Christian leadership, the psychology and sociology of religion, i.e. the development of conscience and moral values.

3. Regarding the exchange program, we enthusiastically support the recommendations of the Commission to the effect that the projects should be more systematically planned, and that formal reports should be given at the conclusion. Special emphasis must be placed on preparation at home before undertaking the projects. When a proposed exchange project is related to the area of work for which this Commission is responsible, the Commission should be involved in the selection of candidates and in the specific assignments.

4. We are in agreement with the recommendation of the Commission to the effect that the Commission in planning its program should give full recognition to the younger churches and the minority churches. Provision should be made for visitation by experts in Christian education assisting in the solution of problems faced by the younger and minority churches.

5. The Commission should plan its program (Vorhaben) in cooperation with other branches of the LWF. Whenever appropriate the Commission should also take account of the work of organizations such as the World Council of Churches, various confessional bodies and agencies of the member churches.

6. The aims of the Commission, as listed in the policy statements of the LWF Commissions and Committees, appear to be sufficiently comprehensive for the work of the Commission, since these purposes may include all aspects of Christian education, and education at all levels.

7. We support strongly the proposal that a member of the Geneva staff should be assigned, part-time or full-time, for executive responsibilities in connection with the work of the Commission, and that appropriate funds should be allocated specifically for the program of the Commission on Education.

8. Finally, we recommend that this assembly encourage the national committees to provide the widest possible distribution for the document on confirmation, and that maximum opportunity be given for study of the document by pastors and congregations.

5. Amendments to the Constitution

Proposals for amendment of the Constitution (Documents Nos. 96 and 96a, see pages 296 f. and 325 f.) were adopted ad seriatim.

6. Report of the Section on LWF Broadcasting and Information Service¹

(Actions)

Bishop Fosseus, Chairman, presented the report of the Section on LWF Broadcasting and Information Service (Document No. 65). The report was received for consideration and possible action.

¹ A list of the members of the Section appears on page 537.

Action was taken as follows:

A. Broadcasting Service

- 1. Referred to the Commission on World Mission.*
- 2. Adopted.*
- 3. Referred to the Executive Committee.*
- 4. Referred to the Executive Committee.*

B. News Bureau

- 1. Adopted.*
- 2. Referred to the Executive Committee.*
- 3. Referred to the Executive Committee.*
- 4. Adopted.*

Report of Section V, LWF Broadcasting and Information Service

Document
No. 65

The proposal for an LWF Broadcasting service was made at the annual meeting of the Commission on World Mission in 1957. Now, six years later, RVOG is a powerful, completed facility serving the Protestant Churches of Africa and Asia. That this could be realized in so short a time is none other than a miracle of God and we glorify His Holy Name! And to the member participating churches that have been the Lord's willing instruments we express our hearty thanks!

Recommended

1. That, in order to render a highly necessary service for the furtherance of the efficiency of RVOG, the Assembly encourage all the Member Churches having delegations at the forthcoming East-Asia Lutheran Conference in 1964 as well as the All-Africa Lutheran Conference in 1965 to bring with them information and statistics as complete as possible regarding station reception, listeners' reactions, audience-relation work, possibly in the form of answers to a questionnaire to be worked out by the Board of Directors of RVOG;

2. That the Assembly express its joy and gratitude that effective cooperation in the use of RVOG has been established with the Coordinating Committee for Intercontinental Broadcasting (CCIB, representing the NECC, the EACC, and the AACC), and

that the Executive Secretary be instructed to send the Fourth Assembly's greetings to the Chairman of the CCIB;

3. Whereas RVOG cannot satisfy the broadcasting needs in all areas, and
Whereas the Lutheran Hour has demonstrated the effective use of time purchased from commercial radio stations, and

Whereas some state-owned stations are willing to place time at the disposal of Churches,

Be it resolved

That the Assembly encourage its Member Churches to continue to ascertain the opportunities for radio communication of the Gospel in their respective areas and meet the needs through the means which may be available;

4. As the use of television becomes more and more widespread on all continents, it, consequently, becomes imperative that Member Churches be alert to the opportunities offered to them through this means of mass communication. Some Churches have already explored the possibilities and are using the medium. Others must face this challenge in the near future. With all the extremely heavy financial obligations carried by LWF, the only way for the Member Churches to finance television would appear to be through gifts from sources not already supporting other on-going projects. Considering the importance of this matter it is recommended

- a) That the Member Churches endeavor to make the widest use of the television medium for evangelistic purposes, and
- b) That a survey be made (under the direction of the Executive Committee of the LWF) to ascertain what is now being done, and what the future possibilities and limitations may be.

Regarding the LWF Information Service the Section received the documents referred by the Assembly. It discussed the work of the LWF News Bureau.

Recommended

1. Whereas it is recognized that the work of the News Bureau is to serve the interests of the LWF and the Member Churches, and

Whereas it is recognized that the News Bureau interprets Lutheran concerns to secular and religious organs of public information,

Be it resolved

That, in order that the News Bureau may carry on its work more effectively, the Assembly urge the Executive Committee to study carefully the advisability of creating a group of consultants and experts to undergird the work of the News Bureau.

2. Whereas Member Churches in Asia, Africa and Latin America have indicated their interest in participating more actively in an inter-Lutheran news exchange,

Be it resolved

That the Assembly request through the Executive Committee the respective LWF Commissions to hold LWF News Bureau supervised workshops toward the development of suitable news services in the Churches of Asia, Africa and Latin America in connection with forthcoming continent-wide Lutheran Conferences, and

That Member Churches be invited to take this matter into consideration when selecting their representation.

3. Whereas it is desirable to give current review to the aims and functions of the News Bureau,

Be it resolved

That the Assembly refer to the 1964 Executive Committee for action the suggested "Aims and Functions" and the News Bureau's suggestion for a modification of its name as submitted in Document 21, pages 26 and 27.

4. Whereas the increasing interest of the secular press in church work has been recognized, the Section discussed the advisability of an expansion of the News Bureau in the fields of non-periodical publications, audio-visual materials, radio work, and other promotional methods and materials,

Be it resolved

That the Assembly authorize the Executive Secretary to direct an inquiry concerning such expansion to the National Committees of the LWF with the request that responses be given in time for inclusion of this subject in the agenda of the 1964 meeting of the LWF Executive Committee.

7. Report of the Section on Inner Missions¹ (Actions)

Bishop Wantula, Chairman, presented the report of the Section on Inner Missions (Document No. 69).

The report was received for consideration. Action on recommendations was taken as follows:

1. No action necessary.

2. Moved that the recommendation be appended as a gloss to Document No. 23.

Moved as substitute motion that the recommendation be referred to the Executive Committee for consideration.

Adopted by a vote of 139 to 67.

2a) It was moved that the Assembly instruct the Coordinating Committee on Budget and Program to consider all changes in structure in light of

1 A list of the members of the Section appears on page 537.

what has been said on the three aspects of the LWF responsibility: witness, service and theology.

With the consent of the proposer of the motion it was moved to refer the motion to the Executive Committee for consideration in its dealing with structure problems.

Adopted. (For action concerning remaining recommendations, see session XII, page 421.)

Report of Section X, Inner Missions

Document
No. 69

Section X, entitled "Inner Missions", concerned itself with the report of the Commission on Inner Missions (Document No. 17) as well as with the oral report of Dr. Carl Reuss (Document No. 57) and concluded that these two reports sufficiently describe the Church's welfare responsibility. Document No. 57, if not read in conjunction with No. 17, could leave the hasty reader with the false impression that it is only the individual Christian who bears social responsibility, and not the churches. The importance of this responsibility for service in the life as well as in the work of every individual church and congregation is herewith given especial expression.

1. The Section for Inner Missions therefore unanimously recommends the acceptance of Document No. 17, which has been placed before you.
2. The Section is grateful for the study carried on by the Commission up to now, and strongly recommends its continuation. Christian service is certainly a fruit of faith. But it is also the mandate of Jesus Christ. Christian service is thus of a piece with the expression of the Church's life. The living Church of Jesus Christ will always be a serving Church. It is precisely the representatives of the younger churches of Asia and Africa who testify that because of changes in the structure of their society they now confront new tasks of Christian service and desire to compare experiences with older churches. For this reason it seems all the more important for the Lutheran World Federation to perpetuate in a permanent Commission an organ for Christian service. We think there is a danger that if the Commission does not continue to exist within the Lutheran World Federation, this urgent work will be carried out by other international organs and the Lutheran heritage will not be adequately taken into account.
3. The Section supports the recommendation of Document No. 17 that in future this Commission be called the Commission on Christian Service and Social Responsibility.
4. Paragraph E of Document No. 17 already points up a series of important study tasks. The Section recommends for further consideration the following themes which are of special importance:

- a) A basic theological orientation regarding the place of Christian service, in connection with other sciences (psychology, psychiatry, psychotherapy, medicine, sociology, pedagogy).
 - b) Care of the aged, marriage and family counseling, vocational guidance, service in the field of social policy and the relation between Christian service and mission;
 - c) The fostering of the theoretical and practical training of theologians in respect of Christian service;
 - d) A thinking through of the problem of the industrialized society (trade union matters, etc.);
 - e) The formation of work centers within the Member Churches to deal with socio-ethical and welfare questions with the collaboration of experts in the fields of medicine, psychotherapy and sociology.
5. The Section recommends that on the occasion of the next Assembly of the Lutheran World Federation a third Lutheran World Conference for Christian Service and Social Responsibility be convened, to be prepared and planned by the Commission proposed under Point 2 *ad finem*.
6. We underscore the fact that *two* questions, already taken up at the Conference at Stockholm, have been the Section's particular concern: the questions of race and world peace. For your information, therefore, the Section has appended the statements from the two discussion groups (see Appendices V and VI, page 492 ff.).
7. The Section also commends the request made at the Conference at Stockholm that the Lutheran churches actively participate in the 1966 World Conference on "God, Man and Modern Society". We especially recommend that at this Conference the Church's peculiar service to men in need will be considered.
8. With regard to the composition of the new Commission, the Section recommends that two persons be included from central Europe, one from Scandinavia, one from North America and two from the churches of Asia, Africa or Latin America.
9. The Section recommends to the Assembly that it provide for the nomination of a qualified observer to attend important international conferences on questions directly related to the work of the Commission and express by his presence the interest of Lutheranism in these problems.

DEBATE ON REPORT OF SECTION X

Item 7, 2

Giertz (Sweden): If the other members of this Commission and their supporters had brought forth all these fine ideas six years ago and put some of them at least into practice, the Executive Committee might have considered this over again, but

to speak very bluntly, the Executive Committee has had the feeling that not very much has been done in these six years. And being responsible for the use of the money, and seeing ourselves urged by necessities to propose one more new commission, we thought we had to cut down the organization somewhere, and deemed it possible to make this arrangement. There will be this conference, there will be the continuation committee, which could pick up any urgent question and take action on it if it should be necessary, and it is possible for the Executive Committee in the meantime to put up a new commission if that should prove really necessary and be demanded by the Member Churches. So I would move that we not add this as a gloss but hand it over for consideration only, as there are involved financial questions that only the Executive Committee, being responsible for the new budget, can appropriately consider. I move that this point be referred to the Executive Committee.

Wantula (Poland): Some members of the Section were present in Stockholm at the conference on social responsibility. They were very much impressed by this conference and by the subjects treated there. The Section realized that the *diaconia* of the Church is a very important part of the tasks of a congregation. *Diaconia* is not a question only for an individual Christian but also for a congregation as such. The different subjects we discussed in our Section convinced us, and we decided to move here the continuation of this Commission.

Bürkstümmer (Germany): It seemed to us in the Section that a pre-Assembly conference would not be enough. We wondered who could prepare such a conference really as it should be prepared, if there is no corresponding Commission. We wondered further how the results of such a pre-Assembly conference could really be made full use of. We decided this morning that the chairmen of the Commissions should attend the meetings of the Executive Committee as consultants. If there is no Commission on Christian Service and Social Responsibility, the voice of *diaconia* will be missing here. If the next Assembly works in Sections again, there will be no Section on Christian Service and Social Responsibility, so that the voice of *diaconia* will no longer be heard here. We have learned in recent decades that the life of the Church unfolds in the three dimensions of "leiturgia, martyria and diaconia." When we look at the Commissions proposed to us by the Executive Committee, we see that the dimension of *diaconia* is missing. We were in particular most strongly impressed by the fact that it has been made clear to us, both in Stockholm and here in Helsinki, precisely by the younger churches, that now in these younger churches, in view of the great social change taking place, questions of *diaconia* and social responsibility arise where we should need mutual consultation. And finally our most profound concern has been that *diaconia* should retain a place in the Lutheran church and not be forced to settle somewhere else in the ecumenical world.

von Brück (Germany): The proposal of Bishop Giertz is understandable, but is not enough for many of my friends. On the contrary, we are of the opinion that a separate commission is required for Christian service and social responsibility in the future too, and that it would be right if the Assembly were to take a decision that was binding upon the Executive Committee and not leave it to the Executive Committee to decide on its own in what way Christian service and

social responsibility should be anchored in the framework of the LWF. Particularly if one looks at the functions which Document 69, 4 proposes to assign to this Commission with its new name, it becomes clear that questions both of Christian service and of social responsibility can become of cardinal importance in the years ahead for an authentic proclamation of the Gospel. We therefore take the view that it would be good if the Assembly were to express itself unequivocally, that is, to adopt in full the recommendations of Section X and to make it mandatory upon the Executive Committee to create a Commission on Christian Service and Social Responsibility.

Empie (USA): It seems to me that the Assembly should consider this document in its totality, for it has several points which are not clear to me at all. In the first place it is proposed that the name of the Commission be changed to the "Commission on Christian Service and Social Responsibility." Then as I look at the exhibits as to the conference on Social Responsibility I note that they are very clearly in the field of social *action* and verge in areas which have previously been considered by the Commission on International Affairs. I also note that in the very final paragraph there is a request that there be provision made for a qualified observer to attend international conferences on questions directly related to the work of the Commission. The work of the Commission according to this new title would seem to be sliding over into the field of international affairs and social action. Now, I would like to know whether the Section does intend, by suggesting that the Commission be continued, that it expand its work to take over part of the work previously done by the Commission on International Affairs and spend a major part of its time on social action. This is not clear enough to me in the text.

Weeber (Germany): It is not quite clear to me in which direction this proposal is aiming; up to now the practice has been to hold a special conference on social responsibility prior to the Assembly. Is this intention being dropped if the LWF sets up a commission for inner missions and social responsibility, or are both desired, a) a pre-Assembly conference, and b) a commission financed by the Lutheran World Federation? Then I should like to ask whether binding resolutions of the Assembly can continue in future to be carried out only within the limits of the means available.

Fry: I believe, speaking impartially, that it is clear that what is proposed is not a continuation, but a very great expansion of what has gone on in the past. The proposals under structure and function contemplated a slight curtailment, only a slight curtailment of the past, since they did provide for a continuation committee. The new proposal calls for doubling or tripling the affairs of the past. Maybe that is exactly what we wish. But let's remember we are not voting for simple continuance, which seems to be suggested by the motion.

Fosseus (South Africa): It seems to be impossible to arrive at any definite conclusion at this Assembly on what should be done regarding this matter. May I offer to you something like this: that we ask the CCBP to consider all changes on structure in light of what has been said on the three aspects of our responsibility, namely mission (and in that I include witness) and *diaconia* and theology.

(For debate on remaining recommendations of Section X, see Session XII, page 421.)

8. Sixth Report of the Recording Committee

The Chairman of the Recording Committee presented the Minutes of Plenary Session IX (Document No. 88) and moved approval.

Adopted.

9. Report of the Resolutions Committee (Action)

Dr. Paul Empie, Chairman, introduced the report of the Resolutions Committee (Document No. 74).

Moved that item 3 in this report be adopted.

Adopted. [For action on remaining items, see Session XII, page 413.]

Report of the Resolutions Committee

Document
No. 74

1. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, expresses its gratitude to the Church of Finland for the privilege of meeting under its auspices and for the hearty welcome extended through its representatives, especially its Archbishop and the Bishop of Helsinki. The beautiful and devotional setting for the worship services afforded by the Cathedral and the generous participation and hospitality of the congregations of Helsinki are greatly appreciated. The Assembly furthermore records its deep satisfaction over the excellent preparations made by the Committee on Arrangements, commending the Assembly Director and his associates and his host of helpers for their painstaking efforts in arranging to receive, house, entertain, and otherwise assist the thousands of visitors coming to Helsinki in connection with this historic event.

2. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, is greatly indebted to the University of Helsinki which so graciously made its excellent and convenient facilities available for the Assembly's needs, and voices its thanks to the Rector for such generous and helpful hospitality.

3. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, has noted with pleasure that the President of the Republic of Finland, as the chief of state and a member of the Lutheran Church, has participated in a number of events related to the purposes and work of the Assembly, even while under the pressure of his official duties. The Assembly records its appreciation of this fact and assures the President of its cordial wishes and of its prayers both for himself and for his country.

4. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, has experienced extraordinary hospitality afforded by the City of Helsinki, its public organizations and its warm-hearted citizens during

the course of its sessions. It expresses heartfelt thanks to the City of Helsinki, its Lord Mayor and its citizens for the many courtesies which have been extended to the delegates and visitors to the Assembly, aware that although such a demonstration of friendship is typical of those who dwell in this country, nevertheless extraordinary efforts have been made by all concerned in making preparations for this particular event.

5. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, considers that it has been exceedingly blessed by the high caliber of leadership provided by its President, Dr. Franklin Clark Fry, during the past six years. His breadth of experience in ecumenical circles, his world-wide contacts with leaders in all walks of life, his skill in presiding over sessions and his perception which has guided the LWF successfully through many difficult and complicated issues have been of inestimable value as the LWF has sought to carry out its responsibilities in accordance with the will of its Lord Jesus Christ. The Assembly joins in prayer that Almighty God will continue to sustain Dr. Fry in physical and spiritual vigor so that his extraordinary talents may continue to bless both the LWF and the whole Church on earth for many years to come.

6. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, has been greatly impressed by the immense volume of work transacted by its Officers, its Executive Committee, and by its various Commissions and Committees during the period since the Third Assembly. It commends them for their devoted and skilful leadership which directly or indirectly has resulted in tangible blessings to the Member Churches and also to a large number of persons throughout the world who have been served by our Lutheran fellowship.

7. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, records its appreciation for the highly satisfactory leadership provided by the Executive Secretary and his colleagues on the staff in carrying out their various responsibilities. The reports of the work which have been submitted at this Assembly indicate an exceedingly high level of competence, creativity and dedication on the part of those who administer the day-by-day activities of so vast and world-wide a program. The Assembly commends each member of the staff, adding an extra measure of thanks to those who have labored so effectively in various capacities at this Assembly, and assures them all of its staunch support and of its prayers for divine guidance as they continue to serve in the years ahead.

8. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland, has been pleased by the presence of the large number of representatives of the press, radio and television and has noted the extensive publicity they have given to events related to the Assembly. It commends these representatives for the responsible way in which they have reported

developments which have transpired in the course of the sessions and appreciates the part they have played in communicating to the world the rôle of the Lutheran World Federation in the affairs of churches and nations.

9. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland,

1. Hails with relief and encouragement the signing of the agreement to cease nuclear weapons testing in the atmosphere, outer space and under water;
2. Prays that this agreement be made the forerunner of more amicable relations among the nations based on mutual trustworthiness and trust and that it may lead to further steps toward disarmament;
3. Affirms its conviction that peace among the nations based on freedom with justice is the will of God for mankind;
4. Calls on all its member churches to instill in their people the attitudes of mind and spirit that will contribute to reconciliation, international friendship and human brotherhood in respect to which this Assembly has been an encouraging manifestation.

10. The Fourth Assembly of the Lutheran World Federation, convened at Helsinki, Finland,

Remembering the Scriptural declaration that "the earth is the Lord's" and that men are but stewards of His gifts which are intended for the use and benefit of all mankind;

Recognizing the cumulative nature of poverty as well as of wealth which is resulting in ever harsher contrasts in economic development and population growth among nations of the world and thereby is threatening the well-being and peace of all,

Welcomes the fact that many nations — especially through the United Nations and its specialized agencies as well as national and international voluntary organizations — have undertaken to give material resources and social services to the developing nations to assist them in their struggle to attain higher levels of living, and

Calls upon its member churches to encourage the governments of their respective countries by whatever means are appropriate for them, and also their own constituencies, to share in generous measure material resources and skilled services with lands in need of them so that proper aspirations may be fulfilled and discontent and tension replaced by mutual understanding and good will.

11. The atoning work of Jesus Christ was accomplished to reconcile all men to God and to one another. Nevertheless the blight of racial discrimination and bigotry continue to scar human relationships. No area in the world is free from it. Discrimination — both brazen and subtle — because of color, race or

religion, including anti-semitism, continues to afflict society today. The Fourth Assembly of the Lutheran World Federation condemns them all as the evil things they are. For they are contrary to the will of the loving God who creates all men to be truly brothers.

Many Christian organizations like our own and many individual churches have made similar statements. But this is not enough. Since we all are involved in and bear responsibility for this human tragedy either through things we have done or because of things we have left undone, we confess our guilt. But again, this is not enough. We must match our words with forthright action. Following our Lord, we must pay in personal sacrifice the price necessary to help free the world from this form of inhumanity.

Therefore, the Fourth Assembly of the Lutheran World Federation calls upon its member churches to urge the members of their congregations to involve themselves personally in constructive local and national efforts to end all forms and consequences of discrimination based upon color, race or religion, taking note especially of any such situations in their own congregations, and to demonstrate true Christian love by taking the initiative in acts of reconciliation and service after the example of our Lord Jesus Christ.

10. *The meeting was recessed.*

12TH PLENARY SESSION

1. *The President called the meeting to order and declared it to in business session.*

2. Report of the Committee on Resolutions (Actions)

Dr. Paul Empie, Chairman, presented the report of the Resolutions Committee (Document No. 74, see page 410).

Action on the recommendations was taken as follows:

1. *Thanks to the Church of Finland and its Committee on Arrangements. Adopted by a rising vote.*

2. *Expression of gratitude to the University of Helsinki. Adopted.*

3. *Appreciation for participation by the President of the Republic of Finland.*

(Adopted in previous session, see page 410.)

4. *Thanks to the City of Helsinki for its hospitality.*

Adopted.

5. *Testimony to the leadership of President Franklin Clark Fry.*

Adopted by a rising vote.

6. *Appreciation for the services of the Officers, Executive Committee, commissions and committees.*

Adopted.

7. *Commendation of the Executive Secretary and staff members.*

Adopted.

8. *Recognition of the presence and cooperation of press, radio and TV representatives.*

Adopted.

9. *Statement regarding the resolution of international tensions.*

Adopted.

10. *Statement on aid to developing nations.*

Adopted.

11. *Statement on quenching bigotry and racial discrimination. It was moved that the word "scar" in line 3 be amended to read "sear".*

Adopted as amended.

DEBATE ON REPORT OF RESOLUTIONS COMMITTEE

Item 2, 10

Reuss (USA): I appreciate immensely the spirit, the intention of the resolution, but I think it leaves an unfortunate impression that man lives only by material necessities, overlooking the fact that he does not live by bread alone. I think two minor amendments would take care of this and emphasize the wholeness of the human being. In the second paragraph I would move therefore (the paragraph beginning "Recognizing...") the insertion of a phrase so that it would read "Recognizing the damaging effects upon the human personality from..." reading on as follows. And then a similar change in the fourth paragraph, fourth line, where the insertion of a phrase would make it read "the proper aspirations of the human spirit may be fulfilled, and discontent and tension replaced." I move amendment by insertion of these phrases.

Fry: We'll take them one by one. The first one affects paragraph 2, and would make it read "Recognizing the damaging effects upon human personality from..." It is seconded? It is seconded. Any discussion of the proposed amendment?

Empie (USA): I think that what Dr. Reuss has suggested adds a very desirable element. It does change to some effect the thrust of the paragraph, and does imply damaging effects of the cumulative nature of wealth. Now that may be true. We did not discuss this in our committee, and I wish Prof. Waris would speak to it, because this particular sentence was lifted out of his paper.

Waris (Finland): I think the purpose of the amendment is good. I think it changed the tone. I have nothing to say against the damaging effect on the human personality, but it's much wider. I think it ought to be inserted as a special subparagraph in the leading phrases, in the preamble.

Fry: One has to ask himself if the damaging effects on human personality come from the *cumulative* nature of poverty and wealth, among other questions. (Amendment defeated)

Fry: The second amendment is in the 4th paragraph, 4th line; following the words "proper aspirations" it is proposed to add the words "of the human spirit." Is this seconded? It is seconded. It is now intended to make specific that the aspirations are aspirations of the human *spirit*. What the connotation of "spirit" is in this connection you will decide for yourselves.

Giertz (Sweden): May I only ask, are there no proper aspirations of the stomach? Should they be excluded?

Fry: Would you like to comment, Dr. Empie, again on behalf of the committee?

Empie: We discussed this term rather late last night at some length, and we thought that the word "proper aspirations" was sufficiently inclusive to cover whatever is necessary.

(Amendment defeated).

Item 2, 11

Bersell (USA): Just a matter of the wording: the second last line on page 412: "to scar human relationships." A scar is something that appears after the wound has healed or is beginning to heal. I think you want a stronger word than "scar."

Hoevers (Netherlands): I am very grateful that we have received this piece. Discrimination is one of the worst features of our time. But I think that if we are to say something about discrimination we cannot avoid saying something about discrimination on account of ideology. We all know that in addition to discrimination on account of race, color and religion there is also today all over the world a terrible threatening and actual form of discrimination on account of ideology. I would propose that we make page 412, third line from the bottom read: "Nevertheless the blight of racial and ideological discrimination and bigotry continues..." etc. And then one must also change page 412, last line, "Discrimination because of color, race, ideology or religion..." And also one must change line 4, third paragraph, "put an end to discrimination on account of color, race, ideology or religion," i.e. the word "ideology" is inserted. Secondly, in regard to p. 413, lines 3 and 4 where the reasons are given why the Church cannot tolerate this discrimination, can one not say there, instead of "of God, who creates all men to be truly brothers" "contrary to the will of the loving God. This is what Christ today says to us." That is putting it more concisely and perhaps also more sharply.

Fry: Presented to us is a series of proposed amendments to No. 11. The first appears in the first paragraph, lines 4 and 5. The recommendation now reads: "Discrimination—both brazen and subtle—because of color, race, ideology or religion,

including anti-semitism, continues to afflict society today." Page 412, 3rd line from bottom: "Nevertheless the blight of racial and ideological discrimination and bigotry continues to scar human relationships." I believe that this first amendment catches the spirit of all those that follow. The others are made merely to carry the same theme through. The purpose is primarily to get in the thought of ideological discrimination. And ideological discrimination practised in any direction, you want to say, is wrong. In any nation, there should be no ideological discrimination at all, in any direction? What is meant by "discrimination," then? "Discrimination" in English is a rather vague word. That's part of our difficulty. I mean, certainly there are many good kinds of discrimination in this world, as well as many bad kinds of discrimination. I'm not saying that the ones you condemn are good, don't misunderstand. But just what do you mean? I have to discriminate between good and bad in this world, and that's not necessarily wrong. Would you like to give a further explanation of this?

Hoevers: What I mean, to give an example, is that the danger threatens that the citizens of a country may be divided into first-class and second-class citizens. This I call discrimination. And I believe that if we are now to condemn discrimination at all, we must also mention such discrimination.

Fry: Are you prepared to debate this proposed amendment?

Karle (Chile): Should then for example discrimination against people who are Nazis be prevented? For that is also an ideology.

Fry: Are you ready for further debate? I suppose our vote on this first amendment will determine our readiness to accept the following amendments. Now will you comment, Dr. Empie?

Empie: Our committee discussed the fact that this statement does not cover all of the evils of the world. It regretted that fact, but it felt that any resolution which would have any attention at all had to be reasonably short. It felt also that it ought to be relevant to something which is currently a burning issue. And at the present time in certain continents which I will not name it is the racial issue which is the most burning and the most current. And we thought therefore that we would be wiser to limit ourselves to a particular area than to be more inclusive and more vague and much longer.

(Amendment defeated)

Fry: There is one of the proposals that is not covered by this business of ideological discrimination. It would change the last sentence of paragraph 1: "For they are contrary to the will of the loving God. Thus speaks Christ today," in place of the words "who creates all men to be truly brothers." Is there a seconder to this? All favoring the amendment will indicate.

(Amendment defeated by 153 to 46)

Fry: If you want to make the smallest possible change (page 412, second last line), you can say "sear" instead of "scar."

Empie: That would be quite acceptable, I think, to the committee.

Fry: All right. The Chair's suggestion is accepted, and instead of "scar human relations" it becomes "sear human relations." Are you ready to vote now on this very slightly changed resolution? (Adopted)

3. *The Chair introduced Lutheran representatives from Non-member Churches.*

Fry: We have on the fringes of the Lutheran World Federation, although not yet as Member Churches, a number of Recognized Congregations. They are congregations in almost every case in countries where there are so few Lutherans that it is impossible to form a recognizable Lutheran church body. Those Recognized Congregations have the privilege of sending official observers here. Will they rise? I guess all from South America. We have also Lutheran official observers from non-Member Churches, including among their more distinguished ones one of the Presidents of the World Council of Churches, President Dr. Niemöller. Will all Lutheran observers from non-Member Churches in the Continent of Europe rise, please? (applause) We would be very much poorer without your presence and participation. We recognize you as Lutherans equal with all of us, and we are very happy that in this fashion you can be drawn into the active life of this Federation. You will note that this group that rose included one of our main lecturers, Prof. Dr. Gloege. That shows how we avail ourselves of the services of many of our brethren in churches not acknowledgedly Lutheran. (applause) Now may I ask the official observers, our guests, from non-member Lutheran churches in North America to rise? (applause)

4. *The Chair introduced Dr. Oliver Harms, president of the Lutheran Church — Missouri Synod, who spoke a word of greeting:*

Harms: Honorable and reverend Chairman, and members and visitors to the Fourth Assembly of the Lutheran World Federation: It is a privilege to be permitted to address this assembly of Christians who have come from practically all parts of the world, and to say a word of appreciation for the kindness shown the Lutheran Church-Missouri Synod in inviting the Synod to send 20 observers. Twenty were appointed, and twenty came. Furthermore, the welcome extended to us, both by the Federation itself, and by the people of this Republic and this city, will long be remembered. A further and exceedingly great favor was granted us through permitting our representatives to take part in the discussion groups, particularly when the central point of the Reformation was discussed, namely the doctrine of justification, which we believe, teach and confess to be God's declaration of righteousness for Jesus' sake unto the whole world, appropriated to the believer by the power of the Holy Spirit, who operates through the Word and the sacraments upon the hearts of the believers. The Lutheran Church-Missouri Synod has watched with interest the progress in the Lutheran World Federation, and has had observers at all four of the Assemblies. The Lutheran Church-Missouri Synod is mindful of the fact that the great commission of our Lord Jesus Christ has laid a great responsibility upon the Synod both toward the world of Lutherans and toward all people in the world. We do not know what these last and in many respects fearsome days have in store for us

as regards our organizational relationship to one another. Whatever our Synod does, we pray shall be based exactly in the tradition of her history, and more than that, in the historic confessions of the Evangelical Lutheran Church, and above all, in the divinely inspired and infallible word of God, the only but complete authority for faith and life. May the God of all grace keep all of you until the great day of the Lord, when Jesus will receive us so that we may serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

5. Presentation of Medals

Professor Mikko Juva presented Mrs. Eila Hiltunen, designer of a commemorative medal. The medal was then distributed as a gift of the Lutheran Church in Finland to all official participants in the Assembly.

6. Report on the New LWF Headquarters

The General Secretary gave a brief report on the new headquarters of the LWF, which will be available for occupation early in 1964.

7. Report of the Nominations Committee (Actions)

Bishop Smemo, Chairman, presented the report of the Nominations Committee (Document No. 73).

- a) In accord with the constitutional provision election of the President was by written ballot. By a vote of 219 of 243 votes cast Dr. Fredrik A. Schiotz was elected President.*
- b) The recommendation of the Nominations Committee for membership on the Executive Committee was adopted by acclaim.*

Report of the Nominations Committee

Document
No. 73

1. Names of the Committee members:

Bishop J. Smemo, Chairman	Dr. Stewart W. Herman, Secretary
Pastor Gerhard Bosinski	Dr. Norman Menter
Pastor Chung An Chin	Mr. Shadrack Ngowe
Bishop Zoltan Kaldy	Prof. Aimo Nikolainen
Probst Friedrich Karle	Dr. Raymond Olson
Prof. W. J. Kooiman	Dr. Lars Österlin
Bishop J. B. Leer Andersen	Mrs. E. G. Price
Dr. Max Lohe	President Emanuel Raman
Dr. Malvin H. Lundeen	Bishop Suffragan Johannes Schulze
Bishop Gerhard May	Pastor Alexanders Veinbergs
Dean Hosea Mdiniso	Dr. Rudolf Weeber

2. The Committee herewith places the following names before the Fourth Assembly of the Lutheran World Federation for consideration:

President of the Lutheran World Federation:

Dr. Fredrik A. Schiotz, USA

Members of the Executive Committee:

Bishop Leonard Auala, South Africa

Bishop Fridtjov Birkeli, Norway

Bishop Hermann Dietzfelbinger,
Germany

Dr. Franklin C. Fry, USA

Bishop Bo Giertz, Sweden

President Etienne Jung, France

Bishop Friedrich-Wilhelm Krum-
macher, Germany

Bishop Jens Leer Andersen, Denmark

Bishop Johannes Lilje, Germany

Bishop Rajah Manikam, India

Dr. Norman Menter, USA

Bishop Stefano Moshi, Tanganyika
Oberkirchenrat Dr. Wolfgang

Schanze, Germany

Dr. Ernesto Schlieper, Brazil

Mr. Gerhard Silitonga, Indonesia

Bishop Martti Simojoki, Finland

Dr. Clarence W. Sorensen, USA

Bishop Andrzej Wantula, Poland

Dr. Rudolf Weeber, Germany

Smemo (Norway): In submitting this report I request permission to make a few preliminary remarks. First, then, concerning the choice of the President. It has been obvious to the Committee that in choosing the President of the Lutheran World Federation one must look in the first place for the right personal qualifications. It must be so: in this we are all agreed, and we believe that this has also been so in the case of the previous elections. At each of the three Assemblies so far the most suitable man has been found in the geographical area in which the Federation was meeting: at Lund 1947 a Swede, at Hannover 1952 a German, at Minneapolis 1957 an American. The Nominations Committee has felt itself obliged to point out that in the Constitution of the Federation no such geographical or ecclesiastical link is prescribed or known. The Committee is of the opinion that even if the election should reveal a similar result this time, this complete freedom of the Assembly ought to be underlined, so that no false idea of some sort of precedent may arise. Probably everyone will feel that it would be good if the presidency could rotate amongst the various areas or the various churches of world Lutheranism. But this point of view cannot, in the opinion of the Nominations Committee, play a decisive rôle. In the search for the most suitable person it is quite natural that the thought should have occurred to many that one could consider a re-election of our present President, who has led the Federation so outstandingly in the period just past. But this is contrary, as you know, to the clause in our constitution which stipulates that the President cannot be re-elected as his own successor. An amendment of this clause of the constitution would be an extremely complicated and far-reaching matter, and no proposal in this respect has been made in this Assembly. I should like now to mention another specific point, because it has evidently been a live question for so many of the delegates. By no means only in the interest of having a Scandinavian, let alone a Finnish President of the Federation, but on account of

purely personal qualifications, mention has been made of the name of Bishop Simojoki, not only in quiet whispers but also publicly in writing. Word of this has therefore been able to reach his own ear in considerable measure. And even before the Nominations Committee was able to come to a final opinion concerning his possible nomination, he himself informed the Committee that he could not stand for election. Against the background of what I have here outlined and after thorough consideration on all sides, the Nominations Committee resolved unanimously to nominate as the new President Dr. Fredrik A. Schiotz, President of the American Lutheran Church. The personality of President Schiotz and his activity in his home church, as well as his devotion to and familiarity with the Lutheran World Federation and especially with the younger churches bear such clear witness to him and his qualities and qualifications precisely for this leading task in the Federation that I need say nothing further about them. Not even the fact that if he were to be elected, an American would succeed another American is in the eyes of the Nominations Committee a sufficient objection to the proposal. I content myself with these words concerning our deliberations in regard to the choice of President.

The President has already cited the paragraph which contains the clauses bearing on the election of the Executive Committee. The Nominations Committee has naturally taken pains to do justice to these instructions as far as possible. If a few points of view should be indicated which are not mentioned in the Constitution but appeared important to our Committee, then I would name first the desire, probably general today, to give more places and a greater influence to the younger churches in the Executive Committee. This has been made possible in that the American representatives on the Nominations Committee, evidently in agreement with the delegates from their churches, have declared themselves prepared to be content with four American representatives in the Executive Committee, instead of five as hitherto. The Committee is very grateful for this brotherly cooperation. The second point which the Committee felt should be taken into consideration concerns the desired continuity in the Executive Committee. For all the major areas of world Lutheranism some names from the old Executive Committee have also been nominated for the new one. The German churches have expressed a strong desire to re-nominate all their previous members of the Executive Committee. The Committee felt that it was obliged to meet this desire. Amongst the Scandinavian members, at the desire of the present Danish member and of the Danish delegation, the member from the Danish church has been replaced by a new name. For the minority churches and the younger churches there are seven places available altogether. In the proposal of the Committee they are distributed in such a way that Africa and Asia each receive two representatives, while three names are proposed for the smaller churches in Europe and South America. Of the first four, three are new, of the three latter one is new. Among those nominated there are, in accordance with the Constitution, four lay persons: one from America, one from Germany, one from France and one from Indonesia. If President Schiotz were to be elected as President, his name would of course drop out of the proposal of the Committee, and there would still be 19 names, which is the prescribed number of members who with the President constitute the Executive Committee.

8. Report of the Section on Inner Missions (Actions)

(Document No. 69)

(See Session XI, page 405 ff.)

The following actions were taken on the recommendations:

3. Referred to the Executive Committee
4. Referred to the Executive Committee
5. Received as information
6. Received as information
7. Amended by the substitution of the word "hope" for "recommend"
Adopted as amended
8. Referred to the Executive Committee
9. Referred to the Executive Committee

9. Report of the Section on Student Work¹ (Action)

Professor Hebart, Chairman, presented the report of the Section on Student Work (Document No. 71).

The report was received for consideration and action.

*It was moved that a gloss be appended to Document No. 23 as follows:
That the Executive Committee give careful consideration to the possibility
of continuing a Committee on Student Work.*

Adopted.

Report on Section VII, Student Work

Document
No. 71

1. As it met, the Section on Student Work was aware of the proposal of the Special Committee on Structure and Function that the Lutheran World Federation's Committee on Student Work be discontinued, and that work among students at the international level be left to the existing ecumenical student organizations. While agreeing fully with the undesirability of duplicating or competing with the work of these organizations, the Section nevertheless recommends that a Lutheran World Federation Committee on Student Work be continued, for the following reasons:

- a) Recurrent international Lutheran student conferences can best be planned under the auspices of such a continuing committee. (The Structure and Function report envisions a regular pre-Assembly student conference, but in view of the rapid turnover of students, the Section would suggest that there be at least one additional conference between Assemblies.)

1 A list of the members of the Section appears on page 538.

- b) Such a committee can serve to keep the concerns and needs of the college and university world, including the challenge of secular philosophies, before the Lutheran World Federation, while at the same time serving to involve Lutheran students in the life and work of the Federation.
- c) The existence on the world level of both the World's Student Christian Federation (WSCF) and the International Fellowship of Evangelical Students (IFES, sometimes called the Intervarsity Christian Fellowship) means that there is no agency other than a student work committee of the Lutheran World Federation which is in a position to hold a conference for all Lutheran students, irrespective of whether they are related to one or the other of these international organizations, or to neither.

2. On the other hand, it was noted in the Section's discussions that some have suggested that the Lutheran World Federation's student work be greatly expanded. This suggestion, which implies the establishment of a full-scale Commission on Student Work, was not received favorably by the Section, in view of the above-mentioned concern not to duplicate the work of the existing international student Christian organizations. Proposal of a Committee rather than a Commission implies a disavowal of any intention to create a separate international Lutheran student organization.

The idea of combining student work with youth work was also rejected in view of the distinctive character of college and university work and the fact that in most countries, student and youth work are separately organized.

3. It was noted that the Lutheran World Federation's Committee on Student Work has had only a few years in which to prove itself, but during this brief period has succeeded in gaining the confidence of student Christian organizations in many countries, as shown especially by the participation in the planning of the recent pre-Assembly conference at Järvenpää, as well as in the attendance at the conference. It would be premature to propose discontinuation of the committee at this time.

4. Time does not permit mention of all the advantages of Lutheran World Federation activity among students, but it was noted that the students, themselves, as future leaders of the Lutheran churches, will benefit from:

- a) Theological insights deriving from the Lutheran World Federation's studies and discussions.
- b) Knowledge of the Lutheran World Federation's programs and activities (World Mission, World Service, etc.).
- c) Opportunity to think deeply about their own tradition.
- d) Personal contact with future leaders of other Lutheran churches.
- e) Understanding the various politics and traditions of the Lutheran churches of the world.

5. In recommending continuance of the Committee on Student Work, the Section is ready to propose also a formal statement of the purposes of the committee (points 2 a, b, c below). This statement represents a careful revision of the suggested purposes found on page 13 of the printed report of the Committee on Student Work (Document No. 19).

The recommendations of the Section are as follows:

1. That a Lutheran World Federation Committee on Student Work be continued.
2. That the purposes of the Committee be the following:
 - a) To foster participation of Lutheran students and staff in ecumenical organizations.
 - b) To provide from time to time an opportunity for Lutheran students and staff to meet together and to study questions of particular concern to Lutherans.
 - c) To provide a link between the concerns of Lutheran students and the life and work of the Lutheran World Federation.
3. That the membership of the committee be as representative as possible and be composed of five or six persons who are active in college and university work.
4. That adequate funds be provided, in the period until the next Lutheran World Federation Assembly, for a minimum of three meetings of the committee and two student conferences, and continuing operations.¹

DEBATE

Hebart (Australia): The purposes previously outlined for this Committee have undoubtedly hampered it greatly in its operations. It showed bias for one international student organization, and the present new purposes would show bias only in the direction of assembling Lutheran students, no matter where they are. The other point is that the old Committee has undoubtedly had great difficulty in organizing its work because the purposes outlined for it indicated that it could meet only by accident if its members were present at some other international conference which was just taking place, and consequently it hardly had opportunity to meet ever as a full, functioning committee.

Fry: In other words, more than continuance is really contemplated: it's a considerable expansion and implementation of the work.

Hebart: There seems scope for this; but at this stage I would just like to add this gloss: that the Executive Committee give careful consideration to the possibility of continuing a committee on student work. (Adopted)

¹ It is the preliminary judgment of the Section that the aggregate costs would be approximately \$ 24,000.

10. Commission on International Affairs

In light of the fact that no section had been charged with responsibility for discussing future handling of the LWF's concerns in international affairs, the Chair invited proposals from the floor for modification of the recommendation in Document No. 23. None were forthcoming.

No action was taken.

Fry: There is one of the concerns of the Assembly which did not have a corresponding Section. That is the Commission on International Affairs. And so there is no one here to plead the cause for the continuation of such a Commission; Bishop Lilje has done so in the original presentation. I think we ought not to complete the discussion of Structure and Function without returning to that point. We designed this Assembly with the thought that matters of international affairs would come up by way of the Business Committee and the Resolutions Committee, rather than through a specific Section of discussion. That is the reason for the situation in which we now find ourselves. Does anyone wish to offer any kind of motion to be attached to the structure and function action as a gloss on this subject, regarding the future of the Commission on International Affairs? The Structure and Function Report suggests the discontinuance of this Commission (which in truth has never been an active commission of the Federation) and leaving the initiative in the work to the Commission of the Churches on International Affairs, which in point of fact has served the Lutheran World Federation specifically many times in the past. Everything here depends on your judgment concerning one question: Is there something specific in Lutheran principle or doctrine that would make us distinctive enough among the Christian churches that we would approach international affairs from a substantially different perspective from other churches? If there is, then we ought to have, not only an inactive commission, as in the past (and to the best of my knowledge this commission has held very few meetings, if any), but probably a commission with a considerable staff; for to keep track of international affairs in these days and to do research in that area is a very substantial occupation. I am now offering the possibility of a motion. If there is no motion, we pass on to the next issue.

Bersell (USA): Would it be out of order to give authority to the Executive Committee to establish proper liaison with the CCIA for future cooperation?

Fry: That is a least implicit in A 5. I am sure we would understand that this, which has existed in the past, would continue.

Manikam (India): If we do not pass a resolution, what is the status quo?

Fry: The Structure and Function report, which would stand without gloss at this point, says, "Other fields of concern which can be served by other ecumenical organizations, for instance international affairs, should be left to international Christian bodies."

Reuss (USA): A point of order: the minutes we approved that we have in our hands for yesterday's session carry an action on this matter: "The Executive Committee is to give further consideration and seek to determine how the work

previously done by the Commissions on Student Work, International Affairs and Inner Missions can be continued. In this connection the reports on the group discussions at the Assembly are to be considered."

Fry: This, however, does not meet the question of a possible gloss. The question now before us is: Does the Assembly wish a gloss added to the Structure and Function report giving instruction to the Executive Committee? We have taken these others up one by one, finding out if instructions are to be given. We should do the same thing for international affairs that we have done for student work and inner missions. That's the opportunity I'm offering. No motion is to be made. Now we come to a high point.

11. Message of the Assembly (*Actions*)

Bishop Lilje, Chairman, presented the proposal of the Coordinating Committee on Group Discussion for a brief Message of the Assembly (Document No. 98).

The Message was amended by the substitution of the phrase "is thought by many" for the word "seems" in the third line of paragraph 2, English version, and by the substitution of the words "A deep" for "Probably the sharpest" in paragraph 2, line 6, English version.

The Message was adopted as amended without dissenting vote, Bishop Giertz abstaining. Editorial privileges were accorded to the Recording Committee.

Message of the Assembly

Document
No. 98

From all over the world we have been gathered together in Helsinki under the theme, "Christ Today". We have experienced again how Christ unites us beyond all human divisions because He puts an end to the division between us men and God. In our daily worship, meetings and discussions we have had a new glimpse of the secret of the Saviour who sets us before the living God, takes on Himself our guilt before God, gives us new life and thereby sets right our whole human existence for time and eternity.

Yet we are living in a generation which is filled with hope and at the same time tormented by fear. In the age of atomic power, jet aircraft and space flight, the final victory over poverty and hunger, sickness and war seems to be approaching. In spite of this, men are living more than ever before in the midst of suspicion, prejudice and hatred, and above all in fear of an atomic war which would bring total annihilation. Probably the sharpest division is that existing between the older and younger generations; what young people welcome as a sign of the future is looked upon by older people with suspicion and alarm, and what the older people once held to be essential and valuable has become in the eyes of young people unimportant and outmoded.

The man of today no longer asks, "How can I find a gracious God?" His question is more radical, more elementary: he asks about God as such, "Where is God?" He suffers not from God's wrath, but from the impression of His absence; not from sin, but from the meaninglessness of his existence; he asks not about a gracious God, but whether God really exists. Nevertheless, God's love which seeks out man, and which in Jesus Christ overcomes human isolation, fear and meaninglessness, is unceasingly at work. Particular theologies, liturgical forms and ecclesiastical structures have sprung out of specific historical situations and partake in the rise and fall of history; the living God, on the other hand, stands as Lord of history above all this. Even today He is at work seeking to draw men into fellowship with Himself. God's No and Yes spoken to this world in the death and resurrection of Jesus Christ is valid even today. Jesus Christ is God with us in this world.

For this reason we believe that God calls us today to be witnesses to His love, in the midst of this world threatened by terrifying possibilities. Jesus Christ the same yesterday, today and for ever: this means, not that we are curators of a museum of ecclesiastical antiquities, but that we bear witness to the presence of God through Christ in our midst today. It does not mean that we want to surrender the answer which our fathers gave to the question concerning the gracious God — no one at this great gathering of Lutheran churches has thought this — but that we have to give this answer anew in our generation, so that it may remain the same answer. For this reason we are summoned to a fearless and honest encounter with contemporary thought. The man who can meet God freely, joyfully and without fear can meet the world with the same freedom, joy and fearlessness. We must face with open minds the new structures of society and critically examine our own forms of organization in the light of this new development. Above all we must meet the many forms of human need with a new and more profound way of thinking about Christian service, that is, in the spirit of Jesus Christ, who became the brother and servant of man.

So we accept in all seriousness the challenge of the world in which we live today. Nothing can save us from the judgment of God, neither the best of achievements nor the most elaborate ideologies and programs. Our salvation lies in Christ alone who shed His blood for us, and gives meaning to our life, so that God's good and gracious will may be done — on earth as it is in heaven.

DEBATE

Dietzfelbinger (Germany): I very much welcome this message and I believe that we can well agree together in it. But two minor changes seem to me to be not without importance. In the second half of the second paragraph mention is made of the division between the older and younger generations in the form of an

intensification of degree as over against the difficulties of atomic power and fear and prejudice: "Probably the sharpest division . . ." I would ask that we say: "A deep division is that existing between the older and younger generations." And I would bring forward a second request, concerning paragraph 3, which says: "The man of today no longer asks, 'How can I find a gracious God?' His question is more radical, more elementary: he asks about God as such." I wonder whether the question about God as such is more radical and more elementary than the question about a gracious God. I propose that this amendment also be made: "His question is different; he asks about God as such."

Lilje (Germany): It will be for the Assembly to decide about this proposal. I should only like to give the following explanation concerning both suggestions. The statement, "Probably the sharpest division is that existing between the older and younger generations" is not of course intended to mean that the tension between the generations is *in the objective sense* more serious than, say, nuclear questions. But for the question of the preaching of the Church, it was intended to say, the greatest hindrance is provided by the fact that the older and younger generations have drifted far apart. The other point, "His question is more radical, more elementary: he asks about God as such," has been discussed a number of times in the difficult meetings of the Committee. Those who decided in favor of this wording represent the view that today that is an even more elementary and radical question than if the question were raised *today* about a gracious God.

Fry: The first amendment is to the second paragraph, the third sentence. The text reads "Probably the sharpest division is that existing between the older and younger generations." The amendment is that we should strike the words "Probably the sharpest" and say "A deep division is that existing between the older and younger generations." Is this seconded? It is seconded. We are now ready for debate. All favoring this amendment will indicate. Those opposed. Thank you. The amendment is adopted by a "yes" vote of 129 as against a "no" vote of 59. The next amendment to be considered is in the third paragraph. It now reads "The man of today no longer asks, 'How can I find a gracious God?' His question is more radical, more elementary: He asks about God as such, 'Where is God?'" The proposal is to take out the words "more radical, more elementary" and put in the simple word "different." Is this amendment seconded? It is. It's open now for your debate.

Brauer (USA): It seems to me that the statement as it is written is a more accurate description of reality. It *is* a more radical question if you question whether God even *exists*, as over against questioning whether God is gracious or not. And I think many of us that were involved in the preparation of this document feel that the contemporary world does question radically even the reality of God. Hence the question was phrased this way. Therefore I speak against the amendment.

Fry: Further debate of the amendment is in order. Are you ready to vote? The question is on the following amendment: Para. 3, line 2: strike out the words "more radical, more elementary" and insert the word "different." All favoring the amendment? Those opposed? That seems very clearly lost.

Wantula (Poland): In the third paragraph we read, "The man of today no longer asks, 'How can I find a gracious God?'" I would like to ask whether this is true. Should we say this, that there are no men asking, "How can I find a gracious God?" I know personally many hundreds of people who are still asking this question. Should we omit them and see only those who no longer ask, "How can I find a gracious God?"

Lilje: The intention of this statement is to give a picture, in the concise form permitted by this present moment, of what is called, inadequately, "modern man." One can with a good conscience assert of him that he no longer raises the question about a gracious God. That does not exclude the fact there are also others. But a statement which attempts to cover itself against all other possibilities will no longer be what we have before us here. Without economy of wording we cannot draw up a message. (applause)

Fry: Do you wish to propose an amendment, Bishop Wantula? No.

Waris (Finland): Mr. Chairman, there is in paragraph 2 one statement which I think is an over-optimistic statement of the situation in the world today. Paragraph 2, line 3, gives "the final victory over poverty and hunger, sickness and war seems to be approaching. In spite of this..." Mr. Chairman, I would propose that it would read, "the final victory over poverty and hunger and war cannot at present as yet be seen," and then delete the words "in spite of this" on the same line. This is a very important matter, and we should think in global terms.

Fry: It happens that that's the one sentence in the document that I would put a question mark against myself. I am told the German is very much clearer than the English, which misled me. Would you reply, Bishop Lilje?

Lilje: Paragraph 2 is likewise concisely formulated, and pursues the following logic. First it is said, "We are living in a generation which is filled with hope and at the same time tormented by fear." These two are divided between particular groups of people. Those in the one group are filled with thrilling hopes, those in the other are tormented by real fears. Of course there are also people to whom both apply. The sentence is intended to say *only* that there are people in this generation who are of the opinion that the perfection of technology will allow man within the foreseeable future to gain an increasing victory over poverty, hunger, sickness and war. The *Assembly* is not expressing the opinion that this will come about, but only the conviction that there are many people who do fervently believe it. And therefore one must go on, "In spite of this, men are living more than ever in the midst of suspicion, prejudice and hatred, and above all in fear of an atomic war which would bring total annihilation." Both sentences imply an explanation of the first sentence about the generation in which there are hopes and fears.

Fry: Would you agree, Bishop Lilje, that the English does need attention at this point? I know as I read the English text I was completely thrown by this sentence until I saw the German text, which seems to imply much more plainly that this is the *opinion* of some men.

Lilje: I am no judge of the English language, but I think if something could be done to make this clearer, there would be no objection on the side of the members of the Committee.

Fry: That being the case, Prof. Waris, would you be content to allow editorial privilege to the Committee to make this clear, rather than to press your amendment?

Waris: It seems to me that there is a difference of opinion in the understanding of the English language, which for me is rather incomplete. But I would not be ready to say that this victory seems to be approaching. This is an *oratio recta*.

Fry: All right. Then before us is the amendment offered by Professor Waris. May I read it? Then I'll see if there is a second to it, and then we'll debate it. We are discussing the second sentence of the second paragraph, which now reads: "In the age of atomic power, jet aircraft and space flight, the final victory over poverty and hunger, sickness and war seems to be approaching." Prof. Waris would modify this to say: "... hunger and war cannot at present as yet be seen to be approaching." Is this seconded? It is seconded.

Lilje: All I have to mention is that this would make a completely different statement out of these two sentences. If we want to do so, we should do it, but we give up entirely what the intention of this paragraph was.

Fry: If the amendment were not adopted, would the intention of the Committee be met by a very little change in the sentence, making it read: "In the age of atomic power, jet aircraft and space flight, the final victory over poverty and hunger, sickness and war is thought by some to be approaching?" (applause)

Lilje: Could we make it "by many?"

Fry: Would you accept that, Prof. Waris? Yes, Prof. Waris accepts it. Do you accept it, Bishop Lilje? Oh yes, "by many." I'll buy any number you set down. (laughter) "... is thought by many to be approaching." Can we assume that this is accepted as part of the text? (Adopted)

Birkeli (Norway): I move that we proceed with the vote now on the whole document, since the perfect document will never be written here on earth.

Fry: Thank you. (applause) It's an interesting thing that we've come almost to the last ten minutes of the Assembly before anyone has invoked the closure rule. The rules say that if some member rises and asks that debate be terminated, the Chairman shall at once put to a vote, Shall the debate now cease? If two-thirds vote "yes" to that question, then we vote on the main motion at once. Shall the debate now cease? Those favoring will indicate. Thank you. Those opposed will indicate. It ceases. (laughter) Quite soberly, because all of us have been in some disturbance of spirit about the inability of all of us, with our firm faith, our brotherly agreement, to articulate this faith in terms of today, and because most of us, if not all of us, seem grateful for this synopsis, are we ready to vote? All favoring? Any opposed? None opposed. Adopted nem. con., which I think is quite an achievement, and a real tribute to you too, Bishop Lilje. (applause)

Giertz (Sweden): I would like to have it noted in the Minutes that I abstained from voting.

12. Third Report of the Credentials Committee (Action)

Superintendent Traar, Chairman of the Credentials Committee, presented his final report (Document No. 72 c).

Received as information.

Third Report of Credentials Committee

Document
No. 72 c

On the basis of credentials handed in, the Committee has ascertained that the Fourth Assembly comprises the following participants:

Delegates	282
Official Visitors:	
From Recognized Congregations of the LWF	5
From LWF Member Churches	183
Youth Representatives	43
Women's Representatives	16
Students	14
From Lutheran and United non-Member Churches	87
From Ecumenical Groups, Confessional Groups and other Church Organizations	19
Special Guests	14
Consultants	32
Staff (LWF Staff, Finnish Assembly Staff and Public Information Staff)	92
Total number of participants attending	<u>787</u>
Accredited press representatives:	<u>335</u>

13. Seventh Report of the Recording Committee

Mr. Chu, Chairman of the Recording Committee, presented the Minutes of the tenth Plenary Session and moved their approval.

Adopted.

14. Presentation of New President

The Chair introduced the new President:

It's my place and joy to declare as President of the Lutheran World Federation for the next period my colleague, Dr. Fredrik A. Schiotz, President of the American Lutheran Church in the United States and Canada. Dr. Schiotz is one of the real veterans and pioneers and foundation layers of the Lutheran World Federation. It was his imagination and creativity that really brought into life the

Commission on World Mission and made it the first of the active arms of the Federation to enlist support and devotion from all parts of our constituency. For a time he actually served as its secretary, in addition being its chairman. He is the head of the radio board for the station "Voice of the Gospel," and of course has been a very valuable member of Executive Committee. (applause)

Dr. Schiotz then briefly addressed the Assembly:

Mr. President and members of the Assembly: Let me first of all express my very hearty thanks for the warm welcome extended by Dr. Fry.

Despite this warm welcome, it is with some hesitance that I stand here and recognize the call that is involved in your election. I say this for three reasons. It was my feeling that you ought not again to return to a delegate from a church in the United States for your President. Second, in the sessions of the Executive Committee that met before the Assembly, I made the statement that I was not available as a candidate. I said that for reasons far too personal to mention in this Assembly. However, after having heard in detail from the chairman of the Nominations Committee the many discussions and processes through which they have been led during this week, then I felt that it became incumbent upon me to lay aside these personal reasons and to recognize this as God's call. A third reason: I have a lively awareness of the large stature of the three men who have preceded me in office. You have called notable attention to the gifts of Dr. Franklin Clark Fry in the Resolutions Committee's report. Among the men that it has been my privilege to know during my lifetime, there are very, very few, either in or out of the church, who have been so generously gifted as has Dr. Franklin Clark Fry. He can do work extemporaneously far better than many of us can do with a good deal of preparation. (laughter) God has also gifted him with abundant physical energies, and he has used these unstintingly in the service of the Federation. I have heard many statements that he has made on behalf of the Federation, and always there is a pithy, capsulized proclamation of the Gospel of Jesus Christ. Preceding Dr. Fry was Bishop Hanns Lilje, alert student and evangelist to intellectuals, and on one occasion during the last World War, he demonstrated his deep-seated convictions by allowing action to say that "I must obey God rather than men." The first President of the Federation was the beloved Professor Bishop Anders Nygren, a great student and a creative scholar, a contributor in large measure to the renaissance in Luther study that has come into vogue after World War II, and a man always with a great shepherd's heart. In the presence of this roster of distinguished men, you know why I hesitate. And yet, if I were to allow this hesitance to dictate action, then I would belie the theme about which we have gathered this week. If Christ is in today and every today that we will meet in the future, then I trust that he will supply the kind of strength and the kind of wisdom that may be needed as each task may be presented. And in that confidence that His grace will be sufficient, and that your prayers will support me, I accept your election. In doing this, I want to be renewed, or rather I want to reaffirm for myself that the only adequate picture for leadership in the church of Jesus Christ, irrespective of what the office may be, is that which is symbolized for us in the

event described in the thirteenth chapter of the Gospel of St. John. Mr. President, I would like to ask the privilege of requesting Vice-President Bo Giertz to make a brief statement.

15. Appreciation of the Outgoing President

Dr. Schiotz gave the floor to Bishop Giertz who on behalf of the Assembly stated the appreciation of the LWF to Dr. Fry.

I have the honor to be the spokesman of all those who would in this moment like to thank you for the past six years. Strange feelings fill our hearts in this moment, when we realize that you are no longer going to be leading us in our sessions and in our work. Our first feeling is gratitude to God for the gifts He bestowed upon you. It must be a sometimes terrifying privilege to have so many possibilities in one single mortal body and feel the obligation to use them all to the uttermost in His service. You have so done, to the good of us all. We have admired your way of leading our sessions. I do not know how many times I have thought that we were desperately confused and didn't know how we would get out. But you always took us out in due time. And so you have done in this Assembly that has lived for three days under the constant threat of chaos, with so much work to be done, with such a rigidly limited time schedule, and with about three hundred delegates allowed to speak and very often willing so to do. But that is not all. We see in you the world Lutheran in the best sense of the word. As an American of German descent, with the rich Anglo-Saxon cultural heritage in your blood, you have an understanding of us Europeans which we have greatly prized, an understanding of the charm of our old cities, of the old customs, the monuments, and all that. We have felt that you understand us, even if we are rather peculiar. And more than that, through your extensive travels you have come to know and be a friend of the minority churches and the younger churches, as no other has done. And there too it has everywhere been felt, this man belongs to us and we to him. And so you have contributed in no small measure to holding our Federation together, and for that we should like to thank you most sincerely today.

You have always known how to speak the right words on every occasion. I have heard you speak before Communist ministers in the East, before secularized politicians in the West, before distinguished and ancient faculties and before people in the developing countries. And always you have known how to say what ought to be said, so that nobody could mistake the Lord you seek to serve. I remember a special occasion at our headquarters in Geneva, one of the endless days crowded with work, of which you, Mr. President, have prepared so many for us. And we were to be given an opportunity during a short coffee-break to meet the staff members, not the executive staff, those we so often work with, but all those we hardly know, who work with typewriters, keep the cash-books and work the duplicating machines. We came there harrassed and tired, and our President made a short speech, but it literally stretched over heaven and earth. It began with humor and appreciation and let our fellow-workers see how badly we should fare without them, and expressed our personal gratitude. But it stretched further and in proper Lutheran fashion set the whole of this



Corporate worship was a memorable part of the Helsinki Assembly. Along with other services there was a daily administration of Holy Communion with celebrants and communicants from many nations and races.



Three men played key roles in making the Helsinki Assembly a highly significant occasion in the life of the Lutheran World Federation: Dr. Kurt Schmidt-Clausen, Prof. Mikko Juva and Dr. E. Clifford Nelson.

Dr. Schmidt-Clausen, General Secretary of the LWF, arranged the official part of the Assembly and led permanent staff in a wide range of other preparations and duties connected with the whole program.

Dr. Juva, the Assembly Director appointed by the Finnish Committee on Arrangements, headed the large assembly organization set up by the host church to take care of all local arrangements.

Dr. Nelson, Professor of Historical Theology at Luther Theological Seminary, St. Paul, Minnesota (USA), delivered a major assembly address on "The One Church and the Lutheran Churches," dealing with the nature of the Federation.

Top left: Dr. Schmidt-Clausen

Top right: Professor Juva

Below left: Professor Nelson

apparently minor work in the right context, where it achieves greatness as a service to God. I think nobody will forget it, at least I never will. So you have spoken many times, and it is for this that we now want to thank you.

I suppose I should come to a conclusion. I cannot. When I try to find something to end with, I only get these four small familiar words: Thanks be to God. (applause)

16. Presentation by Ephorus Sihombing

Ephorus Sihombing of the Batak Protestant Christian Church presented friendship scarves to Drs. Fry, Schiotz and Simojoki.

17. Presentation of the New Executive Committee

Dr. Fry introduced the members of the New Executive Committee.

18. Closing of the Assembly

After Scripture reading and prayer the President declared the Fourth Assembly of the Lutheran World Federation to be closed in the name of the Triune God.

APPENDIX I

Address by the President of Finland, Dr. Urho Kekkonen,
at the Public Event in Helsinki, July 31, 1963

My honored predecessor, President J. K. Paasikivi, was renowned not only for his political prestige and authority, but also for his candid outbursts. At times, the target of his wrath was the whole nation that he led so effectively and loved so well. Giving vent to his impatience with the political judgment of his compatriots, he once said: "These Finns! What have they to show? They used to occupy half of Russia. And did they form an empire? Of course not. At the first sign of trouble they sailed across the sea to Finland, settled in a birch forest and built themselves a sauna."

Naturally, the idea of the Finns retiring from the stormy migrations of the peoples and taking refuge in their lake-shore sauna is more romantic than historical. But Paasikivi's comment does throw light on their character and history. Partly owing to the size of the country and its sparse population, the Finns tend to live their own lives, in isolation from their neighbors, and to keep out of the conflicts of the external world. Right up to modern times, their life has been molded by the proximity of their forests and contact with a frontier constantly shifting northwards and westwards. Traces of this frontier life can still be seen today in Lapland and North-East Finland.

The wild, virgin country and sparse population have thus had a decisive effect on the social and spiritual development of the nation. Finnish history is characterized by peaceful evolution rather than by a succession of abrupt turning points. Christianity came to Finland in the twelfth century, towards the end of the great missionary era of the Middle Ages. Its message was brought simultaneously from the West and from the East. Thus the territory occupied by the Finnish-speaking tribes was divided permanently between the Churches of Rome and Byzantium. The nucleus of the original Finland was, however, the bishopric of the Western church established in the South-West of Finland. An essential feature of this movement was that it gained ground mainly by peaceful missionary means. Loss of the old gods did not mean serfdom and loss of lands, as it did for our Estonian kinsmen across the Gulf of Finland.

In principle, the Finnish Christian community grew up on the foundations of the old tribal society. Not even political union as a free province of the Kingdom of Sweden caused a fundamental break with its previous evolution. Culturally and socially, Finland was already almost on a level with Sweden. So union brought no major conflicts in its wake.

The Reformation, whose heirs from five continents I have the pleasure of greeting today as guests of the Church of Finland, was as peaceful as the initial introduction of Christianity. The abuses in the old church were not as great in Finland as they

were on the continent. Thus the Reformation was a comparatively gentle process. The most important result for the nation was the restoration of Finnish as the language of religion and culture. To quote Mikael Agricola, the Finnish Reformer: "He who understands the hearts of all men will understand Finnish." It could hardly be made clearer that only a man's mother tongue can express the innermost feelings upon which the personal relationship between God and himself is founded.

Lutheranism was to mold the life of Finland for centuries to come. The rugged individuality of Martin Luther's movement seemed as if made to order for the way of life that was growing up here amidst the dark forests. Up to the latter part of the 18th century, the prevailing Lutheranism was, however, rather a routine affair. Then came the popular religious movements that turned it into a personal battle against sin for thousands upon thousands of Finns, and brought them into a new acquaintanceship with the German Reformer. One Finnish farmer wrote to the publishers, thanking them for the latest Finnish translation of a book of Luther's and added: "Of which parish in Finland is Dr. Luther the parson? I would like to write to him." They felt, as they do today, that Martin Luther was their own man.

From every new idea and in the teachings of every spiritual leader, people adopt whatever is best fitted to their spiritual, intellectual and social condition. Thus some of Luther's ideas found their echo in Finland more than others. This was evident in all of the national religious movements I have just referred to. On the basis of their personal spiritual struggle, their leaders rediscovered some of Luther's basic beliefs that had been neglected by the Lutheran church of that time.

Perhaps the most original of these new men was Paavo Ruotsalainen, an illiterate peasant farmer from a remote parish in the wilderness. The theme of his teaching was honesty – honesty to others and to oneself. That is what I understand from his hatred of all pretense and hypocrisy. His goal was the life of the spirit, not merely external conduct. His primary concern was not for the godlessness of others, but for the godlessness in himself. That was why he was able, with humility, to help those who were weighed down by their own sins and shortcomings.

Another religious movement, Laestadianism – named after its founder and which I know from the inheritance of my own home – seems more austere and uncompromising; it may have been influenced by the stark barrenness of the Lapp landscape and also by the hard conditions of life which have formed the character of these people, where this movement had its origins. When, with trouble and hardship, you repent of your own sins, you need not fear to attack the sins of others, said the Laestadians. But here, too, their basic conviction throughout is that Our Lord is the Saviour of the godless, and that the only free man is one who has received forgiveness.

Self-condemnation, willingness to repent and inner freedom have always been the guiding impulses of Finnish Lutheranism at its best.

Naturally, the Reformation and the national religious movements are not the latest influences to mold the character of Finnish society and culture. Nationalism, Liberalism and Socialism have all had a large part to play in our development. But the new movements have led not to the rejection of the old ones but to their adaptation and further refinement. The past is always with us, and in this past the traditions of the Reformation play a major rôle.

However, the evolution I have briefly outlined does not mean that Finland is only the end-result of a succession of strong Western influences. Finland is not just a "country on the rim": it is a borderland. The boundary between Rome and Byzantium was drawn straight through the territory of the Finnish-speaking tribes, and it is still today one of the realities that order our life. There have been times in the nation's existence when we have tried to deny this duality, to see ourselves purely and simply as children of the West. We think differently now. Although our society, civilization and concept of justice are essentially founded upon the combined traditions of Western culture and Scandinavian social order, one of the elements comes from the East – from Byzantium. This is the trait that gives the Carelians their special charming characteristics. It is most strongly represented by the 70,000 members of the Greek Orthodox Church in Finland. Just as we set great store by the 300,000 Finns whose mother tongue is Swedish, and who form a broad link between ourselves and Scandinavian language and culture, so too, we acknowledge the accession of strength contributed by our Orthodox brethren with their centuries-old history and continuing traditions.

The fact that Finland is a borderland between East and West has not led only to wars, destruction and suffering. It has meant new opportunities, given us new strength. The fundament of all intellectual development is the ability of the individual to take a positive attitude towards others and to receive new impulses, while still backed by his own convictions. So too, in international relations, the manner in which we react to other ways of life is often decisive in determining our own evolution. In the history of Christianity, the Crusades were not a period of true greatness. Attack by the Christians provoked counterattack by the Mahomedans. The result was a bloody border feud, the consequences of which can still be seen today in the attitudes of those living on either side of the border. It calls for greater faith and inner strength to treat those whose whole outlook is different as human beings and neighbors rather than enemies and rivals. But this is what we must learn, if we, the human race, want to avoid fatal disruptions and the ravages of nuclear war. Pure terror of destruction, though, is not enough to cross the barriers that separate the peoples of the world in our times. The real incentive is an ethical belief in the fundamental value of all human beings, regardless of race, religion or outlook. If I understand rightly, this belief comes straight out of the Gospel.

Living in a borderland, we in Finland have gradually learned to appreciate the worth of the broad, positive attitude that I tried to describe. The world would be a poor place if all races, nations and traditions were the same. We wish to, and we shall, maintain our own national character, but we also want to interweave our Finnish and Lutheran traditions with the international demands of our times. I have referred in one of my earlier speeches to Finland's position as a bridge-builder between West and East. By that, I do not mean that we should intrude ourselves as mediators in disagreements between great powers. Bridge-building is more a mental attitude or a spiritual one – keeping faith with one's own rôle, traditions and beliefs, and on the basis of these, promoting collaboration on a broader foundation than mere good-neighborliness.

It has been a special joy to me in recent years to see how the Lutheran Church in Finland has been growing increasingly aware of its responsibility towards the life

of those in need in distant foreign lands. It is the supporters of missionary work, a group with no outward pretensions, who have shown the way, for they came to understand earlier and more clearly than most of their fellow-men that Finland is not isolated from the rest of the world and that we too are our brothers' keepers. The fact that this idea is upheld by the whole of our church is shown in the disposition of the funds collected during the major campaign called "Our Common Responsibility", which was undertaken in all our congregations: half of the proceeds have been earmarked for needs outside our own country, in particular for relieving material need in the underdeveloped countries and for furthering the spiritual upbuilding of the Church. Two-thirds of this sum are being made over to the Lutheran World Federation, one third to the World Council of Churches.

The cooperation which takes place within the Lutheran World Federation is especially valuable from the point of view of the Church of Finland since it allows us to make common cause with our Scandinavian sister churches. I have noted that the Federation's Constitution defines its task as being "to promote fellowship and cooperation in study among Lutherans". In this cooperation the Scandinavian churches no doubt have much to gain from one another and much to give. But it is equally important that they carry the next clause into effect: "to foster Lutheran participation in ecumenical movements." I think the increased understanding between different denominations is one of the most promising features of our time. In this connection I must point out the vital importance of the proclamation of the unity of mankind that Pope John XXIII, the "Pope of good will", expressed consistently and with deep understanding in all his activity. I am convinced that the Assembly of the Lutheran World Federation now gathered in Helsinki will make its own contribution to this important ecumenical work.

We Finns are happy that Lutherans from all over the world have chosen our country as their meeting place. The spiritual heritage which binds us together is so valuable that it is worth cherishing and fostering. The preparatory papers for the Assembly indicate that Lutherans from various countries have striven purposefully to interpret the message of the Reformation into the language of our time. I consider it a particular victory that this work has meant not opposing other groups but striving to find a wider unity. I see it as a hopeful sign in the aims of modern Lutheranism that representatives of other denominations – including the Roman Catholic and Orthodox churches – have been invited as guests to this Assembly which is to study the basic principles of our faith as well as their practical consequences.

And finally, in the name of my compatriots, I would like to bid all our guests a hearty welcome to Finland.

APPENDIX II

Reports of the 26 Discussion Groups on Justification

I. Justification and Anthropology (justification as basic category for the understanding of man and his existence; law and justification)*Report of Discussion Group 1*

Chairman: Dr. Jan Michalko

Secretary: Pastor Theophil Askani

In essence, the conversation of the group revolved about three problems: an analysis of the concept of justification; a description of modern man's self-understanding and attitude toward life, and the question as to how the meaning of justification can be made intelligible.

1. The Concept of Justification

There is always the temptation to simplify and to narrow down the concept to a statement about the grace of God. In contrast, it is asserted that justification and the grace of God are not to be equated. Justification includes judgment. According to the penal code of Charles the Fifth, which Luther has in mind, it is precisely the guilty person who has suffered the death penalty who is justified. Judgment and grace, death and the call to new life belong together.

The difficulty arises from the fact that the concept of justification is connected with the juridical sphere. Such a connection forms a presupposition for the thought of Paul, the rabbinic theologian. Is it still valid for us? It is said that modern man is closer to Johannine thought. To what degree can the meaning of justification be detached from the Pauline world of thought? The most significant question is whether or not it is possible to preach the Gospel without speaking of justification. Is justification the kerygmatic focus of the New Testament utterances or is it only one (replaceable) figure among others?

It was noted that it is possible to omit the word but not the subject matter of justification, that the article on the *justificatio impii* always gives the direction toward which theology and preaching must be oriented. The participants agreed with the comment that an omission of the word must involve an effort to understand anew the subject matter itself.

2. The Analysis of Modern Man's Self-understanding and Attitude toward Life

indicates the presence of a few general characteristics. On the other hand, that analysis indicates the impossibility of giving any universal description of modern

man. This latter fact was especially emphasized by participants who came from all parts of the world (North America, South America, Africa, Sweden, Czechoslovakia, the German Democratic Republic, West Germany).

These general characteristics include the phenomenon of self-justification, a phenomenon which is not at all new to our time. (The defiant rejection of such self-justification in much of present-day literature is of a piece with this.) What is new is that there is nothing over against which a man justifies himself. The Pharisee justifies himself before God. The modern man justifies himself—before whom and why? He has lost sight of God, and yet he undergoes the severest exertion before an empty throne. In many instances, but not in all, this exertion assumes the form of achievement.

Diagnoses differ regarding the degree to which a consciousness of lostness is present and visible in all of this. It is said that man in Communist society, and the young person above all, views himself in light of technical advances and scientific possibilities as king and lord of his future. Something similar can be noted in the North American attitude toward life, though there it is not supported by a confessed atheism. But everywhere there is the man for whom the optimism and progress-ideology of earlier generations have been shattered. There is the man crushed by the toil and unmerciful demands of the day. But this man no longer inquires after a gracious God. Rather, he asks how he can come to terms with his fate. He no longer asks how his guilt can be overcome, but how he can find and hold on to a meaning for his life. There is the man who is more helplessly than ever before at the mercy of some personal suffering, as well as the neurotic whose personality is dashed to pieces as by unknown powers. More than ever there is the man whose life is broken into fragments he can no longer assemble.

3. How is the Meaning of Justification to be made clear to this Man?

a) The function of the law cannot be eliminated. This makes obvious the fact that it is not possible to awaken a genuine feeling of guilt by means of moral categories alone. It is impossible from a theological point of view inasmuch as sin is not a moral concept.

b) There is concern for new language. That is, concern for the place where the speaking is done. Here the key words solidarity and common humanity apply. It was clearly stated that we must take care not to judge modern self-justification — we must rather view and recognize it at its source.

c) There is concern for new language. This does not simply mean new words. Modern man is not incapable of learning, nor is he unwilling to learn strange words as long as his interest is aroused. Every youth knows what a rocket base is and healthy or sick persons are passionately concerned to understand the technical language of medicine.

d) How is interest aroused? Through life. Only the church which itself lives justification will be able to teach it. Only the man who has become free through forgiveness will make it intelligible.

e) Thus no limitation is placed upon the intellectual and spiritual responsibility

borne by the Church and the theology of the Word. Rather, the theoretical limitations of that theology are removed.

f) It is stated that the modern man does not know what he lacks. This truth should be put to him in a positive way. That is, we should learn to "sing" and should symbolize the man of praise.

Report of Discussion Group 2

Chairman: Dr. Henrik Hauge

Secretary: Dr. Herbert Reich

Without defining the concepts "justification" and "anthropology", the group asked directly how the man of today can be made to understand that he is faced with a demand, that he is responsible for men and before God.

The answer to this question is no more dependent on a specific or scientifically complete picture of man than faith in creation is dependent on a specific and complete picture of the world. Of course, the preaching of justification must always have the total anthropological situation in view, for this can contribute to the picture of man much that is "reasonable". But apart from God anthropology can say nothing about man's destiny. The Gospel does not lift man out of the contexts in which he has his existence. Rather, justification shows him that he receives his judgment from God and from nowhere else.

Modern, secularized man is aware that he *must* justify himself, and he *wants* to do so. When he acts in dependence on the judgments of others, when he seeks to justify himself to himself, when he feels answerable, then it is clear that he knows the other encounters him with justifiable expectation. In this justifiable expectation God hides Himself. Thus there are points of reference for the preaching of justification even within the secularized thought of present-day man. It is necessary to preach the law of God, of which modern man is more aware than we suppose, and to preach it in such fashion that we make clear to him that what appears to him to be an anonymous entity is in reality God. It is necessary to show him that the direct route from man to man leads via God. But preaching the law without at the same time preaching justification is monstrous. This preaching must occur within the solidarity exemplified in the incarnation of the Son of God.

The preaching of the law will have the effect of making present-day man feel guilty—as in every age—when he is actually confronted by God. But this is no longer in our hands alone.

Once more the question arises as to whether a man who does not seek after God can be reached by our preaching. He has a consciousness of guilt; he has a conscience. To be sure, his conscience shows him his guilt only within the sphere of the immanent—he is not aware that he is set in the presence of God. But preaching can begin with his feeling of guilt. The result of proclaiming the doctrine of justification is that a man is smitten in conscience, since conscience receives its commands from the claim of God. But that proclamation also brings him the comfort of forgiveness.

This, however, does not require the Pauline thought-world which has become outworn and unintelligible. "Rehabilitation of terminology", as the study document has

it, does not suffice. The fact that Luther made his way without the conceptuality of the doctrine of justification indicates that the formulae are interchangeable. The experience of the Reformation era is that the preaching of the Gospel in its purity is demonstrated in the doctrine of justification, which doctrine, for example prevents a slipping into legalism. The important thing is that this function is preserved. It is not a specific formula which is involved but rather the Gospel *within* the formula.

The formula itself is dependent upon its environment and must be formulated with that environment in mind. For example, in an atheistic environment the content of the doctrine of justification could be "preached" in the "formula" *diakonia*, i.e. by means of a witness which evokes inquiry into the reason for such a *diakonia*.

To formulate our results: It is clear that the doctrine of justification is not a museum piece, and that the self-understanding of modern man offers many points of contact for its proclamation. These points must be sought out and the address to modern man must occur in solidarity. But the fact that the Lutheran Church must preach justification and not anthropology was also underscored. The group was conscious that between the termination of its activities and the solution of the homiletical problem considerable distance is still to be covered. The greater the existential significance of justification for the preacher, the easier it will be for him to preach justification.

Report of Discussion Group 3

Chairman: Mrs. Margit Lindström

Secretary: Prof. Martin J. Heineken

1. What happened?

In the first session, in response to the question as to what distinguishes the Christian view of man from other views, a great variety of points was made, as, for example:

1. The inability of the natural man to know God and the need for revelation.
2. The need today for an appreciation of the modern scientific understanding of man.
3. The lack of clear preaching of the law today.
4. Man's other-directedness.
5. A severe criticism of the Assembly document for its failure to describe *man today*.
6. The fact that many actually experience "sin" und "justification" but without knowing the meaning of these words.

At the next two sessions the following 3 questions were discussed:

1. Who is modern man and how does he differ from the man of the 16th century? The front today is not Roman Catholicism but man in his moral perplexity and inability to find meaning. Secularized man believes he can solve his problems. Yet he is depersonalized and exposed to uncontrollable forces of evil; he is lost as an individual, rootless, with his knowledge fragmentized and his morals relativized, lacking a framework of values and a definite authority. Within the church itself there is no peace or freedom. Because they think the time is short, youth breaks the moral codes, but nevertheless finds a measure of genuine, human relationship. On the other hand, there is a positive value in man's scientific understanding of himself. This is "a personal age" (*das personale Zeitalter*) which offers the Church its greatest opportunity. Under collectivism today the individual asserts himself by way of

protest. There is no *one* modern man, but there are *many* and the Church should be guided not by man's estimate of himself but by the Bible.

2. How are matters of morality, law, guilt, grace to be expressed in modern terms so as to lead to a sense of sin? There is need for making use of scientific anthropology. Man's moral dilemmas provide a point of contact. The fallenness of the creation must be taken into account. The Church must speak in specifics, not generalities. Youth are open to the truth that whatever hurts man is sin. Christians must identify themselves with the world's needs. No blueprint for the solution of economic and political problems is possible. Yet there is the greatest need for specific knowledge about right and wrong. A distinction must be made between guilt juridically conceived and sin as involving man's whole inner disposition in the God-man relation.

3. Is the doctrine of justification still crucial as the *articulus stantis aut cadentis ecclesiae*? Yes, provided it is understood, not just forensically, but inclusively as the renewal of the whole man. Yet it is not the doctrine which is crucial, but that for which the doctrine is the time-limited expression. The great need is for expressing the doctrine in relevant terms. The doctrine of justification is only *one* way of expressing the Gospel. A onesided emphasis leads to cheap grace. The Gospel may also be expressed by the actual incorporation of men into the people of God. But when justification is spoken of, the forensic framework must be preserved.

There was the decided feeling that not enough was said about the Christian's freedom from the law and the spontaneity and joy of the new life of love (indicative, not imperative).

II. Points of agreement

There seemed to be general agreement on the centrality of justification provided it is properly interpreted in relevant terms. There was strong feeling that there was today not sufficient emphasis on precise preaching of the law. There was also strong feeling that the modern scientific developments needed to be appreciated more positively.

III. Questions and critical aspects

There was tension between those who emphasized the common elements in the perennial human situation and the biblical view of man and those who emphasized the changing elements as manifested particularly today.

There was tension also between those who estimated the situation today in entirely negative terms and those who evaluated it more positively as a time of opportunity. A general observation is that the discussion did not focus on the Assembly document or the main addresses, but went its own way.

Report of Discussion Group 4

Chairman: Dr. Aarne Siirala

Secretary: Dr. Ralph Loew

The initial question confronting this group was "How can we proclaim Christ to a man who does not confess that he lives before God?" The Lutheran doctrine of

justification by faith is irrelevant for a generation which expresses no need to be justified and which finds forms to explain and justify its conduct and attitudes.

Immediately two points of view became apparent:

1. There is a biblical revelation which has set a standard for man. This standard has been forsaken by man. Into this dilemma Christ came to reconcile man unto God and it is this knowledge of reconciliation and its power that the Church must bring to the present generation. The only way to make this message relevant is to bring modern man back to this understanding of the biblical doctrine of man. Justification is God's seeking of and believing in man, His fallen creature. This search and faith of God has become personified in Christ Jesus and continues to be entrusted by Christ to His disciples as a possession, not as a doctrine. Without this knowledge man cannot have a sense of sin and guilt which is his only way of knowing the power of God unto salvation. This group urges a new study of the biblical concept of man and a new search for ways by which we can make it relevant.

2. In contrast to this point of view there is the deep conviction of others of this group that modern man doesn't wish to debate the fact of God. He is not interested in speaking for or against God. He lives his life according to his own standards. Yet he tries to justify himself politically, socially and ideologically. Modern man attempts to find reasons for his acts and circumstances which make his acts meaningful. The fact that he tries to justify himself becomes a contact of the Church with modern man. There is also the certainty that the Church cannot come from the outside to man, but rather in the common involvement in the whole condition of humanity. It is not a new study of the biblical doctrine of man that is needed: The Bible declares that we are the children of God but we do not know yet what we shall be. We are members in the healing body of Christ in which we learn from one another, and this knowledge is not derived from a theoretical source. It is a new way to think. (He has broken down the wall of hostility between us . . . and has created a new man.)

It is necessary to take the anthropologist, the sociologist, the artist and their various colleagues seriously. The Christian must plunge into the life of a godless world without attempting to gloss over its worldliness with a veneer of religion. When this occurs it is apparent that various splits exist in the human situation, such as the East-West ideological division, the racial tensions, the problem of the Christian and his relationship with his Jewish neighbor and the divisions between the privileged and the newly-emerging nations. In each of these divisions man is motivated by his attempts to justify himself and by his guilt feelings which make him unable to cope with this whole network of guilt.

It was agreed that the knowledge of our justification by God's grace gives man a new boldness. He knows then that God loves those whom we may call "enemy" He knows that this same forgiving love is existent for his neighbor whom he may not understand and he is able to come with a new authority in his acts.

The tragedy of the Christian is that he too often desires to leave his guilt and use his knowledge of forgiveness in a way which tends to make the past forgotten. In contrast it is only the facing of this guilt and dealing with it redemptively, even as God deals redemptively with man, that gives him the understanding of justification.

The entire group is agreed that whether we have desired a new biblical understanding of the doctrine of man or rather a new understanding of the human situation in which man finds himself, we must enter into the world and not separate ourselves as a little minority company desperately trying to protect our treasure. Jesus dealt with each man in the situation in which that man was found and the Apostles dealt with the various situations in the churches as contemporary events requiring the eternal Word. In this understanding the New Testament terms are not obsolete but relevant. It is not our task to approach the world with a hard and fast dogmatic system no matter how biblical or true it may be but rather to love this sinful man that he might be reconciled to God by his grace, knowing that it is not in his acts or his self-justification that he finds his ultimate hope.

This dialog cannot be postponed. There is an urgent need for us to come out of a theological monolog into a dialog concerning human existence. Theological competence is not enough for this dialog. The one-sided temptation to re-think the content of Lutheranism can only cause us to postpone the open encounter. We propose that future Assemblies not only speak of the impact of the dialog but lead us in this dialog.

II. Justification as the Key to the Holy Scriptures

Report of Discussion Group 5

Chairman: Prof. Georg Hoffmann

Secretary: Pastor Heinz Ehlert

First of all, the discussion branched out in various directions. Critical questions were addressed to the study document, especially in connection with paragraphs 2-6 and 64 ff. (Old Testament interpretation, justification merely as an image, contemporary Christ-event, etc.) The preacher's precarious situation today in regard to his appeal on behalf of the message of justification was pointed out and theological questions were raised regarding biblical and systematic analyses of the doctrine of justification. Further discussion led to more intense concentration on the actual theme given to the group: Justification and Holy Scripture. First of all, the theme was put in question form: Is justification today still a key to Holy Scripture and if so, in what way? It cannot be construed as a key to a code or as an anticipated exegetical result. From this resulted the necessity of conceiving justification in the broad sense and of making clear the relation between the doctrine and message of justification as well as between the message and event of justification. This gave rise to the question of the past and present, a question which takes on especial urgency in the *propter Christum* as compared to the *gratis* and *per fidem* of Article IV of the Augsburg Confession. In view of the difficulties which the terminology of justification presents to contemporary man, consideration was given to the question as to whether the quest for meaning in life is not more suited today to afford access to the scriptural truth.

This consideration occasioned a lively discussion which touched upon the significance of baptism, the reality of the Church and the connection between *viva vox* and Scripture. It was concluded that the saving deed, its reflection in the apostolic wit-

ness and their transmission to a particular period and finally their retranslation into the New Testament formed an unbreakable chain. At the same time, warning was given against a false emphasis upon problems of method. The critical function of the doctrine of justification was heavily underscored and examples were cited. The broad understanding of the doctrine of justification should not lead to an effacing of clear contours.

As to understanding the formulation of the theme, i. e. whether the theme is to be construed as assertion or question, the group was of the following unanimous opinion: If justification is interpreted exclusively in the narrow sense of a conceptually fixed scholastic doctrine, then it cannot be regarded as the key to Holy Scripture. Its context of thought has become largely unintelligible to modern man. Above all, that context does not do justice to the variety of the New Testament witness among the individual authors, as exposed by present-day exegesis.

On the other hand, justification in the broad sense which, as for Luther, includes reconciliation and sanctification, is still demonstrated today to be the access to Holy Scripture. Divergencies in types of theological statements among the individual biblical authors must be noted, and yet Holy Scripture as a whole witnesses to and unfolds the event of justification as the saving activity of God in Christ who arrests sinful man in his flight. As a witness to the present Christ, the message of justification helps us to hear in the utterances of Holy Scripture the living Word of the One who reveals Himself in it.

The following questions could only be briefly touched upon:

1. God's dealing with His world (the doctrine of creation), and in connection with this the understanding of a concept of the world (cosmos and humanity).
2. The question of the preaching of the law and with it the whole problem of the "point of contact" provided by man's natural desire for salvation.
3. The question of the function of the Church as the Body of Christ in the world for the purpose of witnessing to the message of justification.

The following are responsible for the drafting of this report:

Prof. G. Hoffmann (Germany)
Otto A. Bremer (USA)
Dieter Kelp (Austria)
Heinz Ehlert (Brazil)

Report of Discussion Group 6

Chairman: Dr. John Stensvaag

Secretary: Mrs. Helvi Sipilä

1. Is there a need of a Key?

The group agreed that the Bible remains to many readers a closed book. It sounds irrelevant to the reader and does not speak to him. There is a need of a key, which could help the man of today to understand the meaning of the Holy Scriptures and to hear God speak to him.

2. *How can the Key be found?*

The Bible opens the question and it also answers it. The law must be taught first as otherwise justification cannot be understood.

Finding of the Key depends on our own attitude. Only if we ask ourselves how we can become right before God can we find the answer. The law shows us the serious reality of a God who condemns us for our sins. Justification means that God judges us right before Him in spite of our sins because of Christ. If we accept God's justification, we become right.

One member mentioned that the word justification is not clear enough and the expression "Christ" should be used instead of it. Some other members expressed the opinion that when talking about Christ and justification we are referring to the same act of God. When trying to find the Key, the horizontal and vertical aspects of justification should be borne in mind. The question of how to find a merciful God does not seem to interest the modern man. Instead he asks how to find a merciful neighbor. The question must therefore be turned back to himself and help him ask: "Am I, myself, a merciful neighbor?"

The answer to this question raises the question of guilt and if so, before whom. As God commands me to love my neighbor and I have not been able to do so, I am guilty before Him. We need to point a guilty man to Christ. The only way in which he can avoid God's condemnation, when he has found himself to be guilty, is by His merciful justification for Christ's sake. The meaning of justification can be made clear by testifying to it with examples from everyday life. Every day we break the law and every day we can be condemned to death by God. But as God has acquitted us for Christ's sake, He lifts us up and forgives us.

It is important to make a distinction between the objective and subjective sides of justification. God justifies us in baptism already. But a man has to *accept* the justification, when he grows up and understands its meaning. It has to be applied in repentance and faith in our everyday life.

3. *What could be done in order to facilitate the finding of the Key in the world of today?*

The meaning of justification is unclear to the modern man. The meaning of it cannot be made clear only by preaching as he often does not care to go to church. This is the case especially in some European countries.

Justification can be drawn to him through acts, the sacraments. It was noticed that in many countries most people are baptised, but the subjective side of justification is missing.

If the modern man does not care for going to church and enjoying the sacraments, he is hard to reach. Faithful Christians can show the way to finding the Key through testifying daily in their own life and telling about their own experiences. The Holy Spirit works also for the benefit of the modern man.

A question: The group raised the question whether the meaning of the following words on page 16 in the Report of the Department of Theology (Document 7) was correct: "1. Justification . . . , *in distinction from the Reformers*, . . . baptism".

Report of Discussion Group 7

Chairman: Dr. Charles Cooper

Secretary: Dr. Prodduku David

We rejoiced in the opportunity to discuss justification as the Key to the Holy Scriptures in so varied and representative a group of Lutherans. We came from 12 countries on 5 continents. We were ministers, missionaries, student pastors and lay church workers, a lawyer, a farmer, teachers, students. We became particularly aware of our diverse backgrounds, nationally, culturally and in terms of religious environments, which included primitive animism, Islam, Hinduism and the secularized Western societies. We saw these both from the student point of view and from the point of view of people of mature experience. Yet we spoke English and sometimes German together as fellow Lutherans. This will be a long remembered experience of God's grace.

Our common agreement has been that both the Church and the individual believer face a most difficult task in witnessing to our Christian faith in the world of today. The Church we find has difficulty in expressing its message in such a way that our contemporaries can understand it. Yet this age is asking questions which deserve adequate and intelligible answers. But today's secularism and materialism do not recognize the authority of the Scriptures or heed the testimonies drawn from them by the Lutheran confession. The latter is regarded as merely an historical document. Its vital teaching is not being adequately expressed today.

Hence we conclude that the Lutheran portion of Christ's Church must share in the ecumenical witness and service and move toward the *Una Sancta* under God's call, without surrender of her peculiar heritage, but with an open mind toward other expressions of the total Christian heritage. In particular we must declare that our classic doctrine of justification is the biblical message par excellence. In the NT it has drawn from the realities of the covenant the Lord made with Israel the revelation of His saving will and purpose and the awareness of man's desperate need of God's righteousness. But these OT concepts of a holy God, His just wrath and judgment upon man, and His strong arm to save those that trust in Him are transformed by the NT experience of the Cross of Christ. In His Son the Lord has been reconciled to His people and for His sake, also His own Name's sake, freely forgives and heals and restores. This grace of God made manifest in Christ is the Lord's own fulfillment of His promise to the patriarchs and the full realization of His faithfulness to His own covenant. But it is a New Covenant. Both Testaments of Holy Scripture record this good news. From Genesis to Revelation all the prophetic and apostolic Scriptures convey this Gospel message.

Whether justification is the key to it all is somewhat in question among us. Of course the story of salvation is the narrative of a redeeming, reconciling, justifying God and Saviour. But the NT uses other pictures and metaphors besides the Pauline argument of justification "by grace, for Christ's sake, through faith" that has been set forth so classically in Augustana IV. There is a whole series of Johannine figures, of the Word made flesh and tabernacling among us, of the gift of eternal life, of union with the Vine, equally biblical, equally, that is, based upon OT modes of thought and expression and also just as potently setting forth the meaning of Christ's

life and death and resurrection. These and other NT developments are subsequent to Pauline thought. They have not been as universally regarded as a key to the Scriptures. Perhaps they can be assimilated to the Pauline concept and should be subordinated to it. But, as they have been especially emphasized in other than Lutheran traditions, we feel they ought so much the more in this day and age to become part of *our* thinking and have a place in *our* witness.

Hence we find certain areas of continuing discussion for World Lutheranism: this question of justification as the key to Scripture versus other metaphors for the reality of God's grace in Christ, such as restoring the lost Creation, or bringing into concretion the Event of God's Word. A great need of our age is to distinguish between individualism in the interpretation of Scripture and the awareness of the Church's common confession of the biblical truth. Today there is a tension between individual and community. We confess as Lutheran believers an adherence to the people of God, a common heritage in the ecumenical creeds, the reality of a shared faith and Christian experience with the saints of all ages.

Two particular criticisms have also been voiced in our group.

1. The whole structuring of the discussion groups about sub-themes concerning Justification fails to make contact with our lay people in their daily lives. We Lutherans are terribly theological, is their cry! Besides this, 2. some of us feel a start with *biblical* materials from which to rework our Lutheran emphasis would be a sounder method than to start with a document discussing doctrine *per se*. We have tried to view the doctrine of Justification and God's justifying act in Christ itself as a key to the Scriptures. But we hardly got beyond prolegomena in three sessions.

Report of Discussion Group 8

Chairman: Dr. Lael H. Westberg

Secretary: Pastor Eggo Hafermann

A. General

29 persons were present, of whom 23 were listed as group members. About 20 questions were turned in through the chairman in writing on his request at the beginning of the session and were used as a basis for the initial discussions.

B. Agreed Statement

1. Looking at the sub-theme "Justification as the Key to the Holy Scriptures"—which the group regarded as basically valid—it was agreed that "justification" is not to be understood as a mere technical term, but—in accordance with the Confessions and in a broader sense—as identical with the person of Jesus Christ.
2. The question as to how the "message of justification" is brought to modern man is of secondary importance. If we do not know how to proclaim this message, it only reveals that we ourselves lack the true experience of justification. On the other hand: if we have gone through this experience, then our task must be quite easy, because we only testify to others what we experience ourselves. And this of course in the language of our day.

3. The key to the Bible is not to be found outside the same, but in the Bible itself. The door to the Scriptures is opened from the inside by God in order to take us into the Scriptures. The key to the door is not a material thing but the very person of Jesus Christ.
4. Jesus Christ as the key is not a person in general, but the story of a distinct person in history with His birth, death and resurrection (in a narrower sense) and the story of the creation to the second coming of Christ (in a wider sense).
5. According to Luther we are beggars and remain so even though God has given us the Scriptures, and, therefore, the Church cannot be understood as the "beati possidentes" (as those who possess – verfügen über – the Scriptures).
6. The story of the Scriptures is to be understood as one of ups and downs, defeats and victories. It is only through defeats that God leads His people to victory.
7. In the proclamation of this story we are placed into the dialog with the Scriptures. It is not just the confrontation with a book, but rather the establishment of a partnership between the word of God and us.
8. Jesus who says "I am the Lord" asks: "Do you want me to be your Lord?"
9. God kills, in order that He raises to life again. This is not only an intellectual process, but an existential event (*iustificatio passiva et activa*).
10. The story of the Scriptures is in fact also my personal story. My fate is identical with that of Christ; while my sins are laid upon Him, He rests His holiness upon me.
11. It is important to see that Jesus as the key is closely linked with the powers of the key of the Church.

C. Questions and observations on the study book

1. How can the study book be made usable and available for the congregations?
2. It was observed that there is a gap in the study book, because questions raised in the introduction are not sufficiently answered.
3. More clarification is needed as to the relationship between justification and sanctification.
4. The group hopes that study questions might be added after each chapter if the book is to be revised for congregational use.

Report of Discussion Group 9

Chairman: Dr. Chitose Kishi

Secretary: Oberkirchenrat Gottfried Klapper

The subtopic uses an insufficient picture. Before we recognize "Justification as the Key to the Scriptures" we have to recognize "Holy Scriptures as the key to justification". We have to accept this hermeneutic circle if we search for the heart and center of the Bible.

Justification should never be treated as an isolated doctrine but should be always understood in its proper context of "the grace abounding" with the complete formula "justification by faith through grace for Christ's sake", in accepting the Word of God as Law and Gospel as we find it in the Scriptures, the unique book on the

revelation of the Triune God. The Bible is the firm ground on which proper preaching and teaching rests. By means of the biblical record we prove whether our message today is right or wrong. Holy Scriptures are the *unica regula et norma* for the Church.

To communicate God's message of justification to man we are placed between two poles: the Holy Scriptures on the one side—it is before and over the Church, even in the sense that the Church is a creation of the very Word of God which we receive through Scriptures—and our own human situation in our own time on the other side. In teaching justification we should always have the fullness and wealth of biblical teaching in mind and not a doctrinal theory. "Justification" is only one Pauline term which must be explained in the context of the many terms used in Holy Scriptures for the same event. *"In personal terms we could describe justification as the fact that God in His love cares for me, a fallen man, and renews my life by restoring the lost fellowship with Himself."* It is receiving of life in the fullness thereof through word and sacrament. *In this meaning the term faith could be substituted for justification.* This new life which springs from the living Word of God is the tenor, the very core of the biblical message. Its acceptance includes not only the understanding but also the execution of the will of God. This will man cannot know without God's personal attempt to speak to him. This is done through the oral proclamation of this word through men in all ages, who are called to preach this gospel in accordance with the original prophetic and apostolic preaching as recorded in the Bible.

The Lutheran stress on justification is the attempt to point to the heart and center of Scriptures, to Christ as the saviour of mankind, to God acting on our behalf in undeserved mercy and free grace. "I am merciful to whom I want to be merciful".

If we understand justification in this comprehensive biblical meaning we escape the danger of dogmatism, though the importance of this specific doctrine is rightly stressed over against legalism on the one and libertinism on the other hand and also should free us from pious moralism which does not understand sin in the deeper biblical sense. There is no other authority on this earth, i.e. in history, which can assure me definitely that God's law and judgment — but even more His gospel and grace — are true than the word of Scriptures, which is independent of changing opinions in thought and experience and above all other authorities.

We have to admit however that there are problems as to the right understanding and use of the Bible particularly in our days. There are parallel problems for the Church in understanding the situations of modern man.

With the Roman Catholic Church we find more agreement today than in former times. The new hermeneutic principle would read "*sola scriptura in ore ecclesiae*". The definition of "Church" and "mouth of the Church" however still contain disagreement. Though one does not speak of the "*duplex fons revelationis*", but "*de divina revelatione*" the radical Lutheran understanding of the sovereign voice of God the creator and saviour speaking through the Bible to us would not be accepted. The tendency to identify the Church too easily with Christ stands against the radical and critical authority of the Bible also over against the Church. We know that Christ's new creation, the Church, is hidden under the Cross in the old world.

Other religions are like prophets who tell man in the pit how to get out when he is unable to do so. Christ alone is the one who comes down to get us out.

This action of God for us will also be understood by our contemporaries in the bonds of nihilism, existentialism and atheism, which is man's natural attitude toward God. The nihilist tries in vain to escape the unescapable quest for truth by pushing all questions about the meaning of life aside. The existentialist pretends to accept the nothingness of life though he wants to live. Both will understand the biblical truth which makes us free, if they learn that God blesses the "poor in spirit" and does not forsake those who need Him and loves them though they still rebel against the acknowledgement of the breakdown of their respective self-righteous convictions. The Church today has to free the concept of justification from the narrow moralistic and legalistic understanding and to explain it in the context of the full biblical message about Christ, the Lord and Saviour of mankind.

III. Justification as God's Act in Word and Sacrament (Justification as Present Event)

Report of Discussion Group 10

Chairman: Prof. Wilhelm Andersen

Secretary: Pastor Mogens Zeuthen

I and II

1. At the center of the group's discussion was the question of the meaning of the biblical and Reformation understanding of the will of God for men in our day. Justification, of course, is not the only biblical expression for God's saving activity toward men, but it is still the key to the way in which God acts toward men. The group unanimously agreed that justification is not an abstract, theoretical concept which can be made intellectually comprehensible to modern man. The intent of the message of justification is rather to witness to the fact that since the coming of Jesus Christ God's judging and saving gift is victoriously encountering the world.

2. *Justification of the World?* This question was discussed. No biblical basis was found for the expression "justification of the world". Frequently, however, this expression is understood as a protest against individualizing tendencies in preaching which can be dangerous. Justification is *for the world*. The Church should guard itself against the two-fold danger of furthering individualism or collectivism. The world as such is not justified, but justification is intended for all men.

Solidarity with the World? The expression solidarity was discussed. The word was found to be capable of misunderstanding whether applied to Christ or to the Church. Christ did not enjoy solidarity with the world, but He was and is the One who ministers for and to the world. His Church must do the same.

3. *Man as an Individual and as a Member of a Group.* Modern man is always—*nolens volens*—a member of a group whose decisions are influenced by his group. He himself exercises little or no influence upon group decisions. For this reason, the Church must understand man within his group and address him accordingly. For this reason also, *pastoral care on a group basis* as well as teamwork is necessary, and preaching must seek to turn to those within their group who do not come to church.

Preaching must liberate a man within his group for true humanity and thereby direct him to his group once more, this time in a new way.

4. Preaching of justification will be credible when the one who bears witness in preaching is credible as a justified sinner, terse in speech, employing the language of today, obedient to the will of God (above all, in love) and accurately understanding modern man's distresses. The Church of today is not the Church of yesterday. It must be prepared to depart from time-worn forms. If justification is preached, then reception of the message and opposition from the world will occur naturally. Opposition is sin, reception effects liberation. Man needs justification whether he knows it or not, for in actuality each one is confronted with the question of the meaning of his life, a question he cannot answer. In East and West each one is confronted by anxiety and the question of the value of life. Depending on a man's or a group's situation, "justification" must be witnessed to again and again, since man's distress and guilt change and since justification is an ever new occurrence. Justification takes place in a movement toward the Kingdom of God.

5. *Word and Sacrament.* In preaching we bear witness to God's unconditional turning toward men. Christ entered houses and sat at table without setting conditions. The sinner was justified although Jesus did not speak every time about justification. In Word and Sacrament God turns toward men. It is important that man be made aware of God's saving deed in baptism. The afflicted and dying daily receive strength, support and comfort from the actualization (*Vergegenwärtigung*) of their baptism. Reception of the gift of baptism in faith, conversion and coming to the Lord's Table is the fruit of baptism. Baptism and the Lord's supper must be understood and proclaimed in the Lutheran Church in light of God's justification of the sinner. There was considerable difference of opinion regarding the degree to which baptism means anything to man today.

6. Justification does not leave man solitary, but leads him into community with God, with Christians and non-Christians. Call and commission belong together.

III.

A single critical note could be made here. One participant maintained that preaching often occurs in a one-sided movement *from Christ* to the human situation. Preaching must frequently begin with human problems and then point *to Christ*.

Report of Discussion Group 11

Chairman: Dr. Svend Lørfeldt

Secretary: Pastor Runar Backman

The lay members of the discussion group pointed out that they do not in general expect to hear anything new when they go to church. This applies especially to the doctrine of justification, which is fairly well known in its traditional form to those who form the nucleus of the congregation. However, when it comes to a confrontation of this central point of Lutheran doctrine with people's actual problems, it unfortunately seems to fall short. The small number of those attending the services, particularly in the European Lutheran churches, and the decrease in pastoral care in the Church is a remarkable proof of the fact that the word of justification does

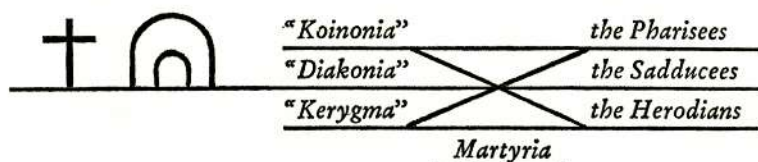
not reach them. The use of telephones for pastoral care, the queues of people in the psychiatrists' waiting-rooms and the increased number of persons committing suicide—also among the church members—show that the symptoms of disease are obvious. The Church has the remedy in the form of the doctrine of justification. However, even if in exceptional cases the sick person finds "a remedy", it often appears that the person has not recovered. The church campaigns that are aimed at taking the "cure" further have mostly reached only those who do not expect to hear anything they have not heard before. The sudden and occasional loudness in the Church has only deepened the "everyday silence" among the faithful group who from long-accustomed habit go to listen to what they already know.

In this embarrassing situation people in various quarters are now turning their eyes on primitive Christianity with the question: What was the secret of the fact that the young Church in a relatively short time leavened the whole Roman Empire? Roman historians noticed the behavior of the Christians and therefore left among other things the following note for posterity. "See how the Christians love one another." This shows that "Koinonia" worked. The Christians in Rome adopted deformed children whom the Romans had exposed in the forests in order to let them die. The Christians buried the bodies of those who had died of leprosy. They gave away about 3000 free meals daily to the hungry. "Diakonia" was at work. These two forms of "the visible word" made the Romans expectant. This expectation gave rise to the question: What do the Christians have that we lack? Then the moment had come to bear witness to salvation in Christ. "Kerygma" was a work. Thus the reality of the Cross and the resurrection, which had reached the first Christians through the proclamation of the Gospel, was passed on through being broken up in the prism of their faith into the three elements of "Koinonia", "Diakonia" and "Kerygma".

In these three forms the Gospel is manifested among the Christians as a willingness to serve their brethren and the world.

In Rome as at all times this willingness to serve aroused opposition, which in some special political circumstances manifested itself in the form of persecution. "A servant is not greater than his master. If they persecuted me, they will persecute you". In New Testament times "the Pharisees", "the Sadducees" and "the Herodians" were the powers who planned and carried out the opposition to and the persecution of Jesus. His death on Golgotha was the "martyria", which alone can help His disciples to react humbly and in loyalty to the truth, when the modern forms of Pharisaism, Sadduceeism and Herodianism initiate opposition or persecution.

The following sketch indicates the main idea of what has been said above:



When the Christian, by the power of the Gospel, puts down the old man, who in common with his brothers does not want to serve but to rule, and is very unwilling

to serve the evil world, then he has daily cause to seek forgiveness through word and sacrament. In this struggle he is also helped to find the form of the Kerygma. His accent is determined by failure and omissions, but also by forgiveness received. Perhaps justification will be renewed and make our "nolluntas" to Christ "volluntas" so that we should go out openly and tell our unhappy brothers and sisters: Through baptism you have reserved yourselves a place at the table of the Lord. That place is waiting for you. There the blessed exchange takes place. Christ takes your sins upon Himself and gives you free forgiveness of your sins.

The members of discussion group 11 would like to sum up their points of view and ideas in the following theses:

1. The members of the group agreed that the Word of the Lord is primarily Christ Himself.
2. Jesus Christ works through preaching as the person who wants to bring salvation to the world. When this work of Christ is done in such a way that "Koinonia" and "Diakonia" are obscured, the Word loses its power.
3. Christ works in baptism through His Word, and through the events of the individual's life leads him into daily "death and resurrection".
4. In Holy Communion too the Word of Christ is the constitutive factor. The bread and wine received in Holy Communion become provisions for the journey from baptism to the grave.
5. Word and sacraments become effective through faith and daily practice.
6. Preaching without sacraments often degenerates into mere verbosity. Sacraments without preaching easily become mysticism or magic. Where the unity of God's work of salvation is preserved, preaching and sacraments alike demonstrate the work of the Lord in the present time until the redemption of the world.

Report of Discussion Group 12

Chairman: Bishop Dr. Erich Eichele

Secretary: Pastor István Gémes

In the discussion the question was first of all raised as to what Holy Scripture means by justification by grace for the sake of Jesus Christ. This brought clearly to light the pre-ordained character of the activity of God who is completely sovereign here and is at work beyond all human understanding. His verdict on man reads: "You are condemned because of your sins, but you are righteous because of Jesus Christ." This verdict encounters us in personal form in Jesus Christ, who also addresses us as a whole person.

Therefore, every encounter with Jesus Christ in Word and Sacrament sets us within the reality of justification by grace. It cannot be experienced in any other way.

This encounter occurs in the Church, not only in the preaching service and reception of the sacraments, but wherever a member of the Church bears witness to Christ before his fellow men. The reality experienced in such an encounter becomes the power to shape life when faith which is the ear attuned to God acknowledges God's verdict.

This reality can be described in the following way:

- a) God has justly condemned us to eternal death, we who desire to live apart from Him.
- b) We can produce nothing before God which could set aside this verdict.
- c) But God has carried out His judgment on Jesus Christ who offered Himself for us.
- d) In this sacrifice Christ gave God His due and thereby obtained our pardon.
- e) Wherever this action of God is received by a man in faith, his relation to God is put to rights and he is given new life.

The preaching of this event of justification to the secularized man of today must occur in such a way that contact is made with his experience of the impossibility of freeing himself from the feeling that he is captive to nothingness.

Report of Discussion Group 13

Chairman: Dr. Siegfried Hebart

Secretary: Oberkirchenrat Ulrich von Brück

We began with phrases from the first main lecture (Prof. Gloege): "God believes in us. God relies on us."

In their formulation, these propositions appear capable of misunderstanding even though we regard them as a worthy attempt to break out of the classical formulations regarding justification. There is the suspicion of a too optimistic view; the horizon of judgment retreats into the background. But without this there can be no valid talk of justification. The question then emerges as to whether the "righteousness of God" does not rather imply the saving activity of God than the use of juridical categories.

Various associations of ideas may not be overlooked: enmity—love—reconciliation; condemnation—judgment—justification. Justification is less a doctrinal context than a function of the Church's activity. Justification is not to be understood apart from man's inner conflict. But is there an inner conflict within groups? Is not such conflict rather an event between two persons?

It was clear that justification is an ultimate criterion when we speak of God (cf. Gloege, p. 17, summary: Justification—not a doctrine alongside others, but a "category"); Luke 15, and "the thieves on the Cross" are essentially biblical passages.

The problem of justification has basic significance for preaching today. For the purposes of his thought and speech, Luther could presuppose man's responsibility before God. But modern man is scarcely interested in this question. He does not regard himself as being in disorder. How must we proceed in order that he may see himself once more as a creature "before God"? But we must also uncover a reality of faith hidden beneath doubt.

The decisive task in preaching appears to be to turn men's gaze toward Jesus. He is the man who lives not for Himself, but for us all, who does not stand before God by Himself but on behalf of us all, the One in whom God is for us. The question of responsibility is not alien to man. Each one looks for guilt outside himself. It was pointed out by several members of the group that the Small Catechism does

not once mention the concept justification, but from beginning to end has the subject matter of justification as its content. We cannot merely cite the classical passages of the New Testament (the Epistle to the Romans), any more than we can speak of the righteousness of God without also speaking of His wrath. Where does this take place today with any seriousness? Even for the Old Testament, the "righteousness of God" is a central idea. Justification is precisely the content of God's revelation from the very beginning to the coming of Christ.

The discussion concerned itself further and in detail with holy baptism. More should be said about this than appears in Document No. 3. The relation between Romans 3 and Romans 6 is that Romans 3 speaks of Christ for us, and Romans 6 of Christ with us, life with Him and therefore existence "in Christ". The righteousness of God implies God's power over man and only then God's gift to men. How is baptism related to preaching? The concept of the *verbum visibile* does not suffice. The relation of baptism to Israel's deliverance at the Red Sea is to be noted. God's saving activity is effective for men today by the fact that it is proclaimed (the action at the Red Sea was proclaimed to Israel from one generation to another). In this way baptism appears in close proximity to the Cross. II Cor. 5:14 speaks of the Cross for all. What does baptism bring about? Romans 6:5: A growing together with Christ. The sacraments are not given us first of all to understand, but as a gift to be recognized. My faith is a partial appropriation of God's total gift. First of all I must entrust everything to God (*sola gratia*).

The group desired a clear word on baptism, especially on infant baptism.

The group was further of the opinion that baptism and the Lord's Supper can only be properly understood from the point of view of the Cross. In the Lord's Supper the body of the Crucified One and not a glorified body is proffered, just as the Church is the body of the Crucified. Only in this way can a false understanding of the royal rule of Christ be avoided.

We note here that an extended debate arose with the Roman Catholic observer, Prof. Blaeser, from which it was clear that Catholic theology today recognizes the *sola gratia*. From an exegetical point of view, there is complete concurrence in the well-known Luther translation "by faith alone". Justification is quite clearly the grace of God. Man's responsibility is a subsequent act (Luther: Living by faith). *Gratia infusa* is God's activity from above, not a human quality.

Report of Discussion Group 14

Chairman: Prof. Willem Kooiman

Secretary: Dr. C. Clifford Madsen

Reference: Paragraphs 72-76 of study document JUSTIFICATION

The group gratefully reports that, under the able leadership of Chairman Kooiman, the discussions were lively, stimulating and fruitful. Laymen, laywomen, bishops, theological professors, pastors, representatives from youth groups and the younger churches all participated actively and constructively. Problems of translation were handled ably by volunteers in the group.

Positive Consensus: Appreciation was expressed for the stress on the *dynamic power* of the Word: the Word which created the world is the same Word encountered in preaching and sacrament. One discussant observed that at the morning Eucharist today his greatest blessing came from the Benediction (German liturgy) "The Lord is with you". So our greatest concern as Lutherans must be that more may experience this dynamic power.

We must distinguish between Christ's "Real Presence" in His Supper and the general attribute of His omnipresence. He is present everywhere, but in a special sacramental sense in His Supper when He says, "This is my body, given for you".

The complete grace of God is demonstrated in the sacraments: in Baptism he receives us in helplessness of infancy. In the Supper, though all other senses (sight, hearing, *et al*) may be gone, we still can eat, drink and receive.

We need to clarify what we mean in saying justification is forensic. By this we mean that justification takes place *in heaven*, God's act. The new birth takes place when man receives this grace. This distinction is necessary, for man cannot have true assurance on anything less than *God's* action. "It is God who justifies – who then can condemn". (Rom. 8)

Observations from Representatives of Younger Churches. (1) Referring to Dr. Lumbantobing's statement that the Word is present also if a layman speaks, and since we believe in the priesthood of all believers, why can't a layman serve the Lord's Supper? Reply: the public exercise of the Office of the Keys is, for the sake of good order, entrusted by the congregation to its duly called Pastor. Luther: "All believers are priests, but not all are Pastors."

(2) Reference to lecture on Divided Humanity: We representatives of the younger churches come to this assembly not just to make you aware of our problems, but to make our contribution to the Church.

(3) The lecturers have forced us to earnest self-examination—to know that it is *by our works* we demonstrate our faith. We must follow the example of Christ in His concern for the social needs of mankind. The work of the Department of World Service is a shining example of this concern among the younger churches. Need is not just for buildings but for libraries, technical assistance, etc. When we come from the Lord's Supper our lives should show that God's grace has been given to us.

A Practical Question: If we believe in the spiritual blessings of the Eucharist are we right in denying it to young adolescents in those years of their stress and need? Comment: In America the LCA is giving special study to this and the best age for confirmation. Tendency in some areas is to raise confirmation age to permit more mature instruction. Reference was made to Study Document 16 by the Commission on Education.

There was disagreement with the assertion that the doctrine of justification is "still difficult and obscure". When man in honest despair stands before God in helplessness the blessing of God's forgiveness through Christ becomes a clear and joyful reality. The "new life in Christ" becomes a continuing repetition of the experience of justification, nurtured by the power of God's living Word.

A Critical Question: Are we Lutherans limiting our preaching of the Gospel too much by our primary emphasis on the *forensic* aspect of justification? Is this the

language in which to reach the youth of today, or the people served by our younger churches? (The group came back to this question again and again.) Some comments in reply were: (1) We must preach grace in all its facets, Article I of the Creed as well as Article II, the Old Testament as well as the New. (2) Youth's problem today seems to be not so much a sense of guilt as the need to be a real person and to live a full, meaningful life. God's grace meets this need by restoring us, through Christ, from this estrangement to sonship with God the Father. (3) We don't make the Gospel more meaningful just by speaking in the jargon of today—the Gospel is still an "offense" to the world, but this is the Gospel which saves. (4) We must live so as to impel people to ask why we are different from the unbeliever. (5) We must preach Christ so He becomes a living Person to the seeker. (6) When tempted to despair we must ever remember the significant biblical teaching on the remnant and the mustard seed.

(Visitors at the sessions were Mrs. Paul Empie and Dr. and Mrs. Thomas Rinde, Dr. Rinde is from Central Seminary (LCA) Fremont, Nebraska.)

IV. Justification: Resurrection and New Life (The Freedom of the Christian)

Report of Discussion Group 15

Chairman: Bishop Stefano Moshi

Secretary: Dr. Richard Solberg

While the Lutheran Church has properly placed the Cross in the center of its theology, an equally strong emphasis upon the Resurrection has often been absent. These two themes belong together, as St. Paul plainly relates them in his description of baptism as both a burial with Christ and a resurrection with Him (Rom. 6). The doctrine of baptism as the means of the new birth and as the source of daily renewal is central to a proper understanding of justification and the New Life.

Justification should be viewed both as the corporate act of God's grace, through which His Power was put to work in the world, and as the personal experience of the individual restored to sonship with God. The absence of either emphasis carries with it the danger of subjectivism or of impersonal detachment. In any case, however, the modern world does not appear to be interested in a discussion of justification in classical theological terms. There is a real need to clarify what we mean by justification, in order to address modern man. New terminology, together with vigorous Christian witness, exemplifying the love and concern of the justified man for the world and for his fellow man, may be the most effective way of recapturing his attention. One reason that justification is less understood in the modern age is that with the increasing complexity of life, the situations which confront the Christian with the demand for "right" action are increasingly ambiguous. As he wrestles with these decisions, he finds no easy "Christian" solutions, but is driven to the Word of God, through which the Holy Spirit works to deepen his Christian compassion and sensitivity to both the demands of God and the needs of man. At the same time, in spite of ambiguities and frustrations, he is obligated as a Christian to muster the

best possible knowledge and skill to find satisfactory solutions to the specific problems he and his society face.

The New Life, begun by the Holy Spirit in baptism, and renewed each day in the Christian's life, does not consist in a series of good deeds, but in a relationship established by God with the justified, or new-born creature. Good works are done even by non-believers, sometimes in spite of themselves, because of God's ordering of the creation. On the other hand, special good works in the life of a believer may not even be recognized as such (Matt. 25).

While the New Life is the gift of God to the Christian through baptism, man is by no means inactive in the development of it. This New Life is a growing relationship, in which God produces the growth, while the Christian himself consciously seeks the same end through the use of Word and sacraments and by striving to become more Christlike in his actions. Man has been brought into a new situation, in which he is no longer bound by Satan as Master, but is free to do God's will. His salvation is not dependent upon his own efforts.

Nor is he bound by patterns and restraints, but is free to use God's gifts, to enjoy God's world, and to serve God and his fellow men in love. The power of the Risen Christ is his.

Points of Common Agreement:

1. Justification is God's gracious act, based upon the death and resurrection of Christ, in which He won the victory over sin and death.
2. This act is applied to the Christian in baptism, whereby a New Life is created, which is then nourished and grows in the power of the Resurrection.
3. The New Life consists in a relationship with God, and not in the presence or absence of specific good works, though such works will emerge from the new man as an expression of his love to God and his fellow men.
4. Freedom consists in release from the bondage of Satan and the power to do the will of Christ, through His Resurrection.

Critiques:

1. The communication of the Gospel through personal witness to the world is presently a greater need than the redefinition of theological doctrine.
2. The Christian Church must offer specific guidance to those in ambiguous and complex situations in modern society, such as labor-management relations, race relations, business ethics, etc. If it does not relate justification to these situations in terms which people understand, it is irrelevant and obsolete.
3. There is too little of a distinctive character about the Christians in the modern age. The minimization of good works may be responsible for this.
4. There is a danger in the abuse of freedom by Lutherans, as seen in laxity toward worship, in indifference to social issues, in carelessness in personal ethics. The Law is also needed to remind the Christian of God's will.

Report of Discussion Group 16

Chairman: Oberkirchenrat Dr. Wolfgang Schanze

Secretary: Pastor Gerhard Münsterlein

This group grappled with its assigned sub-theme. Practically all its members took part in the discussion. The following report has in its main features been worked out jointly.

As it turned out, the major line of discussion turned out as follows: the sub-theme culminated in three points.

1. The resurrection of Jesus Christ and its relation to the new life (new obedience) of the Christian who has been made righteous.
2. The reality of the Christian life in a world that confronts the justified sinner not only as the object of his efforts but also as a stern contradiction.
3. The eschatological aspect of justification which, when seen together with the first point (Resurrection), provides the proper depth and direction for the problems of contemporaneity engaging the new obedience.

Concerning Point 1

The members of the group took pains to work out the appropriate biblical basis. The results included: that the resurrection is not simply an historic accomplishment. Rather it is a contemporary dynamic for the life and freedom of the Christian. Rom. 6; Eph. 1:19; 2:5, 10; Rom. 4; Col. 2:12. The Johannine designations of Christ as the "Life" lie along the same line.

To be embodied into Christ's resurrection thus means to walk in a new life.

Concerning Point 2

The group became most absorbed in the question of the reality of the new life in the midst of this fallen world and in the question of the freedom of the Christian in the bondage laid upon him by this world.

In this connection a number of the participants demanded that the individual Christians as well as the Church show more concretely a concern for the world and its need. Yet the discussion of specific ethical and social problems demonstrated that this presents great difficulty. The evaluation of these questions, in turn, depended extensively on the factual knowledge and perceptivity of the participants relative to the problems in question. The opinions of the discussion partners showed a slight divergence with respect to the possibility, in terms of faith, of providing concrete help for the present-day problems of the world. The world, however, demands a clear, simple and concrete description of the new life.

The Christian who upholds the faith stands actually between two poles: the commandment (or Parainese) of God, and the demands of the situation which must be mastered by intelligence.

The Church would perhaps do better to set up fewer programs and instead concentrate on helping the individual to live more fully. It was emphasized that relevance of the sermon cannot be attained by means of homiletical techniques but only under the power of the Holy Spirit. The individual Christian must respect the

fact that someone else, in the very same situation, may arrive at decisions of faith different from his own.

The problem of the *world*, as world, was discussed in detail. There was criticism of Professor Gloege's one-sided view of the world, in which there seemed to be insufficient recognition of the Johannine concept of the cosmos as the opponent of God and His Church. The pointed formulations of Gloege, that God "believes in the world", appeared, among other things, highly questionable. The decisive thing, so it appears, is that the community of Christians retains its freedom over against the world, and that it demythologize the world—namely, that it remove from the world the pride of self-deification in matters of technology and progress.

Despite a recognition of the obligation which the individual Christian and the Church have toward the world, the apostolic admonition is not to be forgotten: "Be not conformed to this world". Likewise, the fact of our being strangers and pilgrims in this world is to be remembered.

Details concerning Point 2

- a) The necessity of making better use of laymen as specialists in secular matters.
- b) In order to clarify the relation of law and Gospel it is necessary to observe that the new obedience calls for *fruits* of faith and not for mere works. It is God's work that is accomplished through the fruit of our faith.
- c) For the individual Christian as for the Church the tension between *simul justus et peccator* (saint and sinner at the same time) becomes evident at all concrete points. In specific cases he, as a Christian, is often confronted by the necessity of choosing not between good and evil but between alternative evils. (Practical examples from political life.)

Concerning Point 3

The necessity of eschatological thinking in relation to justification becomes visible in the compulsory situation in which the Christian must live, serve and bear witness in a world alienated from God. Justification does not exhaust itself in time and space. Only then does the doctrine of justification attain the dynamic which also today gives it a right to exist, when it is seen, believed and lived in the tension of resurrection and eschatology. From these two poles it acquires its weightiness. Without this dimension it remains obscure, and the formula *simul justus et peccator* becomes merely a dialectical trick or a defeatist expression by an introverted faith.

Report of Discussion Group 17

Chairman: Dr. Woldemar Gastpar

Secretary: Pastor Klaus Hensel

Short Summary of the Discussion:

1. Christ, the incarnate, crucified and risen Lord, is our righteousness (I Cor. 1:13). Therefore, we are justified (made righteous) only in fellowship with Him. The risen Jesus is, therefore, fundamental to our justification (I Cor. 15:17).

2. Christ, our righteousness, gives Himself (to us) in Word and Sacrament, wherein He Himself is present. Therefore, we are justified (made righteous) only in the congregation in which the Word is proclaimed and the Sacraments celebrated.
3. Christ, who gives Himself to us, thus receives us into His own life. Our new life is accomplished in dying and rising with Him and thus becomes a life of discipleship.
4. In this life Christ liberates us from worry about ourselves and for devoted service to our fellowman. This freedom for others is based upon the fact that the incarnate Christ personifies righteousness for all men (Rom. 5:18).

Report of Discussion Group 18

Chairman: Dr. Ruth Horting

Secretary: Mr. Robert Faerber

The group began trying to circumscribe the topic and clarify the approach to it, by inquiring about the meaning of the words: justification, freedom, new life. It appeared at first that resurrection and new life should be taken here in its meaning of resurrection and new life given to man by the process of justification *hic et nunc*. As for salvation and freedom, the point was made that the Christians are not the only ones to use these concepts: religions such as Hinduism and ideologies such as Marxism have also their doctrine of salvation, and freedom is a notion that plays a great part in the modern world in all aspects of human relations. It is therefore necessary to define clearly what the Christian Church means by these notions and how to fit them into the situations of the modern world.

In the attempt to answer these questions it appeared necessary to determine to whom and of whom we are speaking: to ourselves for our edification; to our churches, or as Christians facing those who do not believe or do not care. The answers given can be classified according to the following categories of addresses: the Church as being the community of the believers, the merely baptized, the unbelievers.

Speaking as believers and to the Church we must say this: considering how our daily failures and weakness constantly set before our eyes our sinfulness and disobedience, it is a matter of *pure necessity* to turn to justification as our only refuge from despair, our only hope. It is of great importance that our Church in its preaching emphasizes this central and basic truth, and that this truth be placed in its full dimension, namely between our faith in the God almighty and faith in life eternal.

However, it is not enough to preach this to the believers, because justification concerns the whole universe. And it appeared that the great difficulty in our time is to make it understandable to the world at large. There are those who, though being baptized, are not conscious of their sinfulness and feel quite satisfied with their way of living an elementary Christian life, and there are those who no longer accept even the existence of God.

It has become clear that the doctrine of justification cannot be preached to them in the first place: these people are no longer challenged by the fact of eternal life and by the question of what happens after death. The problem of the Reformers: how

to get a merciful God, is no longer the problem of the modern world. In the first place man must be turned again to the reality of God and the reality of judgment. Therefore it appears that, thinking of these categories of people, the aspect of justification described by *resurrection and new life* or freedom of the Christian is *the* aspect apt to be heard and understood.

To those who are baptized the full meaning of baptism as resurrection and new life and the relationship between faith and good works (see Prof. Brattgård) must be made clear again and again.

To those who may be called unbelievers *the challenge must be the new life of those who* believe in the grace of God and who were given by Him the freedom of the children of God.

Freedom *from* what? Prof. Gloege's answer sums this up most accurately:

freedom from self-justification, self-incrimination, and self-liberation.

Freedom *for* what?

freedom to live the new life given by God.

There are however a number of dangers that we should guard ourselves against. There is the danger of self-complacency in the good works, the danger of a free-lance freedom, an individualistic freedom, the danger of perfectionism (see Phil. 3:12). Moreover the living of the new life may bring very serious conflicts of conscience; such as those that lead to what Luther called "*pecca fortiter*" (especially in respect to the obedience to Romans 13).

But in spite of all this, the Christian who knows that he is justified by God through Christ, who knows that God is Himself involved in this life and that Christ is always present finds in justification the joy, the courage, and the confidence to take up his responsibilities.

These responsibilities are essentially:

to listen to the modern man with his anxiety and uncertainties and take him seriously

to live out the gifts that God has given him wherever he is placed in life (stewardship: see Prof Brattgård, chap. 3).

"The Christian free man is a new man standing in a new relationship with God, a new perspective of his destiny, and a new outlook upon his world" (Minneapolis).

V. Justification: The New View of the Church (The Church as the New Community and Humanity)

Report of Discussion Group 19

Chairman: Dr. Karl Mattson

Secretary: Dr. Birger Gerhardsson

We herewith present the following digest as the consensus of Discussion Group 19 as they considered the theme of justification by faith and the sub-theme of justification and the new view of the Church. The first session was allotted to a general

discussion of and orientation on the doctrine of justification. *There is a growing awareness that justification speaks its message to the contemporary man best when he sees the doctrine as a description of the terms and conditions under which the living God meets him.* This is beginning to replace an earlier view which considered justification as a separate doctrine, principle or intellectual statement. There also seems to be a greater awareness of wrath and judgment as component elements in any authentic understanding of the theme. It was also agreed that the evaluation of man's situation, in which he stands under the judgment of death and unfulfilled life, which is implicit in justification, is more realistic than any known alternative interpretation. Any analysis of our contemporary problems seems to agree with the pre-suppositions of justification that man faces a desperate plight in his concrete existence. But man does not recognize his own need. It is only as the Spirit of God becomes active in the word of reconciliation that he sees his predicament as the need for God. The awakened awareness of God also becomes a new sense of sin and estrangement.

The first discussion also dealt with the question whether or not the realities expressed in justification are relevant and whether or not they can be understood in the present context of our life. Some time was spent in seeking terms, categories and parallels out of contemporary life and experience. Such words as alienation, acceptance, fulfillment, meaning and despair seem to offer possibilities for constructing contexts in which justification can be apprehended.

In the second session it was agreed that justification is the central category but that it is not to be considered as an isolated doctrine. The content must be made living by careful instruction and by not isolating it from the whole Biblical context. In modern Lutheran theology and church life there has arisen a new sense of the importance of the Church, the ministry, the sacraments and the corporate fellowship. Such an emphasis makes a completely individualistic and subjective view of justification impossible. Even though justification is a basic category its real power is best exhibited in an organic context. This is why the doctrine of the Church and the doctrine of justification belong together. The Church is the divinely appointed instrument through which God addresses His message of reconciliation to the world. Without justification there is no Church and without Church there is no justification.

In what sense is the Church a new community? It is here that justification is received as a gift, it is here that men are brought to a conscious awareness of God's gift of reconciliation, it is here that the word of reconciliation is proclaimed to the world, it is here that men await the final judgment, final justification and re-creation. In this sense the Church is a new community even though the newness is not complete.

In the third session we considered the Church as the communion of saints. The Church can be considered to be such only by virtue of its election. Since it is composed of broken and sinful men it is also a communion of sinners. *Group 19 requests further theological analysis of the Church as a communion of saints and a communion of sinners.* In which theological contexts is it possible to speak of Church as communion of saints or communion of sinners? The suggested term, a new humanity, met with a rather negative response. The term is found both in the study document and the outline. There was special objection to the German term "neue Menschheit". In several respects the expression is dangerous since it seems to posit a clear line from

the human to the final fulfillment without proper regard for the biblical theme of discontinuity.

The discussion was lively with participation by all present. The contribution of the Catholic observer, *B. Volker*, was very helpful. The involvement of the participants was most likely more valuable than the conclusions.

Report of Discussion Group 20

Chairman: Prof. Fritz Zerbst

Secretary: Oberkirchenrat Hugo Schnell

The Church constantly lives on the fact that in Christ God makes sinners righteous and that through the Holy Spirit God calls men to faith.

This act of grace has taken place for all men, even though it is not accepted by all to whom it is preached. Until the end of history a dividing line will run between the company of the called (*coetus vocatorum*) and the company of the believing (*coetus credentium*). This separation takes place in relation to the Christ who is present in Word and Sacrament.

The task of the Church is the living proclamation of the Gospel. Only in the Gospel does the uniqueness, the richness, the power and the authority of the Church reside. This unchangeable message of the Church proves itself relevant at all times. The preacher obscures this relevance wherever he imagines that he must first create it by posing contemporary questions, questions which approach the subject from the outside. Likewise, he obscures the relevance of the Gospel when he simply repeats biblical words and loses sight of the people facing his pulpit.

Whenever the ambassador of Christ uncovers sin without fear or fastidiousness, calls the forces hostile to God by name, and declares the liberating message of the forgiveness of sin, there God Himself is at work. And thus the Gospel demonstrates itself as that dynamic which even today triumphs over man and the world.

God is giving the Church mighty impulses in the present day. He is summoning the members of the Christian community to serve one another. He also requires Christians to serve the world. He is driving the churches toward each other. He is showing the Church its new missionary task in the non-Christian and de-Christianized world.

In all this God impresses upon the Church the need of overcoming its self-satisfaction. For God gathers His Church in order to send it into the world in ever new ways.

Report of Discussion Group 21

Chairman: Dr. Carl G. Diehl

Secretary: Pastor William Schaeffer

Questions Raised

1. What is meant by "the Church"?

Various ideas: body of Christ, fellowship of believers, continuing ministry of Christ, collection of the redeemed.

Agreement was reached on this point: *the Church exists to proclaim to all men that they are reconciled to God through Christ* (this emphasizes the functioning quality of the Church). Reference was made to the Study Document (para. 83), "The Christian Church is God's establishment of true community . . .", with a view to bringing out the organic nature of the Church whereby man is incorporated into the life of Christ.

2. What is meant by the "new" view of the Church? Does it refer to the New Testament concept, the Reformation discoveries? Or a reinterpretation of the meaning of justification and its relevance to the Church today?

3. Where are the borders or boundaries of the Church?

It was recognized that the outreach of the Church is to the whole of humanity, that it functions where the Word is preached and the Sacraments administered. Must the Church as an institution draw its borders according to its surroundings and special situation?

4. What are the implications of justification?

- a) Theologically, the explanation given in the Study Document and the lectures was accepted with their emphasis on God's free act without reference to man.
- b) Practically, however, questions were raised as to what happens to the demand for a Christian life, what bearing justification has on relation to state and society, where is the inducement to Christian stewardship, where is there room for church discipline.
- c) This led on to discussion of the question, "Can the interpretation of justification as forensic and effective be displaced by a new formula uniting both aspects? What happens to those who died before Christ, or who die without hearing the Gospel? Is Colossians 1 : 15 (" . . . by him were all things created . . .") an answer? Does justification presuppose a recognition of creation as God's act? Is justification an answer to a situation in which every man is placed as a human being? This would explain why the Gospel is readily received. This raises the question of the Law as given by God, according to Romans 3 : 20.

Matters Agreed

1. Justification comprises the whole man and has no place for a false division between body and soul. This may imply a reconsideration of our attitude to such formative elements in man as moral concepts, culture, religion, etc.

2. Once the intensive meaning of justification is grasped, it gives a strong impulse to the missionary outreach of the Church. It was recognized that the task of the Church is a *continuing* proclamation of the forgiveness of sins and incorporation into the body of Christ; because justification does not merely create the possibility of salvation, it *is* salvation. As such, it answers the need of modern secularized man when he tries to justify himself and accuse others. The Church cannot exist without justification and the Church needs to make relevant this fact of justification in order to release man for service. In that sense the Church is the basis for salvation for the individual and the world.

3. In view of this concept of justification and its application, the word "new" is inappropriate in the title for this discussion group.

Problems of Dialectics

1. The difficulty of developing the concept of justification to its full consequences while at the same time recognizing the need and longing for a new life, a manifestation of which is demanded as a Christian witness to the world. These dialectical opposites can only be resolved in the action of the living God.
2. The Church as an "open" body, and as an exclusive organization with certain "qualifications" for membership.
3. Every man is entitled to baptism on account of justification, but baptism entails Christian nurture within the fellowship of the Church.

Report of Discussion Group 22

Chairman: Landessuperintendent Dr. Johannes Schulze

Secretary: Prof. Károly Pröhle

1. The members of the group lost no time in engaging each other in discussion, a condition which continued in most lively fashion down to the end. Throughout there was a readiness of the members to listen to one another. In the process certain statements, especially by the non-theologians, were often expressed in an exceedingly pointed and pregnant manner. For our discussion all this proved to be an asset.

2. Following an orientation in the six themes proposed for group discussion, the participants did not proceed at once to their assigned theme but endeavored first to gain some clarity about the event of justification. There it became plain that *justification is the action of God*. Man stands under God's active grace. God expects that this grace finds a response in that man submits to it and accepts it. Upon accepting it God places man in His service, gives him the task of transmitting to others the message of His grace, makes man God's co-worker, and as a person "in Christ" enables him to take part in the highest form of activity.

Man can contribute nothing to his own salvation. He can even despise the active grace of God and turn a deaf ear to the call addressed to him; indeed, man can reject that call. But then he places himself under the sentence of hardheartedness.

3. Against the background of this fundamental clarification of issues, the group addressed itself to an array of problems which were elaborated as follows:

- a) The individual and the world in light of the event of justification: not an either/or but an involvement; important that the event of justification (the action whereby God makes righteous) be liberated from an individualistic interpretation.

The element of truth in Professor Gloege's presentation is recognized insofar as the parable of the fig tree shows how, in relation to Christ, the whole world is under God's grace; judgment is deferred—it is still a time of grace. In this sense the entire world is under the grace of God.

- b) The event of justification is understood properly only where it leads the entire Church to daily remorse and repentance, and where the joyful certainty flourishes that "in Christ" we are made alive. (Luther: "justitia est accusatio sui", Document No. 3, 38-45 should be understood under this caption.)

- c) From this there emerges a new view of the Christian community: that it is the transmitter of the message of grace to the world, doing so in witness and confession, in service and praise, in prayer and intercession, in devotion and ardent love toward the envining world. The Christian community is not supposed to stand by the wayside simply as a critical observer. Rather, it must understand itself as a part of this world into which it is sent by its Lord. The message of the active grace of God is to be directed also to the non-believing.
- d) The Church's claim to lordship, as derived from the kingly office of Christ, is rejected. We cannot be satisfied with the demarcation over against the Roman Catholic Church as set forth in the Study Document. According to Luther, the Church is the Church of "accepted sinners". This is an accurate description of the relation between God and His Church, as well as between the Church and the world.

VI. Justification as Courage to be (The New Relations of the Christian to the World — The Cosmic Importance of Justification)

Report of Discussion Group 23

Chairman: Prof. Dr. Åke Andrén

Secretary: Dr. Ivar Asheim

I. The course of the Discussion

The discussion revolved mainly about three points: 1) The theological placing and evaluation of the doctrine of justification. 2) The consequences of justification for the individual and 3) for our relationship to others and to the world as a whole.

Point 1. There developed a lively discussion about the evaluation of justification which is expressed in the Study Document and in the Report of the Commission on Theology. Certain formulations here became the object of strong criticism, especially the mode of expression in point 4, page 6f. of the Study Document, and page 15f. in the Report of the Commission, where it is stated — especially clearly in the Report of the Commission — that justification is not "the dominating theme" in the New Testament. It was maintained that the Reformers knew full well that the *term* justification is not found in the Gospels, and that it was not the *term* but the *matter itself* which they placed in the center and made *articulus stantis aut cadentis ecclesiae*. This matter is a pervasive theme in the whole New Testament. Others, on the contrary, maintained that the expression which was criticised had reference to nothing more than the *term* "justification", even if the mode of expression might lead to misunderstanding. It was pointed out that, at any rate, the latter part of the Study Document shows a more positive view of the doctrine of justification. In this connection reference was made to point 90, page 42.

Point 2. The question was discussed if it really is so that all people find themselves compelled to have a god, and are therefore compelled to justify themselves. Some members of the group were of the opinion that the translation "var tilfallet" (was the case) — Swedish "var så", German "der Fall war" — should have been "var fallat" (had fallen), and that the question of justification in that way was of impor-

tance for all people. Others objected that it is precisely typical of modern man that he does not, on the whole, feel himself to be under any such compulsion to which the preaching of justification might provide the solution. Modern man does not feel himself to be in such a state of dependence that the Christian proclamation should convince him that "after all, there is a God". It was concluded that one has to distinguish between the situation such as modern man experiences it and the situation such as a more thorough-going analysis would show it actually to be. (Compare atheism). It might be desirable for this question to be the object of a more thorough research by the LWF. Furthermore, one needs to be aware of the difference between man's situation in a modern urban society and the situation we find, for instance, in the developing countries and on the mission fields. In the latter cases it is perfectly in order to use substantial and realistic expressions about man's servitude under the powers.

Of bonds which can fetter the modern man there were mentioned, among other things, *the ties to the group*. In the Church this can be a goal in itself; it may also be a hindrance. Furthermore, a false nationalism which makes the state into a god can be a form of bondage. There is a nationalism to which one can relate himself positively, such as one which aims at liberation from colonial powers, or which stresses the organization of many smaller tribes into a national state – as in Africa in recent years.

A matter which was mentioned separately was the fact that *our social welfare programs can create new and special problems for the question of justification*. After retirement many older persons feel that they cannot justify their existence any longer since they no longer participate in the life of production. Nazi Germany's treatment of persons who were incurably ill places this problem in bold relief.

Even if it is not difficult to find points at which our theme is timely for the present day, it was asserted that one cannot assume that the situation of the modern man automatically predisposes him to receive the Gospel. What justification is will become clear only when a man stands before a holy God. There may be a question here *whether the holiness of God has been adequately and clearly stressed in our preaching*.

Point 3. One result of reconciliation with God must be a conciliatory attitude toward one's fellow man. (Cf. the Lord's Prayer: As we forgive, etc.). Compare also paragraph 85 of the Study Document. Here was mentioned especially one's relationship to members of other church groups.

It was further underscored that one who has been justified must demonstrate a *"redemptive solidarity with human need"*. In the USA this may, for instance, be expressed by efforts to recognize "human dignity", as well as by attempts at a solution of race and caste problems in their entirety, and by assuming favorable attitudes toward the developing countries (paragraph 86).

The discussion turned to the relationship between the ideal and the actual. It was found that the Lutheran principle of "simul justus et peccator" is timely. Paragraphs 80 and 81 express especially well the opinion of the discussion group. But the group disagreed with the concept expressed in the Report of the Commission on Theology ("The Doctrine of Justification"), paragraphs 1 and 2. This was held to be misleading. It was also mentioned that in the race problem the Church has

actually confessed her "simul peccator" by admitting that for a long time she held a mistaken view; compare the theme, "slave traders and hymn writers".

II. Conclusions reached relative to the three above-mentioned points

1. After an exchange of opinion concerning certain formulations in the Study Document (page 6f., point 4), and in the Report of the Commission on Theology (page 15f.), the group agreed to state as its view that the matter which is expressed through the doctrine of justification must now, as formerly, be considered the summation of the central content of the Gospel.

2. The group agreed that for man himself justification includes a liberation from the powers which bind him to themselves instead of to God. Such powers may be a false nationalism, a communistic idealism, a democratic utopianism, materialism – in short, powers which make totalitarian demands upon man and bind him in such a way that he is not free to serve God. Entering into the picture are also those demands which man makes upon himself, as well as influences exerted upon him by the milieu and the conditions under which he lives. Justification includes a freedom a) to sing songs of praise in communion with God and man, but simultaneously also b) to assume the "suffering" which may result from breaking the bonds which tie one to the group and go contrary to the demands of the "powers". The liberty which man experiences leads naturally to his being bound to the assembly of the congregation; such a tie must not be mistaken for human bondage instead of obedience to God.

3. The doctrine of justification means that in relationship to other people we are free to do good works. These good works are no special good works which the justified man is to search for and select – works required only of Christians – for the law of God is the same for all people. The liberation which takes place in justification is a liberation to see the will of God which concerns all people, a freedom to act meaningfully and no longer legalistically. While a legalistic manner of action is apprehensive and may yield to passivity, meaningful action is courageous.

Report of Discussion Group 24

Chairman: Mr. Martin Boyken

Secretary: Dr. Ernesto Schlieper

After outlining the mode of procedure, the chairman presented the theme with which this group was to deal. Upon the chairman's request, a member of the group provided an interpretive transition from the overall theme to the sub-theme. He pointed out what Professor Käsemann has to say today on the subject of justification. God's righteousness consists in this, that God reasserts His might over the creation. This demonstration of His might over the world is a new creation. With respect to man it expresses itself as God declaring the godless righteous. The concept of new creation unites cosmic and individual aspects.

Reference was made to the statement in Professor Gloege's lecture that our generation is impoverished in terms of religious feeling. This claim was to be understood in contrast to a theology derived from Schleiermacher. Our present-day poverty

in religious experience is simply a fact. But into the midst of this poverty, God speaks His Word.

The question was elaborated whether today's religious indifference is derived also from the fact that the proclamation of the Gospel is done too intellectually and with too little authority. No one, however, can give himself authority on his own.

Contemporary man does not know what to make of the doctrine of justification, for he has lost the actual location of it. Indeed, he seeks to justify himself and carries on as if he has the "courage to be". In reality, however, despair lurks behind it all.

The sinner who has been made righteous gains new courage to be; that is, to be fully present in the reality of this world. The individual is justified, but being righteous he gains at the same time a new relationship to total reality. This works itself out in his relations to the world and to his fellowmen.

Thus courage-to-be is to be understood as the courage to be a Christian in the world that attacks the Christian faith as nonsense.

This courage-to-be a Christian in today's world and for one's fellowman God grants us when He makes us righteous. The new relation to God brings also a new relation to the world and to our fellowmen.

Respecting the question as to how the message of justification is to be communicated to contemporary man, one can only reply: In the same way that the Gospel came to us, through proclamation. That we have heard the Word and know ourselves to be sinners-made-righteous, this must become evident in our solidarity with sinful men. Thus our own life as sinners who have been justified becomes an effective testimony over against our fellowman.

The group expressed the wish, upon reaching this point in the elucidation, to move ahead without too much adherence to the sub-theme, in order to clear up certain questions which had come up in connection with the lecture by Professor Gloege. Most important, it appeared, was the interpretation of God's offer of grace as His assumption of power over the world and of the justification of the Son prior to the justification of men. The difference between these two concepts was worked out. At the same time it was pointed out that the traditional application of justification to the individual could amount to a narrowing down of the full biblical message.

In the concluding discussion the group considered various possibilities and openings suitable for enabling contemporary man to hear the message of justification. The life of the righteous must beam forth more through what he is than what he says. Also the non-believer is addressable through the responsibilities laid upon him by this life (parental and professional duties, etc.). Where one does not succeed in making clear that in these responsibilities men are accountable to God, this failure to put it across cannot be blamed exclusively on the one who testifies.

Some essential results of the discussion as a whole are considerations like the following: Man is bound by God's law and is held in a form of order even where he understands himself entirely in secular terms. He affirms his responsibilities in general, even when such responsibility weighs upon him as a burden. Ever and again he must acknowledge his short-comings and lives in fear of insufficiency.

The message of the Church is supposed to make his condition clear to him:

1. The fact that he is bound to his fellowmen is God's law and order.
2. His insufficiency is a sign of his guilt.
3. In spite of this, God pronounces His "Yes" over him, and on the basis of this approval he can live with confidence.

Justification thus gives us the courage to be, because it gives us courage in the encounter with our neighbor. We are not to talk about justification as though it were a thing. Rather we should bear witness to the God who ceaselessly makes the guilty righteous, the God who approaches us in our fellowman, who lays claim to us and who comforts us. Justification in this our time is thus a relevant reality. Yet it will be consummated only in the return of our Lord.

Insofar as an estimate of it is already possible in the framework of this report, the discussion gave the participants an immediate gain in that it helped to lead them away from an individualistic narrowing of the concept over to an eschatological dimension of justification. In gaining this dimension the possibility of a new mode of conversation about justification became apparent. This was done without, however, being able to set up a concrete catalog of the new behavior of the person who has been made righteous, i.e. justified. Thus it came about that the sub-theme, which at first gave the impression of something forced upon us, in the end made it plain that justification, when seen over against the conscious or unconscious despair of the natural man over his world, does indeed mean "courage to be".

Report of Discussion Group 25

Chairman: Pastor Pehr Edwall

Secretary: Dr. F. Epling-Reinartz

In discussing first the nature of justification, emphasis was put on its forensic character. Justification is "God's act of declaring the repentant sinner a righteous man" (Study Document, page 82). This is made possible by the vicarious atonement accomplished in the Cross and Resurrection of our Lord Jesus Christ.

In response to the question of whether the term "justification" is intelligible to contemporary man, it was noted that not the term but the reality is important. Resistance to the Church's message of justification by grace through faith is due primarily to the perennial unwillingness of the natural man to acknowledge his sinfulness and his need for grace, although this is accentuated by the specific character of the modern self-consciousness. As to the latter, opinions in the group differed as to whether man today has little or no sense of guilt, the problem being to deepen it by the preaching of the Law; or whether, on the contrary, the modern man suffers from an especially intense feeling of guilt (as evidenced by modern psychology and literature), but has not been led to understand and accept the Gospel as the answer to his problem.

Insofar as there is a problem of communication raised by the apparently abstract character of the term "justification", it was suggested that there is a wealth of other Biblical terms that may be used in its stead, especially the term "grace". It is possible also to formulate equivalents in a newer language; approval was expressed,

for example, for the phrase "God's acceptance for the unacceptable". Equally important, however, is re-education of the people in the real meaning of the old Biblical and Reformation language.

The question of whether justification involves a real change in the individual was answered positively: the justified man lives a sanctified life. As a result of justification, the believer gains the "courage to be". This is real in the individual, but is not individualistic; it includes the courage to involve oneself in all the ambiguities of social, political and professional responsibilities. Since God became our neighbor in the midst of man's conflicts, the Christian is emboldened and enabled to "become a Christ to his neighbor" also in the midst of those tensions and conflicts. Precisely here he exercises the "new obedience" of faith, fulfilling willingly with the help of the Holy Spirit what the old man fulfills only grudgingly and partially. Thus the Christian enters into the obedience of Christ, who alone has perfectly fulfilled the Law.

In view of the topic of the "cosmic" implications of justification that had been assigned to the group, the question was asked: "In speaking of the justification of 'the world' in Christ, are we tending toward universalism? Is it not the case that only believers are justified?" In reply, the distinction between "objective" and "subjective" justification was suggested. "The world is full of sin . . . and of justification." But only believers, by the grace of God's effectual calling, have entered into this inheritance. The New Testament clearly speaks of judgment and "perishing" for those who reject the Gospel, while the Lutheran confessions also insist, over against Calvinistic absolute predestination, that man's faith or unfaith is a factor in determining his destiny.

In the concluding session, the foregoing question was given a sociological turn when it was asked: "Is the change effected by justification a change only in the Christian, or in the world as such?" One member of the group asserted that the very process of secularization in the modern world, together with the development of the "responsible society" is comprehensible only as a product of the Christian Gospel, which by calling Christians out of the world, radically "de-religionized" social reality, while at the same time inculcating the responsible use of freedom. Others in the group, however, preferred to interpret such sociological developments in terms of natural and general historical factors, i.e. under the aspect of the First Article. But all were agreed that the Christian must exercise his faith by working for social justice, peace and the alleviation of human suffering. "We must come out of the church buildings and enter into the structures of society". Criticism was offered of the unimaginative and outmoded forms of social service that have sometimes been practiced both by churches in Western lands and by their missionaries in other areas. Direct response to obviously pathetic needs in spectacular programs is not sufficient; political participation by Christians and long-range planning for social re-development are required.

As to the question of whether the change effected by justification is immediate or gradual, there seemed to be general agreement that even if justification itself, in its forensic character, is instantaneous, the changes effected by it are to be understood as a continual process, which for the individual is life-long, and for the world itself will not be completed until the Second Coming. The New Creation is decisively initiated, but awaits its consummation at the end of time.

Report of Discussion Group 26

Chairman: Dr. Jerald Brauer

Secretary: Pastor Akila Todi

1. The doctrine of justification poses special problems for modern man. As it stands in its classical formulation, it does not appear to speak directly to the needs of modern man. Luther's great problem was that of deep guilt when confronted by a holy and righteous God. Modern man seems to have a different orientation. He is not plagued with a profound sense of guilt, in fact sin as we expound it in classical terminology is hardly recognizable to modern man; therefore the traditional doctrine of justification does not meet him where he is actually living.
2. Modern man (one member questioned whether we could use such a broad phrase, all others agreed we could) has a particular illness but it is that of the loss of nerve or a lack of purpose and meaning. He feels alienated from his fellow man and quite uncertain about God. On the surface he appears busy, constructive and optimistic, but this lack of purpose is hidden deeply within and breaks through constantly. Hence the need for soporifics. A sensitive questioning of modern man reveals this at once.
3. Full acceptance is what modern man needs so desperately. This is another way of stating the doctrine of justification. In spite of everything God accepts man in His mercy and forgiveness. Man, knowing he is accepted, believing he is accepted, is reconciled with God, with himself and with his fellow man. Then one can have purpose and the courage to be in a terribly uncertain world.
4. One member questioned whether we could rephrase the classical doctrine of justification. In fact, he was deeply worried that raising the question of rephrasing and raising the various questions in the Study Document had not already implied the inadequacy of justification. He felt this doctrine was and is the basic doctrine of the confessions, and we ought not tamper with it or question it in any way.
5. All of the other members of the group rejected this point of view and expressed conviction that it was possible to rephrase or reformulate a basic doctrine such as justification without losing the essential content or purpose.
6. A full discussion of the adequacy of acceptance followed. One member pointed out that this word is more closely related to the concept or imagery of adoption than to that of justification. Another was worried that acceptance might overlook the juridical element preserved in justification. Most agreed that the term, properly understood, involved the basis on which acceptance occurs and is demonstrated to man, namely the Cross. Thus it was felt that this was but one adequate way to confront the emptiness and lack of courage of modern man.
7. The group was agreed that the primary difficulty confronting the Church is that the Church and Christians do not live out the consequences of being accepted by God in Christ. Thus it is difficult to demonstrate to the world what justification means. Most were convinced that such a demonstration would do more to minister to the particular needs of modern man than would a precise doctrinal formulation, though all were agreed that the formulation is always necessary for the Church.

8. A lengthy discussion on the consequences of justification ensued. It was difficult to detail such consequences though all were agreed that the following elements were involved:

- a) It involved the life of the total Christian community which lives as an accepted and forgiven community; hence it should provide a center within which all men find a new resource for risk, courage, trust and service.
- b) It involved the individual who now finds purpose and meaning for his life. In spite of doubts and difficulties, if God be for him who can be against him? Some members felt the primary emphasis should be on the community, most felt it should be on the individual first, all agreed that both are involved.

9. One member felt that in light of the discussion we should look to the LWF to exhibit the freedom that arises from justification to make a statement or to do something to ease the great world tensions between East and West, between nations and between races.

APPENDIX III

Justification Today

Final Version of Document 75

Preface of the Commission on Theology

During the 4th Assembly of the Lutheran World Federation in Helsinki 1963, the message of justification was discussed in 26 discussion groups under the motto "Christ Today". Preparation for these discussions centered in a study document which had been the subject of work over some months by a number of theological study groups in the member churches of the LWF and in a series of main lectures in the plenary sessions. The discussion of the questions related to justification had been divided into sub-themes, but the work as a whole could not be brought to a unified or complete conclusion. Because of the press of Assembly business and the limitations of time, the committee summarizing the reports of the discussion groups attempted to combine the material from the discussion groups with material produced as a result of discussion preceding the Assembly. This summary was presented to the plenary session as Document 75, and at once met with various objections. First there were those who opposed issuance of any theological document on the ground that a statement from the LWF would be wrongly supposed to have quasi-confessional authority. A second group objected on procedural grounds, holding that Document 75 was not truly representative of the group discussions and therefore should not be put forward as such. A third group had theological objections to the structure, language, or tone of the document. Even after revision, the document was therefore only "received" and referred to the new Commission on Theology "for discussion, final formulation and publication".

The Commission on Theology at its meeting in Pullach, Germany, July 29 to August 3, 1964, re-edited the document in some of its formulations, but did not alter its character. Even in this present form, therefore, it should not be viewed as a systematic presentation of the common opinion of the LWF on justification. The document will have fulfilled its function if it succeeds in transmitting what crystallized from the work done on justification at the Assembly and gives impetus to further discussion of this theme. The Commission on Theology therefore points to the following questions which lie behind the six sections of Document 75.

1. The first section of the document recalls the question which was the subject of lively discussion in Helsinki: How can contact be made between the message of justification and the man of today? It was generally recognized that even in the Bible, justification, while undoubtedly the key form, is not at all the most frequent form in which the Gospel is proclaimed; the Gospel must be addressed to the human situation in many forms. The basic question must be raised, however: Is it a necessary presupposition for the preaching of justification that man asks

how he may find a gracious God? It should be remembered that Paul did not start from this question in the way Luther did (Phil. 3:4-11). Is it not true for Paul that God's offer of Himself in fellowship, i.e. that His saving revelation, occurs precisely in the proclamation of justification (Rom. 1:17)? In this proclamation God discloses Himself to man in that He places man in a new relation to Himself. Faith means standing on the ground of this new relation to God and drawing one's life from it. Is it not true, as contemporary exegesis generally assumes, that Paul sees the true character of life in this world under the law (Rom. 1:18 to 3:20; 7:7-25) only on the basis of this faith?

2. In regard to the second section, the question was asked, both in Helsinki and afterwards, whether we may say simply that God justifies the godless without reference to faith, such as Paul makes in Romans 4:5. God certainly does not justify the "believer" for the sake of his religiosity! But then what does the constant connection between justification and "by faith" mean? Jesus' fellowship with sinners, which is referred to in paragraph 7, is to be interpreted in terms of the parable of the prodigal son (Luke 15:1ff). Does not this parable say that being received again into the father's house and returning home, that being forgiven and changing one's life, that justification and faith are in actuality inseparable?
3. In regard to the short statements in the third section about the Church (paragraph 9) and baptism (paragraph 10), the basic Reformation question of the relation of word to sacrament should be borne in mind. Baptism is only operative for salvation through faith. The urgent question is therefore how to make those who have been baptized recognize baptism as a call to faith. In Romans 6 is not baptism proclaimed as God's saving act in order to call forth faith and to call forth life from faith?
4. The fourth section emphasizes over against a narrowly individualistic understanding that justification applies to all men and makes it possible for the Church to come into being. But the question remains as to how this significance of justification for community is connected with the clear orientation of justification toward the individual. Is the proclamation of justification not the form of the Gospel in which the Gospel is most sharply pointed toward the individual? In Romans, the statements on justification culminate in an anthropological climax without parallel. Is the verdict before the judgment seat of God, is the verdict of acquittal in justification, ever heard in anything but final loneliness? Justification may in fact mean helping the individual in mass society to find his own being as a responsible man.
5. Sections five and six call for a witness to the Gospel by means of a life lived in faith, a life determined by Christ's death and resurrection. This challenge raises the question: How can the proclamation of justification be so filled with content that it becomes a witness to Jesus' death and resurrection and brings about a life lived in faith? And what is a witness through deed to look like if the man who has been justified is and remains a sinner? For Paul, justification was not only the formal acquittal of the sinner for the sake of Christ (Rom. 3), but at the same time the power of God which gives form to a life in fellowship

with the crucified and risen Christ (Rom. 6). A life lived in faith is always at the same time a life lived in hope directed toward the age to come in which all things will attain perfection and in which suffering and struggle will be conquered. The question remains as to how the penultimate goals and aspirations of men can be given their true place and importance in the light of this ultimate goal.

If the results of the discussion at the Assembly presented in this document are heard together with these questions, it may lead to a renewed search of the Scriptures for the meaning of justification. In this way justification, understood on the basis of the Scriptures, may come alive anew for the situation in which we find ourselves.

I

1. The Reformation witness to justification by faith alone was the answer to the existential questions: "How do I find a gracious God?" Almost no one asks this question in the world in which we live today. But the question persists: "How do I find meaning for my life?" When man seeks for meaning in his life he is impelled to justify his existence in his own eyes and before his fellow men. He then proceeds to judge his fellow men by these same standards. This is why men are confident of their own accomplishments and avid for recognition and fame. It also explains why there is so much mutual accusation and condemnation. Do men not all compulsively pursue dreams of the future which they expect will give validity to their lives?

2. Thus human life is full of diverse attempts to "justify" itself. But the quest for self-justification no longer includes the quest for the justification of man before God. Today more than ever we are deeply disturbed by a new form of godlessness. But other ages have faced similar problems. The period of the early Church, the supposedly religious middle ages and the age of the Reformation confronted godless environments. Nevertheless, precisely in the age of the Reformation the message of justification produced a renewal of the Church and released new forces which were able to free man for a new life in fellowship with God.

3. Today, however, the Church finds itself in a quandary as to how it should preach the good news, whether words such as "sin", "grace" and "justification" may still be used, or whether other concepts must be found. The difficulty which the Church encounters is not only the offense which the proclamation of the Gospel always causes among men. Man today no longer recognizes that it is God who addresses him in the Gospel. The question of whether God exists and how man can be His creation is a disquieting one which seriously troubles even Christians. The message of justification presupposes that an encounter takes place between man and God. Can the Church make this presupposition a reality? Can man be made so aware of the reality of God that the question of justification becomes the question of the justification of his existence *before God*?

4. The answer to this decisive question has been given by God Himself. For man lives in God's world and experiences God's goodness and God's wrath whether he wants to or not. Because God has created man, He is always there confronting him. Even to the man who does not recognize or confess God's presence nor praise Him, God draws near: He sends His Son Jesus Christ that the world may live.

II

5. Jesus Christ is the act of God in which God has created salvation for all men. It is God Himself who justifies man through His Son who became man, Jesus of Nazareth, crucified and risen. And He justifies precisely that man who has fallen away from Him, the godless man who will have nothing to do with Him and does not want to recognize and praise Him as his creator, but desires to go his own way and justify his own life. Here there is no difference among men. Without Christ we all stand godless before God. The message of the justification of man in Jesus Christ is not an ideology, but is rooted in the words and deeds of the earthly man, Jesus of Nazareth. This message grew out of the encounter of the Apostles with the risen Lord and was carried by them into the world through the power of the Holy Spirit, and has been transmitted to us.

6. Through this message God's justifying act in Christ comes to each one of us. Only in the light of this message do we recognize our lost condition before God. Through this message we realize how much God has loved even us who were lost. This happens when in life and in death we rely on His promise and thus receive the forgiveness of our sins. This act of God opens the door to the immeasurable riches of Scripture for all who seek after God. Both the Old and the New Testament get their significance from this fact. After all that God had done for His chosen people, in the fullness of time He sent into the world of lost sinners His only Son, Jesus Christ, who was born of the Virgin Mary and suffered under Pontius Pilate. Thus He established with mankind the new covenant which will endure forever.

7. When Jesus Christ had table fellowship with sinners, it was God Himself coming down into the depths of godlessness. The righteous took offense at this because they assumed that God could associate only with the just and holy. Now they learned that God justifies the *sinner*. That Christ is with sinners and lives as true man in the midst of the godless, this gives courage to believe in the justification of man before God.

8. Although many expressions are used in Scripture to describe God's saving acts, the image of justification stands in the center. The substance of this image, even if it appears in other concepts, forms the core of Holy Scripture. When the Reformation expounded the message of justification by faith alone as the article by which the Church stands or falls, its concern was not a particular terminology but Christ's act itself and the glory of Christ who alone redeems us from our sins. Even today the Church stands or falls by whether it holds fast to the biblical message of justification. We would betray God's action for the salvation of the world if we were to seek to bind ourselves only to a terminology and not to the reality of Christ to which such terminology bears witness. Gathered together in this one confession of Christ, we summon the churches to repent wherever they have abused the message of justification for purposes of self-justification and have thereby violated the glory of Christ.

III

9. The Church of God on earth is built on faith in this Lord Jesus Christ. Through the Church Christ's lordship on earth becomes effectual and creates a new humanity. The lordship of Christ is actualized on earth when men believe in Jesus Christ as their

Lord and obey His word. Christ never entrusts His lordship to a church or hierarchy which represents Him on earth. He does not give His Church the right of self-determination. The Church is His body. There is life in this body only as such life is sought and received through His presence in the Holy Spirit. Thus the Church is stripped of its self-assurance and led to the assurance of His mercy.

10. The justifying act of God in Christ comes to the individual primarily through holy baptism. He was once far from God; now he is near to Him. The old man has now no right to live, but only the new man reborn in Christ through water and Spirit. When we put such great emphasis on the gift and grace of baptism, we must ask our churches, our pastors and all baptized members of the Church whether they take baptism so seriously that it serves to build up faith and whether the baptized children are adequately instructed in His word and kept in the fellowship of the Holy Spirit.

IV

11. New life grows among men through the preaching of the word and the administration of the sacraments. Fellowship with Christ also creates a new fellowship among men. Among those who have received the one baptism and sit at the one table of the Lord there is no distinction of race or nation. In Christ the isolation of man and the division of humanity are overcome. The peace of Christ summons mutually hostile men and nations to be reconciled with each other. The members of the new humanity maintain their peace in this world when they have fellowship in the body of Christ.

12. Justification creates fellowship. The message of the Gospel is truncated if it is limited to the individual and his seeking after God. This message embraces and renews the whole creation. The place where the justifying act of God takes place is the Church. This is the special task of the Church in God's plan for His creation.

13. The Church is not the fellowship of those who are righteous in themselves and have separated themselves from the world. It is the fellowship of pardoned sinners who allow themselves in obedience to be sent into the world. Like their Lord, the members of the Church live among sinners, eat and drink with them and make men's needs their own. The members of the Church cannot turn away from the world. They are called as Christ's disciples to give themselves for the world even if the world is not interested in this service.

14. Only when it is ready for such sacrifice is the Church truly the Church of Christ. If, however, the Church were to try to set itself up as a restricted circle of the "righteous" in this world, it would deny the message of justification and become a sect. For this message is addressed to Christians and non-Christians alike. The Church should be nothing other than the steward of the means by which God justifies the sinner whom He finds both inside and outside the Church.

15. If the Church forgets this, it becomes an institution for the cultivation of religious interests or ecclesiastical traditions. It then restricts its effectiveness to certain levels of society and leads only a ghetto existence. But the Church has a promise for the future only if it is God's voice addressed to all mankind. Its task is to summon the whole world, both mankind *and* the Church, before God and to proclaim to both the

judgment of God and His justifying verdict. God loved us when we were still His enemies. Therefore we know that God loves and justifies the godless and holds His Church open for them.

V

16. The man who in baptism has received the justifying grace of God in Christ is thereby called to a new life. The power of the resurrection ought to be visible in his life. Faith should show itself in deeds of love. The early Christians lived out this faith within their pagan environment in such a way that the men of their day were impressed by it. The reality of Christ could be felt in the life and faith of the early Church in spite of all the human weakness which it, too, displayed. Today our Church should ask seriously why, unlike the great periods of its history, there are so few visible evidences of its faith.

17. We should not comfort ourselves by thinking that deeds of love may be done quietly and for this reason remain hidden. Where men in faith have experienced God's love, this love shines even in a darkened world and causes men to ask what produces such deeds.

18. Through baptism we are taken into the death of Christ so that in His resurrection we may lead a new life. In Lutheranism the *Cross* has become the center of the proclamation, but in consequence the message of the *resurrection* has to a large extent been pushed into the background. This has also had consequences for the understanding of the Christian life. It has been forgotten that baptism embraces the whole life of the Christian and that the power of the resurrection is at work in his life and death. The baptized man who knows what has been given to him lives his life in conformity to the crucified and risen Lord. He must be ready to give his life in order to receive it again in Christ.

19. We must seriously ask ourselves whether we as baptized Christians really live according to the pattern of Christ's death and resurrection. Do not Christians deny the life they have in baptism when they commit themselves to the way of success in which the Cross must of necessity appear to them as a sign of failure? Who is still ready to live out his baptism as a daily life of discipline in the presence of God?

20. Perhaps our Christian way of living in this world has become so uncertain because we no longer consider ourselves capable of living out such a witness of faith. If we no longer want to become like Christ in His death, we can no longer become like Him in His life. Then it is also impossible for the power of the resurrection to be for us the basis of life of the new humanity.

21. The criticism which today is directed towards the Church is often based on the fact that Christians are not what according to the will of their Lord they should be. The life of the Church no longer corresponds to the pattern of the New Testament. Critics of the Church are of the opinion that Christians should stop playing a rôle in which they themselves no longer believe.

22. A large part of the present criticism of the Church would be silenced if Christians had Christ's sacrificial love as the pattern which determines their lives. Therefore we ask the Christian world whether it still believes that the mystery of the grain of wheat is the law of life for the Church.

23. It is an encouragement for all of us to know that there have always been men who have lived their lives in conformity to Christ and who in the conflict with the evil powers of the world have even submitted to death in the power of the resurrection. Through the resurrection of Christ the Cross has become a sign of victory for all who have given their lives as a testimony to Christ and His coming.

24. The power of the resurrection does not confer secular power over the hostile forces of our age. The Church has weapons of a spiritual kind, the word, prayer, deeds of love, and suffering, for its conflict with the forces of evil. It is precisely through these weapons that God gives Christians a share in His rule over the world. Many conflicts between state and Church arise because the Church does not limit itself to its own task or because secular authorities seek to hinder the Church in carrying out its task. Only when the Church renounces all secular power, does it have the authority to protest when a political power no longer holds men in respect and prevents the growth of true community.

VI

25. Faith in the crucified and risen Lord gives man the courage to live in a world of demonic powers and temptations. We encounter such powers today in exaggerated nationalism, in collectivistic ideologies, in democratic faith in progress and in the materialism of the affluent society. In the midst of these threats and temptations, justification through Jesus Christ gives man a new courage to be. Through his baptism into Christ he receives a new relationship to the world. He discovers that God can maintain His creation even through evil men. God can even show His power by having His work done by men who deny or hate Him. Therefore justification gives the Christian the courage to live his life under God's rule and to do good in cooperation even with those who do not give the glory to God but take it for themselves.

26. Faith conquers the meaninglessness which continually overtakes man in his work. Even if it is not evident to him, the man of faith knows that God has always been at work in the world. Where he must risk his life, he finds the courage to do so. He knows that the new humanity, the new humanness, which has been given to the world through Christ's becoming man and rising from the dead, must attain concreteness through Him.

27. A Christian does not lead his new life for his own glory. Only in continual repentance can he accept God's justifying verdict. Through this verdict the Church receives the courage to live in the midst of its enemies. Justification even frees the Church from the desperate effort to prove itself always right.

28. The hopes with which modern humanity set out on its way are fading. But men who know Christ may give this world a new hope today. All other attempts to restore man's joy in living must sooner or later be unmasked as illusions. Christ is with us today. He protects us in the world. He delivers us in the judgment. He remains our hope forever.

APPENDIX IV

Extracts from the Reports of the 26 Discussion Groups on the Nature of the Lutheran World Federation

From the report of Discussion Group 1

The group is agreed that the LWF should do everything in its power to encourage church fellowship amongst the Member Churches, by which we understand in particular pulpit and altar fellowship, and the mutual recognition of ordination.

From the report of Discussion Group 2

Resolved (unanimously): That the Executive Committee be requested to encourage pulpit and altar fellowship amongst the Member Churches of the LWF and to clarify the question of church fellowship.

From the report of Discussion Group 3

We all regret the tragic fact that not all the Member Churches of the LWF are in pulpit and altar fellowship and we pray that the day will soon come when all the Member Churches will be in pulpit and altar fellowship.

It was suggested that the Executive Committee devise something so that those former Lutheran churches who join in larger bodies (i.e. The Church of South India) may remain in some kind of association with LWF. Some suggested "associate membership", others suggested that the churches which former Lutheran churches join should be given associate membership.

From the report of Discussion Group 4

Recognizing the fact that some of the members of LWF are not in pulpit and altar fellowship, and believing that such reasons may be political, social and/or racial as well as theological, and desiring a genuine witness to our common confession of the Lordship of Christ,

therefore this group believes:

1. In view of de facto altar and pulpit fellowship among certain congregations of such LWF members which do not officially accept such relationship;
2. In view of certain proposed constitutional changes, namely Document 96, 2b and c;
3. In view of statements made by the Commission on Theology (page 18, *The Nature of the Lutheran World Federation*, Document No. 4),

that the LWF should state its belief that the churches not in pulpit and altar fellowship should at once confront this problem, urging such churches to resolve this dilemma.

Concerning Dr. Nelson's address:

This group expresses its appreciation of the clear analysis presented by Dr. Nelson regarding the nature of the LWF, particularly of his pertinent remark about the need for reconsideration of widening the church fellowship beyond the limits of regional Member Churches and of his appropriate reminder that the LWF as a Federation shares with its Member Churches the servant character of the Church, a servant that must be willing to die in order to be exalted by God. The group is however convinced that at the present stage and in view of very apparent differences between Member Churches, the LWF should unequivocally commit itself to the status of a Federation as an instrument created by Member Churches for joint action, consultation, advice and help only.

The group expresses doubts whether the remark about the impossibility of wider membership (Document No. 4, page 15) can be upheld in view of the fact that Member Churches may join wider church unions, still desiring to maintain relationship with LWF and its Member Churches. The Group recommends that the Executive Committee request the Membership Committee or another committee appointed for that purpose to re-examine the possibility of wider membership.

From the report of Discussion Group 5

The group is well aware of the historical and theological difficulties facing individual Lutheran churches in regard to church and altar fellowship. It is of the opinion that where there is fellowship in the same confession there is also in principle church and altar fellowship. This of course implies that every church should take its confession seriously in practice.

From the report of Discussion Group 6

The group discussed at some length the question of a satisfactory definition of the "Church". It was felt by some of its members that Document No. 32 did not clearly state what the Church *is*, but rather dealt with the question what it *does*. On the other hand it was pointed out that there was a definition to be found under IB 2 (g) (see page 282).

It was also underlined that the LWF by its nature is an agency of the Member Churches.

Church fellowship

This question was discussed at some length, and the way in which it was dealt with in Document No. 32 was criticized by some members. For other members the lack of fellowship and the reasons mentioned for it were difficult to understand.

A positive suggestion was made that the question should be further studied by asking the churches who do not establish church fellowship the reasons for their not doing so.

From the report of Discussion Group 7

In the general discussion the question of whether the union of all Lutherans into one church can be achieved on the basis of the present federation was debated. It was felt that such a union is good for every church and that it lives the Christian life more effectively in mutual cooperation and in dependence upon the Lord.

From the report of Discussion Group 8

The group expresses its thankfulness for the stimulating lecture by Professor Nelson and recommends it to the Member Churches for study and consideration.

From the report of Discussion Group 9

1. The question of church fellowship amongst the Lutheran churches is inescapable and must be answered. The Federation should be brought in to clarify this problem.
2. In the matter of inter-confessional conversation likewise the Federation is the appropriate channel for establishing truly international encounter. The Member Churches should, through the Assembly, give it the authority to do so.
3. Through the common confessional basis the *magnus consensus de doctrina* is in principle established. Thus church fellowship amongst the Lutheran churches is basically given, but in practical terms it is necessary to make clear, as things stand at present, precisely to what extent this church fellowship exists in fact, where and for what reasons it has ceased to exist between particular churches, and what opportunities can be found for overcoming this division.
4. The real questions raised by today's lecture are delimited by "free association" on the one hand and "superchurch" on the other. The legal obligations of the autonomous Member Churches should continue to be limited as indicated in the proposed amendments to the Constitution, but their spiritual obligation of common witness and action should be emphasized the more.
5. The tension between commitment to the Lutheran confessional basis and lack of clarity in church practice will be lessened not by criticizing other churches but as the churches remind one another of the common ground upon which they stand. "Our difficult tension is that everybody wants to be as free as possible and on the other hand wishes to control the others."
6. The Assembly should be requested to ask the Member Churches to study the implications of their common confessional basis.
7. The membership of individual Lutheran congregations should be re-examined by the Federation.

From the report of Discussion Group 10

The discussion concentrated on the question of pulpit and altar fellowship. There was agreement on the urgency of encouraging the mutual granting of such fellowship as suggested in the recommendations of the Commission on Theology (Document No. 43b, recommendation No. 3).

It was felt to be the task of the LWF to continue fearlessly in the endeavor to realize the unity of the Church on the basis of its common confession. The group was, however, aware of the dangers for the realization of such unity which excessive organization would entail. In no case, however, should the growing together of Lutheran churches be impeded where it is a matter of spiritual necessity.

From the report of Discussion Group 11

It was the unanimous opinion of the group that there was no desire for a "super-church", but certainly for a closer drawing together.

From the report of Discussion Group 12

The group voted unanimous agreement with Prof. Nelson in the conviction that it is a scandal that the churches belonging to the LWF are not in pulpit and altar fellowship with one another. It supports the proposal of the Commission on Theology that Member Churches which still have difficulties in this regard should receive fraternal assistance by means of study and conversation. It expresses the hope that by the time of the next Assembly all the churches of the Lutheran World Federation will have found for this urgent question a solution which is justifiable in the light of Scripture and the confession.

The group regards it as an important task of the LWF, with the assistance of the Foundation for Inter-Confessional Research, to take an active part in ecumenical conversation, and in particular to bear witness to the message of justification in the whole of the Christian world.

From the report of Discussion Group 13

The function of the confession is not only to unite, but also to clarify and distinguish. The LWF is in practice more than just a free association of churches. But can one really speak and think already in terms of something like a "world church"? Would not the next organic step to be taken be that of becoming a communion? Another proposal suggested "ecclesiological cooperation".

Representatives of Lutheran free churches pointed out that though the lack of fellowship amongst Lutheran churches might well be a scandal, they doubted whether the impediments were as yet sufficiently clarified for the scandal to be removed. It was still not permissible to ignore the "recte" and "pure" in CA VII. More specific practical arguments to support this statement were not adduced, however.

It was feared that the term "Lutheran church" was used too much as a matter of course. The current Assembly was devoting an alarming amount of detailed attention to matters of order and procedure, while insufficient time was being devoted to answering the question of the present validity of the confession. In what sense are we then in fact a Lutheran church? Prof. Nelson's lecture developed its ecclesiology in a too one-sided fashion from the top downwards, and the *ecclesia credentium* was taken too little into account . . .

The delegation of tasks to the LWF by the Member Churches should be formulated in positive terms.

The criticism was made that the list of functions of the LWF fails to make any mention of diaconia as an essential and vital function of Lutheran churches (Article III, 2f); perhaps Article III, 2e and f should be combined.

The Roman Catholic observer put the following fundamental questions: What is the significance of the confession? Where the confession and Holy Baptism are to be found, is not the Lutheran church already fully present?

From the report of Discussion Group 14

With regard to the relationship between Article III of the proposals and the morning lecture by Dr. Nelson (Document No. 32) what of the statement in paragraph II C, a of the lecture (see p. 292): "When churches believe, teach, and confess the same content of the Gospel and the sacraments, there can be no obstacle to fellowship . . ." The phrase is obscure: when are differences great enough to constitute an obstacle to fellowship? Where is—and who is to determine—the boundary line?

In our earnest desire to have closer unity and fellowship with other Christians we must respect the position of those churches which are deeply concerned about safeguarding our doctrinal integrity. We must always humbly recognize our human limitations—we have not as yet, even in our doctrinal statements, mastered all truth. But we press on in the quest, always recognizing: "Nothing in my hand I bring, simply to Thy cross I cling."

A spokesman for the Lutheran Church—Missouri Synod stated that representatives of his church at this Assembly agree that the proposed changes reflect a helpful development even though not all of their questions have been met. The Missouri representatives present here at the Assembly have, of course, no authority to take formal action by way of approval or disapproval.

In our earnest desire to safeguard our doctrinal, confessional position we must ever be humbly aware of our deep need for spiritual renewal.

From the report of Discussion Group 15

"Resolved that the LWF exhort each Member Church to take official action at the earliest practicable time appropriate to declaring itself to be in full pulpit and altar fellowship with every other Member Church."

From the report of Discussion Group 16

1. It was said on the one hand that despite its constitutional structure as an agency, the LWF is virtually a church the moment it engages in churchly actions. Representatives of this view regarded it as desirable that the LWF should adopt a positive attitude to this development.

In support of this it was maintained that this question was one of the dual level of the concept of the Church, that is, the Church defined as the *communio sanctorum* and the Church as an organization.

The objection was raised, however, that the LWF cannot itself as a federation become a church. It should strive to move the individual churches to enter into fellowship amongst themselves.

2. The opinion of the group was that there could be no objection to the emergence of world Lutheranism as a global entity. The concept of a "superchurch" is objectionable only if it implies that this organization intends to exert authority over the church bodies joined together in it.

3. Debate on Prof. Nelson's lecture (Document No. 32). It was pointed out by various people that the lecture made almost no reference to the ministry. From the point of view of the ministry further consideration ought to be given to the question as to whether there was any difference, and if so, what, between the authority of a local gathering (congregation) and a gathering of the whole church.

4. The group considered the question of membership and altar fellowship in the Member Churches of the LWF. It regrets that this fellowship does not yet exist in full measure. The LWF cannot of itself bring the individual churches into such fellowship. It seems important, however, that this question should not be allowed to rest. The group therefore welcomes the proposal made by Bishop Birkeli in the plenary session.

From another quarter it was pointed out that without genuine unity of doctrine and practice in admission to Holy Communion such fellowship is not in fact possible.

It was urged that the LWF as such, if it does not conceive of itself as a church, also cannot itself carry out the function of confessing.

From the report of Discussion Group 17

We are in agreement with Prof. Nelson's lecture in that it expressed *the longing for the unity of the Church* and, as the first step towards it, the desire that this unity be manifested amongst the Lutheran churches.

The realization of church fellowship amongst the Lutheran churches should be carefully examined by the Member Churches of the LWF.

The Lutheran churches should ask themselves whether their fellowship in a common confession does not lay upon them the obligation to give visible expression to this unity in pulpit and altar fellowship and mutual recognition of the ministry.

The above wording was adopted by 5 votes to 3, with 2 abstentions, in preference to the following wording suggested by a member of the group: "Discussion group 17 believes with Professor Nelson that the time has come for the various Lutheran churches quite simply to declare themselves to be in church fellowship with one another".

From the report of Discussion Group 18

Considering the nature of the LWF on the basis of the lecture of Prof. Clifford Nelson, the group stressed that the Federation should remain an agent and servant of the Member Churches and should guard itself from any act of authority in churchly matters. It thinks however, that the LWF is the place in which churches can and should confess together what they are as Lutheran churches in the face of the world and other churches.

The group is of the opinion:

1. that there should be pulpit and altar fellowship among the Member Churches of LWF because they have the same confession;
2. that LWF encourage this fellowship; and
3. that it induce those churches that are not in pulpit and altar fellowship to seriously consider their respective positions towards establishing it.

From the report of Discussion Group 19

Consensus:

That we express consensus that the LWF use its offices and influence within the context of its forms and authority to encourage pulpit and altar fellowship in all Member Churches.

From the report of Discussion Group 20

We are ashamed that despite our common doctrinal basis, full pulpit and altar fellowship does not exist amongst the Member Churches.

It is our opinion that the LWF should contribute to the removal of this scandal.

We approve the proposal of the Commission on Theology that the LWF should request the churches in question to indicate the reasons which prevent them from entering into pulpit and altar fellowship.

From the report of Group Discussion 21

1. In general discussion about the expression "free" association, the word "free" gave rise to questions about the authority and power of the LWF.

A vote was taken and it was decided not to suggest any change.

2. Pulpit and altar fellowship was discussed. It was agreed that:
 - a) fellowship should imply pulpit and altar fellowship;
 - b) the LWF should develop such fellowship through advice and study; but
 - c) leave it to the Member Churches to decide on their own experience of personal relationship.

From the report of Discussion Group 22

The group is convinced that the LWF already is and ought to be more than "a free association of Lutheran churches". It is unanimously agreed that full pulpit and altar fellowship should exist as a matter of course amongst the Member Churches of the LWF. The majority of the group are of the opinion that this should also be expressed in the Constitution, in order to underline this self-evident requirement. Some members are convinced that this should not be included as a clause in the Constitution. Rather, it would be enough, and would be tactically more correct, to invite those Member Churches which are not yet ready for such pulpit and altar fellowship to indicate their reasons against it and to engage in fraternal discussion of the matter ...

From the report of Discussion Group 23

The group agrees with the conception of the LWF as a "free association". Discussion was devoted here particularly to the possibility of declaring openly by means of constitutional amendment that the LWF is a churchly *koinonia* and that in consequence thereof full church fellowship exists amongst the Member Churches. This alternative, however, was rejected. The group was of the opinion that the LWF could serve the cause of church fellowship much better in more indirect ways, and should do so. Full church fellowship laid down in the Constitution would make joining the Federation a matter of church law and thereby might possibly make those churches affected by the problem of church fellowship hesitate to join the Federation.

Some participants expressed the desire that the LWF might develop in future into something more than a "free association", whereas others did not consider this to be particularly important, as the unity of the Church is not organizational.

In the view of the group it would not be in accordance with the Constitution if the LWF were to participate directly in inter-confessional negotiations through a commission on inter-confessional research; this is a matter for the churches themselves. It was clear to the group, however, that inter-confessional research presupposes conversations with other confessions, and the group would have no objections to raise if conversations were pursued within the context of such study, provided that it remained clear all along that those involved had no kind of authority to negotiate on behalf of the churches and could not say anything which was binding on the churches.

From the report of Discussion Group 24

Prof. Nelson's lecture (Document No. 32) was variously evaluated. In the view of the majority it represents a basis for the so-called ecclesiological discussion, for the self-understanding of the Lutheran church/churches and its/their relationships to the non-Lutheran churches, which ought to give an impetus to further intensive treatment of the question not only in the appropriate commissions of the LWF, but also in all the Member Churches, groups and congregations.

Concerning Prof. Nelson's specific proposals, the group considers that the following are particularly important and will lead to practical conclusions:

1. It was thought desirable to continue more intensively the examination of the conditions necessary for the establishment of mutual pulpit and altar fellowship, and of mutual recognition of the ministries conferred by ordination. The practical achievement of such fellowship, where it is still lacking, would then have to come about by means of appropriate individual agreements on the part of two or more Member Churches.
2. It was thought desirable ecumenical conversations with individual non-Lutheran churches should be carried on by the churches joined together in the LWF (Nelson, II, C [c]). There are urgent practical reasons for such conversation with the Anglican churches in India and East Africa.

In addition to these specific points, in its evaluation of the line of thinking to be discerned in Prof. Nelson's lecture, the group was unanimously of the view that for

the time being the LWF should continue to be a federation of churches of the same confession. It would seem that the time has not yet come for a supra-regional and international Lutheran church body...

Apart from the discussion on the proposals for amendments to the Constitution contained in Document No. 96, the group adopted as its own the request of one member that when the Constitution is rephrased, the representatives of Lutheran union congregations should if possible be granted appropriate participant status.

From the report of Discussion Group 25

1. The group is decided in its judgment that the LWF is not, nor should it become, a *church*. For this reason the group welcomes the proposed revision in Art. II of the LWF Constitution.
2. The group does not encourage the LWF *formally* to advocate the declaration of pulpit and altar fellowship by the churches not now standing in that relationship. On the other hand it seems appropriate to the group that the LWF should express its joy over the fact that so many Lutheran churches already have such fellowship, and that their number appears to be increasing.

From the report of Discussion Group 26

- A. The group voted to express concern over the fact that not all Member Churches of the LWF hold pulpit and altar fellowship.
- B. The group agreed that the term Lutheran Church contradicts all we have been saying—what and where is this Lutheran Church? Should it not be *Lutheran Churches*?
- C. There was a general feeling that the new wording of *III and II represents a strengthening of the federation idea*. Many expressed concern over this; however, it was thought that this was all right so long as the pulpit and altar fellowship question is left in the foreground.

APPENDIX V

Exhibit I to Report of Section on Inner Missions (cf. page 406 f.)

(Statement of Second Lutheran World Conference on Social Responsibility, Stockholm 1963)

Humanity under the pressure of Atomic Threat

1. The discussion groups of the Second Lutheran World Conference on Social Responsibility which dealt with the themes "Man under Pressure of the Atomic Threat" and "The Prevention of War" wish to thank the Committee on Arrangements for including these themes in the program.
2. It is of value, however, that these themes have not been omitted from the program on social responsibility, which is an inescapable ethical consequence of the redeeming, serving faith in the love of God in Jesus Christ. If man does not succeed in solving these two problems, one may seriously question whether all social work or normal human activity do not lose their significance. To this extent, these two themes, in comparison with the others, appear to be fundamental.
3. The intimate connection between the two themes emerges from the following consideration. There is considerable danger that a limited war, and still more, a number of limited wars may turn into a great war. "If all existing atomic weapons should be destroyed and there should be agreement on preventing the construction of new weapons, every serious conflict would still become an atomic war once the leaders had time to construct the forbidden weapons". The result is "that in order to avoid inconceivable catastrophes we must find a way to avoid all war, great or small, whether intended as atomic war or not". (Bertrand Russell)
4. Apart from other reasons for condemning war, there is no doubt that war is incompatible with every aspect of the faith, hope and ethics of Christianity. This is even more true of a total atomic war which effects a destruction so powerful as to be beyond control, and indiscriminately annihilates all physical objects as well as all political and moral purposes. To comprehend this implies a serious responsibility.
5. How are we to avert the atomic threat? That is, how are we to prevent a third world war? This seems to be our problem—to take that first step out of the vicious circle of mutual distrust and fear dominating the present political world situation. From this viewpoint we hope that the agreement between the United States, the Soviet Union and Great Britain on a partial atomic test-ban constitutes such a first step alleviating political tension and preparing the way for further steps.
6. But everything depends on the possibility of creating real international understanding in the immediate future. In this respect Christians and the Christian Church must make their contribution. Such a contribution could be very significant in view of the international and universal character of the Church. In this connection we

remember with gratitude the various efforts of this type, *viz.* the work of the World Council of Churches together with the Christian Peace Conference at Prague as well as work done in the Roman Catholic Church through the efforts of the late Pope John XXIII. But it must seriously be questioned whether all Christians have really comprehended this unprecedented atomic threat to the future of mankind.

7. Einstein once said: "The atomic power which has been unleashed has altered everything but our way of thinking. We are moving toward a catastrophe beyond compare. We shall require an essentially new kind of thinking if man is to survive". Do we not also urgently require a new kind of Christian thinking in the area of international affairs, not only among theologians and church leaders but among all Christians? This presupposes two things: a much more intensive and realistic orientation among the members of the churches in regard to the present world situation as well as to the real character of the atomic threat, and a deeper appropriation of redemptive, serving faith.

8. In this regard, the Lutheran World Federation appears to have a very important task. We should like to conclude our report by expressing our especial hope that the suggestions in the section written by Dr. O. Frederick Nolde as contained in the report of the LWF Commission on International Affairs be an object of serious consideration during the coming weeks in Helsinki.

APPENDIX VI

Exhibit II to Report of Section on Inner Missions (cf. page 406 f.)

(Statement of Second Lutheran World Conference on Social Responsibility, Stockholm 1963)

National Independence and Race

Discussion:

1. It was generally agreed that biologically speaking there is only one human race.
2. We acknowledge that the basic problems in the rise and survival of nations, as well as in relationships among the races, stem from the pride, selfishness and covetousness of man.
3. It was agreed that we as Christians must recognize the reality of nations, races and strivings for independence; that we must seek out the source of tension and problems and acknowledge our complacency and sluggishness as Christian people in coming to grips with the problems, and that it is our task to underscore the necessity of positive Christian witness and courageous action on all levels.

Recommendations

1. We must confess our shortcomings concerning our responsibility towards national independence and multiracial cooperation.
2. We see it as our Christian duty to receive every baptized person as a brother or sister in any local congregation and to extend to him brotherly Christian fellowship in the full sense of the word.
3. Christians should respect all men, regardless of their race, nationality or position, as redeemed children of God, and should in no way infringe their God-given dignity, their rights and their freedom.

APPENDIX VII

Exhibit I to Report of Section on Stewardship and Congregational Life (cf. page 347 f.)

Report of the Finding Committee of the Women's Pre-Assembly Conference,
Schmalensee, July 17-21, 1963

The Women's Pre-Assembly Conference which was held at Schmalensee was composed mainly of delegates and official visitors appointed by churches to participate in the Helsinki Assembly. While it was not the intention to hold this conference to provide such a statement, it seemed necessary to formulate these findings to be transmitted to the Lutheran World Federation.

As we prepare this report we are reminded how women have taken part in the program of previous Assemblies:

At the Hanover Assembly there was a women's section with its own program. This was planned in this way to meet the needs of women in the post-war days. The work of this section showed that so-called women's questions are in fact touching the whole life of Church and society, and that women share responsibilities in every sphere of life. The section recommended that this kind of participation in a women's section be discontinued because it was questioned whether this kind of participation for Assemblies would prove the best way to help women benefit from the Assembly and the Assembly benefit from the contribution of women. The Assembly accepted the resolution and also favored the appeal to appoint women to the various Commissions in order to give them a chance to make their contributions.

At the Minneapolis Assembly it was gratifying to observe that there was a slight increase in the number of women delegates and official visitors, in addition to the 12 women guests from other countries. During the Assembly provisions were made for large groups of women to have fellowship but no opportunity for small informal groups to share their thoughts on women's work. Again, at this Assembly the reminder was extended concerning more women participation on Commissions. Following a request for some kind of a small women's conference to be held in connection with the Helsinki Assembly, discussions were held in various women's groups. With the approval of the Commission on Stewardship and Congregational Life plans began for a three-day Pre-Assembly Women's Conference, restricted to 50. Now the conference has been held, with women of 22 nations sharing experiences under the theme "Christian Women Today". These discussions have brought to light more clearly and more forcefully the following:

In all parts of the world women find themselves in an entirely new position with new responsibilities many equipped in a better way to meet these responsibilities. But often they feel frustrated or without any opportunity to fulfill their tasks in church life. The world is expecting women to share in many tasks! Should women

expend all their energy and talents to meet the world's needs but neglect to use their gifts in the Church? Are women encouraged in the best stewardship of their lives?

I. May we therefore call attention to the resolutions adopted at the Hanover Assembly *that women be given the opportunity to contribute to every sphere of the work of LWF*. We are fully aware of the difficult implications in the way of national representations and finances. Therefore, we suggest having them either as members or consultants. In order that their services on the Commissions may bear fruit within the local congregations it seems wise to us that such appointments be based on qualifications to deal with the women's work of the respective churches and that the recommendations of women's groups be considered.

II. Considering the suggestion made in the report of the Executive Committee to arrange for a women's conference each year of the LWF Assembly, we suggest that a standing world-wide representative committee be appointed. Women members of other Commissions should be included in this committee to maintain contact. This committee should have as its purpose:

- A. To encourage and stimulate the women in their task of service in the Church;
- B. To keep alive contacts and provide communication with women's groups in the world;
- C. To study theological bases for participation of women in the work of church women in the world;
- D. To explore the possibility of a closer working relationship between men and women in fulfilling the task of the Church.

III. Furthermore, that this "standing committee" be related to an appropriate Commission of LWF, such as Congregational Life; and that it meet 2-3 times between Assemblies.

IV. The task of assisting the "standing committee" could be assigned to a woman staff person. This seems necessary in order that there be continual contact between Geneva, National Committees, and Women's Coordinating Committees. We have been very grateful for the assistance given by the LWF office in Geneva in the preparations for the Schmalensee conference. We recognize the fact that the work will probably increase and so we request the services of a woman staff person.

We women rejoice over the continual increase of LWF activities. In our concern about the welfare of the LWF we recognize that the Federation is composed of thousands of individual local congregations and that in each congregation there are many dedicated women! Their God-given gifts are waiting to be used.

APPENDIX VIII

Exhibit II to Report of Section on Stewardship and Congregational Life (cf. page 347 f.)

a) *Findings of the Lutheran Youth Exchange 1963*

Introduction

The 1963 Lutheran Youth Exchange involved 50 youth leaders from 31 churches of all continents. Having completed an intensive seven-week program we appreciate all the efforts which contributed to the realization of the Youth Exchange. We express our gratitude especially to committees of the SCL, of the LWF, and to all churches and people who cooperated in making the program a success.

The general theme of the Exchange was a study of the *Rôle of Youth in the Congregation*, with the following sub-themes: 1) Youth and Adults in the Congregation; 2) Youth and Worship; 3) Missionary Outreach of Youth; and 4) Lutheran Youth and the Ecumenical Task. Each of these themes was discussed intensively by one study group. The program included a ten-day study conference at Hamburg, three weeks of small group study tours in which each group visited two countries, and a Findings Conference in Finland. The topic was chosen with the following concerns in mind:

- "1. While we appreciate the good efforts to give Christian education and instruction to young people, we feel a lack of concern for post-confirmation growth of youth into the free and responsible life in the Church."
- "2. We sense the urgency of the strengthening of congregational youth work for the renewal of the Church."

In the light of this urgency the participants in the program submit the following concerns for consideration in the work of churches and congregations.

1. Youth and Adults in the Congregation

One of the major problems that now faces the Church is the fact that youth are leaving the Church.

There is a lack of communication between the young people and the adults in most congregations. Because of this inability to communicate, youth 1) often have questions that lie unanswered, 2) cannot see the relation of the preached Gospel to the life that the Church leads, and 3) feel that the Church is often more concerned with its own organization than with the people it serves. The lack of communication begins in the home where youth are often not in a close relationship with their parents. The structure of present church work has done little to aid the unity of the family. The lack of communication extends into the Church where the adults and the youth do not have a common language.

Youth should realize that baptism and confirmation carry important responsibilities. Leaders should realize that young and old are partners in the responsibilities of the Church. Each member should be given the opportunity to use his talents in the work of the Church. Youth naturally tend to question tradition, and adults should be sympathetic to change—to have an open mind where new ideas are concerned. Youth need not conform but should try to appreciate existing standards.

We have noticed that where youth and adults understand the meaning of the Church, there is less fragmentation and more unity of spirit in their life and work together.

2. Youth and Worship

Worship is the core of the life of the Church, in which the presence of Christ is continuously re-creating the Church. The worship of the congregation often does not express the vital task of the congregation in our world because the worship seems so far removed from daily life. We are frustrated at this obvious divorce. Doesn't the Lordship of Christ compel us to speak in the language of our time and to enter those areas of life where the power of the Gospel is most needed?

People lack an understanding of the richness and meaning of the traditional forms of liturgy and are therefore not able to live the liturgy. Prayers within the worship service are often not concerned with the problems and needs of people. The Church lacks symbols which proclaim the redemptive reign of Christ over a technological society.

Although the sermon occupies a central point in the Lutheran tradition, it has often lost its ability to create the response of worship, not only in formal services but in everyday life. In order that the sermon really meets the people, it ought to become a dialog between the pastor and other members of the congregation.

We are concerned that baptism appears to have more social than spiritual significance. We believe that, in order to emphasize sacramental fulness, the act of baptism should be an integral part of the main worship service of a congregation. More emphasis should be given to the responsibilities of the congregation, parents and sponsors in bringing up infants in the faith. We are concerned that religious education, especially confirmation, does not seem to be a growth in baptismal grace, but the end of an education *about* Christ and the beginning of youth's "freedom" *from* the Church.

The infrequency of the celebration of the Holy Communion and the fact that in many places it is held after the regular worship service suggest that this sacrament has also become a secondary activity of worship which has little vital function in the life and mission of the Church. We feel this is tragic.

We question whether all church members practise and experience the forgiveness which our Church emphasizes so greatly. We sense a deep need for a re-emphasis on the evangelical meaning of public and private confession and absolution.

3. Missionary Outreach of Youth

The Church has different ways of expressing its missionary task, but the core of the mission impulse lies in knowing 1) that Christ's redemption is for all, and 2) that He claims us through baptism.

When Christians realize this claim, then the missionary outreach would be a natural response.

Mission means to live in the world and to render witness and service to people. Mission is done not only in churches but also where people live—in factories, business offices, schools, etc. Here the missionary is the layman, who usually reaches the people better than the pastor or official missionary. An important task of a pastor is to train laymen to use their talents in the mission to people. Every Christian must rethink the meaning of the Gospel when facing decisions where no precedents are available.

We do not want the Word to be sacrificed in the means and methods of communication. Therefore there must be more effort to prepare the youth for their mission to communicate the Gospel.

In many churches we are facing the situation of living among baptised non-believers, who, as well as the non-baptised, must be confronted by the mission today. We recognize that missionary work is as difficult and is as much needed in a local factory as in the far-off corners of the world.

Most of us are living in a world which is secularized and where Christian ethical standards are practiced also by non-Christians. We see ourselves put into a dialog with all people searching for the meaning of human life. This dialog must be honest. A serious attempt must be made to understand the hopes and perplexities of our fellowmen so that we may be more able to help them.

4. Lutheran Youth and the Ecumenical Task

We believe in the one Holy Church as we confess it in every worship service. We are bound together with all who confess this belief; therefore, we cannot understand why our congregations have not done more work in bridging the gap between the confessions. There are valid theological differences among the confessions, but often the division and lack of cooperation is based on traditional attitudes which have become superficial prejudices. We feel guilty of self-centeredness and complacency.

We must try to find the Lutheran contribution to the ecumenical task of today. We challenge the youth leaders and congregations of the Lutheran church to manifest their confession of the one Church. We recognize the value of previous efforts towards ecumenical unity (such as work camps, inter-confessional Bible study, and prayer weeks for Christian unity), but these are not adequate if they are isolated events.

The challenge of modern times with their scientific revolutions and political and social changes demands that all Christians respond in united action. It is not only the situation but it is the Gospel which compels us to this task.

In Christian education, children learn of Christ within a confessional tradition. Somehow we must educate children both ecumenically and confessionally.

Youth are suffering because of the divided Church, especially when they face a marriage across denominational lines. We must recognize inter-confessional marriage as a fact. Our congregations must not simply warn youth against such marriages but help those who are in such marriages to see the promises in their relationship as members of the one Church.

We ask that it be possible for a Lutheran 1) to worship in common with other Christians in special situations, e.g. at camps and student activities, and 2) to appreciate and participate in the worship of other denominations.

We must expand our ideas of Christian service beyond traditional concepts of a church "project". This means that we must serve in our individual situations and here regard Christians of other confessions as our partners.

Conclusion

In talking with the delegates from throughout the world we have learned of many of the problems facing the Church. In visiting churches in Europe we have seen its weakness and its power. Often our experiences were discouraging, but at the same time we felt challenged. We have all gained a new and greater vision of the Church which will affect our work when we return to our own countries.

We have seen the value of an exchange like this and we sincerely hope that such exchanges will be possible in the future.

b) *Supplementary Report of the Youth Exchange.*

As was reported today, the results of the Youth Exchange Program have been satisfactory for both congregations and churches.

On the basis of our experience (Document No. 18, p. 36 f., and the youth report), we request the continuation of this program. In order that the Youth Exchange may be continued in a meaningful way, the youth as well as the contributions and problems of the younger generation ought to be better incorporated into the structure of the Lutheran World Federation (Document No. 18, p. 38).

We therefore recommend:

I.

- a) The formation of a sub-committee related to the Commission which should engage in careful study of questions confronting the younger generation, the development of a concept of youth work, and the preparation and carrying through of the Youth Exchange.

The sub-committee should consist of two youth representatives of the Commission and two or three other responsible youth leaders. (If at all possible, all continents should be represented: Document No. 18, recommendation No. 5, p. 41). The meetings should take place in connection with those of the Commission. Permanent contacts should be set up with the Commissions on World Mission and World Service and the LWF Broadcasting Service.

- b) If this recommendation cannot be realized within the new structure of the LWF, a committee on youth work should be formed (analogous to the Committee on Student Work), to be directly responsible to the General Secretariat.

II.

- a) That the future Commission be requested to support the carrying out of regional youth conferences (Planning Committee, Hamburg 1962).
- b) That the Exchange Program prior to the next Assembly be considered an official pre-Assembly conference.

APPENDIX IX

List of Official Participants

Delegates (LWF Member Churches)

ARGENTINA

Iglesia Evangélica Luterana Unida

Leskó, Dr. Béla; Villaverde, Pastor Jonás

AUSTRALIA

The United Evangelical Lutheran Church in Australia

Hebart, Dr. Siegfried Paul; Lohe, Dr. Max

AUSTRIA

Evangelische Kirche Augsburgischen Bekenntnisses in Österreich

May, Bishop Dr. Gerhard; Pickel, Dr. jur. Karl; Traar, Superintendent Georg; Zerbst, Prof. Dr. Fritz

BRAZIL

Federação Sinodal, Igreja Evangelica de Confissão Luterana no Brasil

Eckert, Pastor Kurt Benno; Hasenack, Pastor Johannes; Hösch, Pastor Friedrich; Prinz, Pastor Adolf; Schlieper, Präses Dr. Ernesto; Zander, Pastor Friedrich

BRITISH GUIANA

Evangelical Lutheran Church in British Guiana

Bowen, Pastor Aubrey R.; Chu, Mr. Cyril S.

CHILE

Evangelisch-Lutherische Kirche in Chile

Karle, Propst Friedrich; Reimers, Mr. Hans D.

CZECHOSLOVAKIA

Slezská církev evangelická augšburského vyznání

Cymorek, Bishop Jiří

Slovenská evangelická a. v. cirkev v Československej socialistikej republike

Chabada, Generalbischof Dr. Ján; *Michalko*, Dr. Ján; *Ondrejovič*, Pastor Dušan; *Ziak*, Prof. Dr. Andrzej

DENMARK**Den evangelisk-lutherske Folkekirke i Danmark**

Andersen, Pastor Børge E.; *Holt*, Cand. mag. Paul; *Jensen*, Pastor R. Riber; *Leer Andersen*, Bishop Jens B.; *Lerfeldt*, Pastor Dr. Teol. Svend; *Lidegaard*, Pastor Mads; *Lindhard*, Miss Gerda; *Morsing*, Pastor Tage; *Rendtorff*, Pastor Conrad; *Westergaard-Madsen*, Bishop Willy

ESTONIA (Church in Exile)**Eesti Evangeliumi Luteri Usu Kirik**

Hinno, Dean Aleksander; *Lauri*, Bishop Johannes Oskar; *Taul*, Dean Jaak

ETHIOPIA**The Ethiopian Evangelical Church Mekane Yesus**

Abraham, H. E. Ato Emmanuel

FINLAND**Suomen Evankelis-Luterilainen Kirkko**

Backman, Mr. Leo; *Forssell*, Bishop Dr. Karl-Erik; *Gulin*, Bishop Dr. Eelis G.; *Lehtinen*, Bishop Eero; *Mäenpää*, Miss Anna-Liisa; *Nikolainen*, Prof. Dr. Aimo T.; *Rapeli*, Pastor Toivo; *Salomies*, Archbishop Dr. Ilmari; *Simojoki*, Bishop Dr. Martti; *Sinnemäki*, Pastor Maunu; *Sysiharju*, Dr. Anna-Liisa; *Waris*, Prof. Dr. Heikki

FRANCE**Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine**

Faerber, Mr. Robert; *Jung*, President Etienne; *Wolff*, Inspecteur Ecclésiastique Robert

Eglise Evangélique Luthérienne de France

Greiner, Inspecteur Ecclésiastique Albert; *Sweeting*, Pastor Maurice

GERMANY**Evangelisch-Lutherische Kirche in Bayern**

Andersen, Dr. Wilhelm; *Bürckstümmer*, Rektor Hermann; *Dietzfelbinger*, Landesbischof Dr. Hermann; *Frör*, Prof. Dr. Kurt; *Hoffmann*, Oberin Margarete; *Kinder*, Prof. Dr. Ernst; *Nüchterlein*, Senatspräsident Dr. Maximilian

Braunschweigische Evangelisch-lutherische Landeskirche

Buhbe, Präsident Otto; *Deppe*, Pastor Hans Christoph; *Schmidt*, Pastor Kurt

Evangelisch-lutherische Kirche im Hamburgischen Staate

Heesch, Oberschulrat Hans; *Steffen*, Pastor Dr. Gregor; *Wölber*, Senior Dr. Hans-Otto

Evangelisch-lutherische Landeskirche Hannovers

Baden, Mrs. Elisabeth; *Boyken*, Oberstudiendirektor Martin; *Brunner*, Prof. Dr. Peter; *Fuhrmann*, Oberkirchenrat Georg; *Geissler*, Gewerkschaftssekretär Wilfried; *Lilje*, Landesbischof Dr. Hanns; *Reich*, Pastor Dr. Herbert; *Ruppel*, Oberlandeskirchenrat Dr. Erich; *Schulze*, Landessuperintendent Dr. Johannes; *Schnübbe*, Superintendent Dr. Otto; *Wagenmann*, Präsident Dr. Karl

Evangelisch-lutherische Kirche in Lübeck

Gross, Pastor Roland; *Meyer*, Bishop Prof. Dr. Heinrich

Evangelisch-lutherische Landeskirche Mecklenburgs

Beste, Landesbischof Dr. Niklot; *Bosinski*, Landessuperintendent Gerhard; *Walter*, Kreiskatechet Jürgen

Evangelisch-lutherische Kirche in Oldenburg

Höpken, Oberkirchenrat Heinrich; *Höpken*, Mrs. Ursula; *Jacobi*, Bishop Dr. Gerhard

Pommersche Evangelische Kirche

Kellerhoff, Mrs. Ilse; *Krummacher*, Bishop Friedrich Wilhelm; *Moderow*, Pastor Felix

Evangelisch-Lutherische Landeskirche Sachsens

von Brück, Oberkirchenrat Ulrich; *Mosig*, Pastor Otto; *Noth*, Landesbischof Dr. Gottfried; *Sommerlath*, Prof. Dr. Ernst

Evangelisch-Lutherische Landeskirche Schaumburg-Lippe

Henke, Landesbischof Dr. Wilhelm

Evangelisch-lutherische Landeskirche Schleswig-Holsteins

Brodersen, Studienrat Hans; *Hübner*, Propst Dr. Friedrich; *Kraft*, Sozialpastor Berthold; *Petersen*, Propst Alfred; *Schmidt*, Oberlandeskirchenrat Johann; *Schröder*, Landeskirchenrat Johannes; *Wester*, Bishop Dr. Reinhard

Evangelisch-Lutherische Kirche in Thüringen

Höser, Pastor Wolfgang; *Köhler*, Oberkirchenrat Ernst; *Lotz*, Synodalpräsident Dr. Rudolf; *Mitzenheim*, Landesbischof Dr. Moritz; *Schanze*, Oberkirchenrat Dr. Wolfgang

Evangelische Landeskirche in Württemberg

Askani, Pastor Theophil; *Becker*, Miss Gundula; *Eichele*, Landesbischof Dr. Erich; *Haug*, Landesbischof i. R. Dr. Martin; *Metzger*, Prälat Dr. Wolfgang; *Weeber*, Dr. Rudolf; *von Woellwarth*, Freiherr Konrad

HONG KONG

The Evangelical Lutheran Church of Hong Kong

Wu, Pastor Ming-Chieh

HUNGARY

Magyarországi Evangélikus Egyház

Detre, Senior László; *Kaldy*, Bishop Zoltan; *Kräbling*, Senior Daniel; *Ottlyk*, Prof. Dr. Ernő; *Pálffy*, Prof. Dr. Miklós; *Vető*, Bishop Dr. Lajos

ICELAND

Thjóðkirkja Islands

Einarsson, Bishop Dr. Sigurbjörn; *Jonsson*, Pastor Jakob

INDIA

Andhra Evangelical Lutheran Church

Anandarao, Pastor Buradagunta; *David*, Dr. Prodduku; *Hirams*, Dr. Karipello S.

Arcot Lutheran Church

Peter, Pastor Dorairaj

Gossner Evangelical Lutheran Church

Bage, Dr. Marsallan; *Singh*, Mr. Paul

Evangelical Lutheran Church in Madhya Pradesh

Raman, Pastor Emmanuel

Northern Evangelical Lutheran Church

Dørdal, Pastor Ole; *Tudu*, Pastor Munshi M.

Jeypore Evangelical Lutheran Church

Nag, Pastor Jacob

South Andhra Lutheran Church

Devadoss, Pastor Kalapati

Tamil Evangelical Lutheran Church

Manikam, Bishop Dr. Rajah B.; *Sathyanathan*, Sri R. S.

INDONESIA

Huria Kristen Batak Protestant

Lumbantobing, Dr. Andar M.; *Pardede*, Mr. T. D.; *Purba*, Pastor Lesman; *Siahaan*, Pastor Gustav; *Sihombing*, Ephorus Tunggul S.

ITALY

Chiesa Evangelica-Luterana in Italia

Barba, Pastor Francesco; *Lepsien*, Dean Rolf

JAPAN

Nippon Fukuin Ruuteru Kyokai

Kishi, Dr. Chitose; *Ushimaru*, Pastor Seigoro

LATVIA (Church in Exile)

Latvijas Evangeliskā Luteriskā Baznīca

Rozitis, Pastor Elmars V.; *Veinbergs*, Pastor Aleksandrs

LITHUANIA (Church in Exile)

Lietuvių Evangeliku Liuteronu Baznycia

Trakis, Pastor Ansas

MADAGASCAR

Fiangonana Loterana Malagasy

Andrianarijaona, Pastor Rakoto; *Nilsen*, Pastor Manoela; *Vohanson*, Mr. Kotoson

MEXICO

Iglesia Luterana Mexicana

Orea-Luna, Pastor David

THE NETHERLANDS

Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden

Hoevers, Pastor Dr. Dirk; *Kooiman*, Prof. Dr. Willem J.

NIGERIA

The Lutheran Church of Christ in the Sudan

Todi, Pastor Akila

NORWAY

Den Norske Kirke

Alpers, Mr. C. Jahncke; *Asheim*, Dr. Ivar; *Birkeli*, Bishop Dr. Fridtjov; *Breen*, Mrs. Else; *Breivik*, Mr. Birger; *Dahl*, Prof. Nils A.; *Hareide*, Mr. Bjarne; *Hauge*, Dr. Henrik; *Kjölberg*, Pastor Per; *Nergård*, Pastor Arvid H.; *Smemo*, Bishop Dr. Johannes; *Sørås*, Miss Åsta

POLAND

Kościół Ewangelicko Augsburski w. P.R.L.

Gastpary, Dr. Woldemar; *Niemczyk*, Dr. Wiktor; *Wantula*, Bishop Dr. Andrzej

SOUTH AFRICA

Evangelical Lutheran Church in Southern Africa, Southeastern Region

Fosseus, Bishop Helge; *Mdiniso*, Dean Hosea

SOUTH-WEST AFRICA

Evangelical Lutheran Ovambokavango Church

Auala, Bishop Leonard; *Mpanda*, Miss Liina; *Ngipandulua*, Pastor Matias K.

SWEDEN

Svenska Kyrkan

Andrén, Prof. Åke; *Askmark*, Bishop Ragnar; *Bjermquist*, Komminister Gösta; *Boman*, Riksdagsledamoten Märta; *Collste*, Kontraktsprost Bengt; *Diehl*, Missionsdirektor Carl Gustav; *Elfström*, Direktörsassistent Karl Erik; *Esking*, Prost Erik; *Giertz*, Bishop Bo H.; *Hultgren*, Archbishop Gunnar; *Johansson*, Riksdagsledamoten Lisa; *Josefson*, Bishop Ruben; *Lindström*, Pastor Valter; *Ljungberg*, Läroverksadjunkt Blenda; *Malmeström*, Bishop Elis; *Nilsson*, Sister Ester; *Nordlund*, Kontraktsprost Gottfrid; *Österlin*, Dr. Lars; *Rudérus*, Domkyrkokomminister Gösta; *Schlyter*, Kurkoherde Herman; *Thorhard*, Mrs. Annbritt; *Tigerström*, Kyrkoherde Harald

TAIWAN

Taiwan Lutheran Church

Chin, Pastor Chung An (John)

TANGANYIKA

Kanisa la Kilutheri la Tanganyika ya Kaskazini

Moshi, Bishop Stefano R.; *Ngowi*, Mr. Shadrack E.

Kanisa la Kilutheri Usambara-Digo

Kusaga, Pastor Yohana

Lutheran Church of Central Tanganyika

Yona, Pastor Manase M.

Kanisa la Kilutheri la Uzaramo-Uluguru

Marko, Pastor Yohana

USA and CANADA

The American Lutheran Church

Arnold, Mr. Earl; *Berntsen*, Mr. Roy; *Bruning*, Mr. Dale; *Ewald*, Dr. Alfred H.; *Fetter*, Pastor M. David; *Fossum*, Mrs. Peter; *Hagen*, Mr. Donald A.; *Hanson*, Dr. Arthur E.; *Hinderaker*, Mr. Irving; *Klein*, Pastor Frank O.; *Luther*, Mr. Donald; *Madsen*, Dr. C. Clifford; *Menter*, Dr. Norman A.; *Nelson*, Dr. E. Clifford; *Olson*, Dr. Raymond M.; *Orth*, Pastor Norman L.; *Quanbeck*, Dr. Warren A.; *Reuss*, Dr. Carl F.; *Riekert*, Pastor William E.; *Schiotz*, Dr. Fredrik A.; *Schuh*, Dr. Henry F.; *Skaalure*, Mr. Dale; *Steen*, Pastor Ernest B.; *Stensvaag*, Dr. John; *Sveom*, Pastor Freeman O.; *Tweet*, Mr. Clarence; *Wegenast*, Pastor Samuel F.

Lutheran Church in America

Baker, Mrs. C. W., Jr.; *Berkobin*, Mr. Fred; *Brauer*, Dr. Jerald C.; *Cooper*, Dr. Charles M.; *Cromer*, Dr. Voigt R.; *Efird*, Dr. Frank K.; *Empie*, Dr. Paul C.; *Farstrup*, Pastor A. Ejnar; *Frazier*, Pastor Vernon F.; *Fry*, Dr. Franklin Clark; *Gustafson*, Dr. Torsten A.; *Heineken*, Dr. Martin J.; *Hess*, Mr. H. Ober; *Horting*, Dr. Ruth G.; *Jensen*, Dr. Erling; *Kantonen*, Dr. Taito A.; *Kukkonen*, Dr. Walter; *Lee*, Dr. Robert E.; *Loew*, Dr. Ralph W.; *Lotz*, Dr. Albert W.; *Lundeen*, Dr. Malvin H.; *Mattson*, Dr. Karl; *Price*, Mrs. Viola; *Rachie*, Mr. Cyrus; *Reinartz*, Dr. F. Eppling; *Segerhammer*, Dr. Carl W.; *Skillrud*, Pastor Harold; *Sorensen*, Dr. Clarence W.; *Spong*, Mrs. Bernard; *Steimle*, Dr. Edmund A.; *Wargelin*, Dr. Raymond; *Weeg*, Dr. A. Howard; *Westberg*, Dr. Lael H.; *Woltz*, Mr. Charles

YUGOSLAVIA

Ev. Crkva u NR Hrvatskoj NR Bosni i Hercegovini i AP Vojvodini

László, Pastor Ernst

Ev. Crkva u NR Srbiji

Sostarec, Pastor Franz

Slovenská ev.-kr. a. v. cirkev v Juhoslávii

Struharik, Bishop Juro; *Vereš*, Senior Vladimir

Official Visitors from LWF Member Churches

AUSTRALIA

The United Evangelical Lutheran Church in Australia

Schmidt, Pastor F. H.; *Schulz*, Mr. Carl Herbert; *Stollznaw*, Mr. E. C.

AUSTRIA

Evangelische Kirche Augsburgischen Bekenntnisses in Österreich

Gerhold, Pastor Gerhard; *Schager*, Mr. Hans

BRAZIL

Federação Sinodal, Igreja Evangélica de Confissão Luterana no Brasil

Bantel, Pastor Albert; *Ehlert*, Mrs. Elfriede; *Ehlert*, Pastor Heinz; *Gemes*, Pastor Istvan

BRITISH GUIANA

Evangelical Lutheran Church in British Guiana

Bowen, Mrs. A. R.; *Zartman*, Miss Ruth

CHILE

Evangelisch-Lutherische Kirche in Chile

Karle, Mrs. Ilse

DENMARK

Den evangelisk-lutherske Folkekirke i Danmark

Jensen, Mr. Kristian; *Mikkelsen*, Pastor Jens; *Talman*, Pastor Henning; *Wikman*, Pastor Paul; *Zeuthen*, Pastor Mogens V.

ESTONIA (Church in Exile)

Eesti Evangeeliumi Luteri Usu Kirik

Aunver, Propst Jakob; *Koolmeister*, Propst Richard

ETHIOPIA

The Ethiopian Evangelical Church Mekane Yesus

Legesse, Ato Hagos

FINLAND

Suomen Evankelis-Luterilainen Kirkko

Alaja, Bishop Dr. Osmo; *Auranen*, Dean Ahti; *Backman*, Pastor Runar; *Eskola*, Mr. Aarne; *Kansanaho*, Prof. Dr. Erkki; *Lehtiö*, Miss Pirkko; *Lehtonen*, Pastor Samuel; *Leinonen*, Pastor Dr. Hannes; *Pajari*, Mr. Pentti; *Siirala*, Dr. Aarne; *Sipilä*, Mrs. Helvi; *Vuorela*, Pastor Olavi

GERMANY

Evangelisch-Lutherische Kirche in Bayern

Horn, Oberkirchenrat Kurt; *Künneth*, Prof. Dr. Walter; *Kupsch*, Mr. Hermann; *Meister*, Pastor Johannes; *Neukamm*, Pastor Karl-Heinz; *Nold*, Mrs. Liselotte; *Philippi*, Oberstudiendirektor Hans; *Schnell*, Oberkirchenrat Hugo; *Schulze*, Pastor Walter Hermann

Braunschweigische Evangelisch-lutherische Landeskirche*Gutmann*, Mr. Paul Otto; *Kaulitz*, Landeskirchenrat Jürgen**Evangelisch-lutherische Landeskirche im Hamburgischen Staate***Petersen*, Mr. Hans Heinrich; *Stolt*, Pastor Peter; *Weigt*, Pastor Herbert**Evangelisch-lutherische Landeskirche Hannovers***Gerhold*, Oberkirchenrat Wilhelm; *Hensel*, Pastor Klaus; *Hoffmann*, Prof. Dr. Georg; *Klapper*, Oberkirchenrat Gottfried; *Lang*, Oberstudiendirektor Wilhelm; *Meyer*, Superintendent Philipp; *Müller*, Dr. Karl Ferdinand; *Plog*, Chefredakteur Wilhelm; *Schulze-Herringen*, Mr. Kurt; *Siemens*, Mr. Peter; *Trillhaas*, Prof. Dr. Wolfgang; *Wendland*, Pastor Gerhard; *Wesenick*, Missionsdirektor Hans Robert; *Wilkens*, Oberkirchenrat Erwin; *Wittram*, Pastor Dr. Heinrich**Evangelisch-lutherische Kirche in Lübeck***Gahrmann*, Dr. Rudolf; *Göbel*, Oberkirchenrat Werner; *Reinke*, Mr. Paul**Evangelisch-Lutherische Landeskirche Mecklenburgs***Beste*, Mr. Hermann; *Müller*, Präsident Dr. Konrad; *Schmidt*, Mrs. Inga-Lill; *Schnoor*, Pastor Werner**Evangelisch-lutherische Kirche in Oldenburg***Wachsmann*, Mrs. Gerda; *Wachsmann*, Landesbankdirektor Gerhard**Pommersche Evangelische Kirche***Ewert*, Pastor Klaus; *Fleischer*, Kreisjugendwart Gustaf-Adolf; *Plath*, Pastor Dr. Siegfried; *Winter*, Superintendent Dr. Friedrich**Evangelisch-Lutherische Landeskirche Sachsens***Domsch*, Mr. Kurt; *Lau*, Prof. Dr. Franz; *Mehner*, Mr. Jochen**Evangelisch-lutherische Landeskirche Schleswig-Holsteins***Grosch*, Vikarin Annemarie; *Hauschildt*, Landeskirchenrat Dr. Karl; *Mayer*, Dr. Hellmuth; *Puttfarcken*, Dr. Hans; *Schlange*, Dr. Herbert; *Sembritzki*, Mrs. Inge**Evangelisch-Lutherische Kirche in Thüringen***Braecklein*, Oberkirchenrat Ingo; *Hertsch*, Pastor Klaus Peter; *von Hintzenstern*, Pastor Dr. Herbert; *Morgenroth*, Mr. Arnd; *Zimmermann*, Präses Dr. Walter**Evangelische Landeskirche in Württemberg***Stroh*, Pastor Hans; *Zeuner*, Sister Margarete**HONG KONG****The Evangelical Lutheran Church of Hong Kong***Saarilahti*, Dr. Toivo

HUNGARY

Magyarországi Evangélikus Egyház

Gádor, Pastor András

ICELAND

Thjóðkirkja Islands

Arnason, Pastor Gunnar; *Ástmarsson*, Pastor Ingólfur; *Benediktsson*, Pastor Gudmundur; *Sigurdsson*, Pastor Thorgrimur; *Skulason*, Pastor Olafur

INDIA

Gossner Evangelical Lutheran Church

Kerketta, Mr. Paulus

Jeypore Evangelical Lutheran Church

Jungjohann, Pastor Traugott

Evangelical Lutheran Church in Madhya Pradesh

Ablad, Mr. Samuel

Tamil Evangelical Lutheran Church

Athisayam, Miss Siron; *Manikam*, Mrs. Ruby

JAPAN

Nippon Fukuin Ruuteru Kyokai

Uyeno, Dr. Teruya

LATVIA (Church in Exile)

Latvijas Evangeliskā Luteriskā Baznīca

Sakarnis, Pastor Oskars; *Terins*, Pastor Janis

LITHUANIA (Church in Exile)

Lietuvių Evangeliku Liuteronu Baznycia

Brakas, Mr. Martin

THE NETHERLANDS

Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden

Pel, Pastor Cornelis; *Westermann*, Miss Henriette M.

NORWAY

Den Norske Kirke

Ådnøy, Pastor Enok; *Böckman*, Pastor Peter Wilhelm; *Haldorsen*, Mr. Magne; *Kallhovd*, Pastor Ragnar; *Kvalbein*, Mr. Jon Magnus; *Ølberg*, Miss Ingebjørg Tora; *Rudvin*, Miss Ragnhild; *Skollevoll*, Pastor Andreas; *With*, Mr. Odd

SOUTH AFRICA

Evangelical Lutheran Church in Southern Africa, South Eastern Region

Astrup, Pastor Hjalmar; *Löken*, Pastor Andreas; *Regel*, Pastor Paul

SOUTH WEST AFRICA

Evangelical Lutheran Ovambokavango Church

Hukka, Pastor Alpo; *Mufeti*, Pastor Josia; *Sheyavali*, Pastor Abisai

SWEDEN

Svenska Kyrkan

Adrian, Pastor Samuel; *Andersson*, Kontraktsprost Yngve; *Bennettsson*, Pastor Holger; *Brattgård*, Dr. Helge; *Edwall*, Dr. Pehr; *Gerhardsson*, Docent Birger; *Kågebo*, Pastor Uno; *Lindgren*, Mr. Bo; *Lindström*, Mrs. Margit; *Lundgren*, Mr. Sixten; *Lyttkens*, Pastor Carl Henrik; *Nygren*, Bishop Emeritus Anders; *Risberg*, Pastor Gustaf; *Rundblom*, Dompropst Dr. Oscar; *Rydberg*, Miss Kerstin; *Sjögren*, Pastor Per; *Sjögren*, Dr. Per-Olof; *Sjöholm*, Dr. Gunnar; *Ståhl*, Pastor Olle; *Svartengren*, Miss Eva; *Weman*, Pastor Gunnar

TAIWAN

Taiwan Lutheran Church

Bjorsvik, Pastor Lars; *Wilenius*, Pastor John

TANGANYIKA

Kanisa la Kilutheri la Tanganyika ya Kaskazini

Benson, Pastor Stanley; *Langeni*, Mr. Tumaini

Kanisa la Kilutheri la Tanganyika ya Kati

Petersen, Pastor Leslie

USA and CANADA

The American Lutheran Church

Brandes, Pastor Lee Roy; *Dybvig*, Dr. Philip S.; *Fricke*, Dr. Theodore Paul; *Gjellstad*, Pastor Ivar M.; *Kildahl*, Pastor Harold B.; *Long*, Dr. Robert W.; *Midtbo*,

Mr. Harold; *Miottel*, Dr. Raymond W.; *Scherzer*, Pastor John A.; *Schneider*, Pastor Rex H.; *Siefkes*, Dr. Hermann W.; *Solberg*, Dr. Richard W.

Lutheran Church in America

Bachmann, Mrs. E. Theodore; *Belles*, Pastor Alfred G.; *Bergin*, Pastor Gordon; *Costa*, Mr. Eduardo; *Dash*, Mr. George Allan, Jr.; *Downey*, Pastor William B.; *Gaenzle*, Pastor Russel S.; *Gouker*, Sister Josephine; *Hillila*, Dr. Bernhard; *Klick*, Dr. Richard C.; *List*, Mr. Erwin M.; *Moser*, Pastor Charles D.; *Olander*, Dr. O. Karl; *Ollila*, Pastor Douglas; *Rilling*, Pastor John W.; *Stauderman*, Dr. Albert; *Treusch*, Dr. Earl J.; *Weicker*, Sister Florence; *Witzeman*, Mrs. Evangeline

YUGOSLAVIA

Ev. Crkva u NR Hrvatskoj NR Bosni i Hercegovini i AP Vojvodini

Deutsch, Mrs. Anne-Marie

Official Visitors from LWF-Recognized Congregations

BOLIVIA

Evangelisch-Lutherische Kirche Deutscher Sprache in Bolivien

Güttinger, Pastor Heinrich

COLOMBIA

Congregación San Mateo y Parroquia de Cali

Görnitz, Pastor Dr. Volkmar

ECUADOR

La Iglesia Evangélica Luterana

Havgar, Pastor Torgeir

PERU

La Iglesia Evangélica Luterana en el Peru

Knaevelsrud, Pastor Odd

VENEZUELA

Iglesia Evangélica Luterana en Venezuela, Congregación de la Resurrección de Caracas; Iglesia Evangélica Luterana de la Ciudad de Barquisimeto; Iglesia Evangélica Luterana de la Unidad Agrícola de Turén; Iglesia Evangélica Luterana de la Ciudad de Valencia

Ernst, Pastor Dr. Joachim

Official Visitors: Youth Representatives

ARGENTINA

Iglesia Evangélica Luterana Unida

Pietrantonio, Pastor Ricardo

AUSTRALIA

The United Evangelical Lutheran Church in Australia

Schmidt, Pastor Arnold Herbert

AUSTRIA

Evangelische Kirche Augsburgischen Bekenntnisses in Österreich

Rathke, Vikar Joachim

BRAZIL

Federação Sinodal, Igreja Evangélica de Confissão Luterana no Brasil

Schlieper, Mr. Ernesto O. C.

CZECHOSLOVAKIA

Slovenská evangelická a. v. cirkev v Československej social. republike

Ondrejovic, Pastor Dušan (see also under: Delegates)

DENMARK

Den evangelisk-lutherske Folkekirke i Danmark

Helmer, Mr. Kell

ETHIOPIA

Ethiopian Evangelical Lutheran Church Mekane Yesus

Mamo, Mr. Amare

FINLAND

Suomen Evankelis-Luterilainen Kirkko

Kalola, Mr. Viljo; *Savolainen*, Miss Liisa

FRANCE

Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine

Wurtz, Miss Lydie

GERMANY

Evangelisch-Lutherische Kirche in Bayern

Pfalzer, Miss Anneliese

Braunschweigische Evangelisch-lutherische Landeskirche

Clemen, Mr. Hans-Goswin

Evangelisch-lutherische Landeskirche im Hamburgischen Staate

Meinecke, Miss Brigitte; *Wandschneider*, Mr. Söhnke

Evangelisch-lutherische Landeskirche Hannovers

Gobrecht, Miss Edda

GREAT BRITAIN

Lutheran Council of Great Britain

Rebane, Miss Krista

HONG KONG

The Evangelical Lutheran Church of Hong Kong

Lin, Pastor Paul

JAPAN

Nippon Fukuin Ruuteru Kyokai

Kiyoshige, Mr. Naohiro

INDIA

Gossner Evangelical Lutheran Church

Horo, Mr. Hora Senon; *Lakra*, Mr. Jay

Evangelical Lutheran Church in Madhya Pradesh

Kumar, Mr. Uttam

ITALY

Chiesa Evangelica Luterana in Italia

Saggese, Mr. Alberto

MADAGASCAR

Fiangonana Loterana Malagasy

Rahantamalala, Miss Hardielle

MEXICO

Iglesia Luterana Mexicana

Nehrenz, Prof. William

THE NETHERLANDS

Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden

de Lange, Miss Elisabeth

NEW GUINEA

Evangelical Lutheran Church of New Guinea

Mileng, Mr. Stahl (see also under: Official Visitors from non-Member Churches and Groups)

NORWAY

Den Norske Kirke

Kvalbein, Mr. Jon Magnus (see also under: Official Visitors from Member Churches);
Ølberg, Miss Ingebjørg Tora (see also under: Official Visitors from Member Churches)

PERU

Iglesia Evangélica Luterana del Peru

von Reiswitz, Miss Nora

SOUTH AFRICA

Evangelical Lutheran Church in Southern Africa, South Eastern Region

Hlongwane, Miss Mavis

SWEDEN

Svenska Kyrkan

Lundgren, Mr. Sixten (see also under: Official Visitors from Member Churches);
Svartengren, Miss Eva (see also under: Official Visitors from Member Churches)

USA and CANADA

The American Lutheran Church

Eichinger, Mr. Dennis; Holt, Mr. Bradley; Huffman, Mr. Tim; Riekert, Miss Thelma; Schultz, Pastor John; Wiederanders, Miss Christine; Willms, Mr. Billy

Lutheran Church in America

Cooper, Mr. Mark; Fraser, Miss Bonnie Jeanne; Laake, Miss Allene; Olson, Mr. Ronald

The Lutheran Church — Missouri Synod

Lux, Mr. Bob; *O'Sullivan*, Mr. Robert; *Porisch*, Miss Ruth; *Tietz*, Miss Katy

YUGOSLAVIA

Ev. erkva u NR Hrvatskoj NR Bosni i Hercegovini i AP Vojvodini

Drazic, Mr. Ivica

Official Visitors: Women's Representatives**AUSTRALIA**

Held, Mrs. S. H.

DENMARK

Lindhard, Miss Gerda (see also under: Delegates)

ETHIOPIA

Awalom, Miss Gennet

FRANCE

Faerber, Mrs. Robert

GREAT BRITAIN

Wegener, Mrs. W. E.

HONG KONG

Hsiao, Mrs. Anna Wang

INDIA

Athisayam, Miss Siron (see also under: Official Visitors from Member Churches)

JAPAN

Hara, Mrs. Sakae

LATIN AMERICA

Rodriguez, Mrs. Fanny

NEW GUINEA

Habu, Miss Basanu; *Wagner*, Mrs. Elisabeth

NORWAY

Knudsen, Mrs. Nina

USA

Haas, Miss Dorothy E. L.; *Hansen*, Mrs. Edwin; *Torma*, Mrs. Soine; *Wald*, Miss Oletta

Official Visitors: Students

ASIA and AFRICA

Chambile, Pastor Allan Yonathan (Africa); *Groenewald*, Mr. David C. (Africa); *Rajaratnam*, Mr. Kunchala (India)

AUSTRALIA

Pfitzner, Pastor Victor

CANADA

Storch, Mr. Donald

FINLAND

Tuovinen, Mr. Pentti

GERMANY

Münderlein, Pastor Gerhard; *Stark*, Mr. Wolfgang

LATIN AMERICA

Weihmann, Mr. Manfredo Herberto

MINORITY CHURCHES

Kelp, Vikar Dieter (Austria); *Sirka*, Mr. Branko (Yugoslavia)

NORWAY

Viestad, Mr. Havtor Johannes

SWEDEN

Lindgren, Mr. Bo A. G. (see also under: Official Visitors from Member Churches)

USA

Hanson, Miss Eileen; *Olson*, Mr. James B.

Official Visitors from Non-Member Churches and Groups

Note: Persons marked thus (*) were subsequently seated as Delegates on reception of their Church into membership in the LWF.

ARGENTINA

Deutsche Evangelische La Plata-Synode

Lebherz, Pastor Heinrich; *Renschler*, Pastor Albert

AUSTRALIA

The Evangelical Lutheran Church in Australia

Hoopmann, Dr. Clemens Emmanuel

CAMEROUN and REPUBLIC OF CHAD

Eglise Evangélique du Cameroun

Ekollo, Pastor Thomas

Eglise Evangélique Luthérienne du Cameroun (Mission Protestante Norvégienne)

Darman, Pastor Paul

ERITREA

Evangelical Church of Eritrea

* *Habtu*, Pastor Gebresellassie

GERMANY

Evangelisch-lutherische (altlutherische) Kirche

Schulz, Kirchenrat Dr. Matthias

Evangelisch-lutherische Freikirche

Kirsten, Prof. Dr. Hans

Selbständige Evangelisch-lutherische Kirche

Werner, Pastor Dr. Gottfried

Evangelische Landeskirche Anhalts

Gerhard, Oberkirchenrat Werner; *Müller*, Kirchenpräsident Dr. Martin

Evangelische Landeskirche in Baden

Bender, Landesbischof Dr. Julius; *Hof*, Oberkirchenrat Prof. Dr. Otto; *Weigt*, Pastor Horst

Evangelische Kirche in Berlin-Brandenburg

Dress, Prof. Walter H. G.; *Funke*, Superintendent Wolfgang; *Hadank*, Superintendent Wolfgang E.; *Helbich*, Generalsuperintendent Hans M.; *Perels*, Pastor Dr. Otto; *Ranke*, Konsistorialpräsident Hansjürg

Bremische Evangelische Kirche

Besch, Pastor Dr. Günter; *Otten*, Pastor Eime

Evangelisch-lutherische Landeskirche Eutin

* *Nelle*, Pastor Hermann

Evangelische Kirche in Hessen und Nassau

zur Nieden, Propst Dr. Ernst; *Niemöller*, Kirchenpräsident Dr. Martin; *Rau*, Propst Felix; *Schäfer*, Dekan Paul Gerhard

Evangelische Landeskirche von Kurhessen-Waldeck

Müller-Osten, Propst Kurt

Lippische Landeskirche — Lutherische Klasse

Klose, Superintendent Gerhard

Evangelische Kirche im Rheinland

Beckmann, Präses Dr. Joachim; *Gloege*, Prof. Dr. Gerhard; *Krümpelmann*, Pastor Ernst; *Preuss*, Dr. Kurt; *Rose*, Dr. Eugen; *Stodt*, Kirchmeister Oscar; *Stöver*, Oberkirchenrat Heinz

Evangelische Kirche der Kirchenprovinz Sachsen

Koch, Pastor Helmuth; *Verwiebe*, Propst Dr. Walter

Evangelische Kirche von Westfalen

Bartelheimer, Superintendent Dr. Wilhelm; *Freytag*, Pastor Gottfried; *Klevinghaus*, Pastor Dr. Hans; *Kohlhaase*, Pastor Günther; *Nockemann*, Landeskirchenrat Max; *Rehling*, Superintendent Kurt

GREAT BRITAIN**Lutheran Council of Great Britain**

Hafermann, Senior Eggo; *Muziks*, Dean Alberts R.

The Evangelical Lutheran Church of England

Nagel, Pastor Norman E.; *Pearce*, Pastor George

INDIA

India Evangelical Lutheran Church

Ezekiel, Pastor N. J.

JORDAN

Evangelical Lutheran Church in Jordan

Malsch, Propst Carl; *Melikian*, Mr. Hagop

LIBERIA

Evangelical Lutheran Church in Liberia

Clinton, Mr. Milton S.

MALAYA

Evangelical Lutheran Church in Malaya

Envall, Pastor Bertil

NEW GUINEA

Evangelical Lutheran Church of New Guinea

Junker, Pastor Herbert; *Mileng*, Mr. Stahl; *Sugoho*, Dr. J. Kahu

NORWAY

Den Norske Evangelisk Lutherske Frikirke

Sandvand, Mr. Andreas

PAKISTAN

The Pakistani Lutheran Church

Rudvin, Pastor Arne

RUMANIA

Evangelical Church of the Augsburg Confession in the People's Republic of Rumania

Müller, Bishop Dr. Friedrich

Evangelical Synodal Presbyteral Church of the Augsburg Confession

Argay, Bishop György; *Rapp*, Pastor Károly

SOUTH AFRICA

Evangelical Lutheran Church in Southern Africa (Cape Church)

* *von Delft*, Präses Heinz

Lutheran Berlin Mission Church

Sandner, Pastor Peter

Evangelical Lutheran Church in Southern Africa (Tswana Region)

* *Kgomongwe*, Mr. Klarius; * *von Krause*, Superintendent Dr. W.; * *Rapôô*, Pastor Daniel P.

Moravian Church (Western Cape Province)

Schaberg, Bishop P. W.

SOUTH-WEST AFRICA

Evangelical Lutheran Church in South-West Africa (Rhenish Mission)

Diehl, Präses Hans-Karl; *de Vries*, Pastor Lukas

Deutscher Evangelisch-lutherischer Kirchenbund in Süd- und Südwestafrika

* *Hoeflich*, Landespropst Karl F. (subsequently seated as a Delegate representing the German Evangelical Lutheran Church in South-West Africa)

SWITZERLAND

Lutheran Congregations in Switzerland

Schultz, Pastor Reinhold

TANGANYIKA

Evangelical Church of Northwestern Tanganyika

* *Hellberg*, Pastor Carl Johan

Federation of Lutheran Churches in Tanganyika

Johansson, Pastor Carl J.

Lutheran Church of Southern Tanganyika

* *Kalyoto*, Mr. Atuganile

Iraqw Lutheran Church

Yonathan, Pastor Bartolomayo

USA and CANADA

The Lutheran Church — Missouri Synod

Bardolph, Dr. Richard; *Birkner*, Dr. Walter C.; *Bouman*, Dr. Herbert J. A.; *Buszin*, Dr. Walter E.; *Coates*, Dr. Thomas; *Fuerbringer*, Dr. Alfred O.; *Gaertner*, Pastor

Carl A.; *Harms*, Dr. Oliver R.; *Heino*, Pastor Emil A.; *Kretzmann*, Dr. Otto P.; *Martens*, Pastor Paul R.; *Meier*, Dr. Richard; *Naumann*, Professor Martin J.; *Nickel*, Dr. Theodore F.; *Pfotenhauer*, Mr. Jay; *Poellot*, Dr. Daniel E.; *Preuss*, Dr. J. A. O.; *Rottman*, Dr. Hans; *Wittmer*, Dr. George W.; *Wolbrecht*, Dr. Walter F.

Synod of Evangelical Lutheran Churches

Daniel, Dr. John

USSR

Eesti Evangeeliumi Luteriusu Kirik

* *Kannukene*, Propst Robert; * *Kiivit*, Archbishop Dr. Jaan; * *Paul*, Vizepastor Toomas

Latvijas Evangeliskā Luteriskā Baznīca

* *Frey*, Prof. Dr. Albert; * *Priede*, Oberpastor Robert; * *Turs*, Archbishop Dr. Gustav

VENEZUELA

El Consejo Luterano de Venezuela

Gulbis, Pastor Alfreds; *Koch*, Pastor Werner

Official Visitors from Ecumenical Groups

Salvation Army

Larsson, Överste Sture William

United Bible Societies

Birkeli, Bishop Fridtjov (see also under: Delegates, Norway)

World Alliance of Young Men's Christian Associations

Lauha, Prof. Aare

World Council of Churches

Cooke, Dr. Leslie; *van den Heuvel*, Pastor Albert

World Student Christian Federation

Adler, Miss Elisabeth

World Young Women's Christian Association

Castrén, Miss Inga-Brita

Official Visitors from Confessional Groups

The Anglican Communion

Coote, Bishop Roderic; *Satterthwaite*, Canon John R.

International Congregational Council

John, Pastor Glynmor

World Presbyterian Alliance

Halaski, Pastor Karl; *Hendry*, Prof. George S.

Roman Catholic Observers

Blaeser, Pater Prof. Dr. Peter, M. S. C.; *Witte*, Pater Prof. Johannes, S. J.

Official Visitors from other Church Organizations

Deutscher Evangelischer Kirchentag

von Thadden-Trieglaff, Präsident Dr. Reinold

Evangelische Kirche in Deutschland

Kunst, Bishop Dr. Hermann; *Scharf*, Präses Dr. Kurt

Kirchliches Aussenamt der Evangelischen Kirche in Deutschland

Wischmann, Präsident Dr. Adolf

Evangelischer Bund (Germany)

Lell, Pastor Joachim

Evangelische Kirche der Union (Germany)

Viering, Oberkonsistorialrat Dr. Fritz

Special Guests

Aho, Mr. Lauri; *Bersell*, Dr. P. O.; *Hauber*, Legationsrat Dr. Otto; *Hosia*, Mrs. Armi; *Kares*, Bishop Dr. Olavi; *Karjalainen*, Dr. Ahti; *Kekomäki*, Kirkkoneuvos Esko; *Kivinen*, Prof. Erkki; *Linkomies*, Prof. Edwin; *Paavali*, Archbishop; *Sares*, Dean Eino; *Tapaninen*, Bishop Leonard Pietari; *Tarkeka*, Hallintoneuvos Kalle

Non-delegated Member of the LWF Executive Committee

Sitompul, Mr. Karimuda

Consultants

Åkesson, Mr. Torsten; *Anderson*, Mr. Donald E.; *Bolewski*, Pastor Dr. Hans; *Braaten*, Dr. Conrad; *Bremer*, Pastor Otto A.; *Brennecke*, Dr. Gerhard; *Brown*, Dr. Edgar S.; *Burgess*, Prof. Andrew; *von Campenhausen*, Freiherr Dr. Axel; *Dantine*, Prof. Dr. Wilhelm; *Eberhard*, Dr. Ernst; *Egeland*, Pastor Olav; *Erb*, Dr. Earl S.; *Gensichen*, Dr. Hans-Werner; *Goppelt*, Prof. Dr. Leonhard; *Hasselblatt*, Pastor Theodor; *Helbig*, Pastor Wolfgang; *Jaeschke*, Pastor E. P.; *Kastlund*, Pastor Åke; *Kooiman*, Mr. Jan; *Kretzmann*, Dr. Martin L.; *Lanzenstiel*, Dr. Georg; *Linnenbrink*, Dr. Günter; *Myklebust*, Dr. Olav Guttorm; *Neldner*, Mr. Brian; *Nopitsch*, Dr. Antonie; *Pröhle*, Prof. Dr. Karoly; *Skydsgaard*, Prof. Dr. Kristen Ejnar; *Treuenfels*, Mr. Hans-Peter; *Vicedom*, Prof. Dr. Georg; *Wallmann*, Pastor Hans; *Wolckenhaar*, Superintendent Rudolf

Committee on Arrangements

Simojoki, Bishop Martti, Chairman
Waris, Prof. Heikki, Chairman of the Executive Committee
Juwa, Prof. Mikko, Assembly Director

Members:

Aho, Mr. Lauri; *Auranen*, Dean Ahti; *Boije*, Mr. Bjarne; *Eskola*, Mr. Aarne; *Hietanen*, Mr. Lauri; *Hosia*, Mr. Heikki; *Kaskela*, Mr. Akseli; *Laitakari*, Prof. Erkki; *Lehtonen*, Pastor Samuel; *Miettunen*, Mr. Martti; *Nikolainen*, Prof. Aimo T.; *Pesonen*, Mr. Niilo; *Ranta*, Mr. Artturi; *Rapeli*, Pastor Toivo; *Saloheimo*, Mr. Mauno; *Savonjousi*, General Kai; *Sipilä*, Mrs. Helvi; *Tarkka*, Mr. Kalle; *Taxell*, Prof. Lars Erik; *Visapää*, Miss Sylvi

LWF Staff

Aske, Dr. Sigurd; *Byström*, Pastor Kjell; *Dudde*, Pastor William A.; *Ely*, Pastor Albert B.; *Florin*, Dr. Hans Wilhelm; *Hansen*, Pastor Paul; *Herman*, Dr. Stewart W.; *Hessler*, Mr. Hans-Wolfgang; *Hoffman*, Mr. Paul E.; *Kjeseth*, Pastor Peter L.; *Lindbeck*, Prof. Dr. George; *Mau*, Pastor Carl H., Jr.; *Muetzelfeldt*, Dr. Bruno; *Otto*, Dr. Frederick M.; *Pavuls*, Mr. Laimons; *Pedersen*, Pastor Gerhard; *Pedersen*, Pastor Ruben; *Ries*, Pastor Eugene; *Ritter*, Mr. Roman M.; *Rothermundt*, Pastor Jörg; *Schaeffer*, Pastor William B.; *Schmidt-Clausen*, Dr. Kurt; *Sherman*, Dr. Franklin; *Sippola*, Pastor Jussi; *Sovik*, Dr. Arne; *von Stedingk*, Miss Yvonne; *Stumpf*, Pastor Karl Ludwig; *Thompson*, Mr. Joseph O.; *Törner*, Mr. Valdemar; *Tornquist*, Pastor Guido; *Vajta*, Dr. Vilmos; *Voss*, Miss Gerda; *Weissgerber*, Dr. Hans

Co-opted Staff

Ekman, Mr. Bangt-Ingmar; *Harkins*, Dr. George

Finnish Assembly Staff

Ahlqvist, Mrs. Marga; *Alhonsaari*, Pastor Antti; *Auterinen*, Mr. Olli; *Castrén*, Pastor Heikki; *Hassinen*, Pastor Leino; *Juva*, Prof. Mikko; *Kario*, Mr. Erkki; *Karlsson*, Pastor Ralf; *Louhivuori*, Pastor Jorma; *Nervanne*, Mr. Erik; *Niemistö*, Mr. Matti; *Nikunen*, Pastor Vesa; *Nuotio*, Pastor Tarmo; *Olin*, Mr. Clas; *Rajaniemi*, Pastor Reino; *Saarinen*, Mr. Jaakko; *Sinnemäki*, Pastor Maunu; *Tapaninen*, Pastor Johan; *Teinonen*, Dr. Seppo; *Turkia*, Miss Rauni; *Vaala*, Miss Marita; *Wallenius*, Miss Leena; *Wiik*, Mr. Erik

Public Information Executive Staff

Airas, Dr. Erkki; *Andersson*, Mr. Victor; *Athanasiadis*, Miss Tatiana; *Bittner*, Dr. Gerhard; *Blohm*, Vikarin Eva; *Cleve*, Pastor Frederic; *Dudde*, Pastor William A.; *Hagman*, Miss Leena; *Hessler*, Mr. Hans-Wolfgang; *Hushaw*, Mr. Charles C.; *Illman*, Dr. Carl-Johan; *Ingemark*, Mr. Sten; *Johnson*, Dr. Philip A.; *Jordheim*, Mrs. Anne; *Kalima*, Pastor Heikki; *Kario*, Mr. Erkki; *Karlsson*, Pastor Ralf; *Kiuas*, Pastor Eino; *König*, Mr. Friedrich; *Lawrence*, Miss Nancy; *Lee*, Mr. Robert E. A.; *Lehmann*, Dr. Johannes; *Luthander*, Mr. Torsten; *Marttila*, Mr. Juhani; *Melzer*, Mr. Heinz; *Mo-dean*, Mr. Erik W.; *Novotney*, Mr. John; *Olesen*, Mr. Jens Ravn; *Runeberg*, Mr. Fred; *Schaedel*, Dr. Karl; *Talvitie*, Pastor Simo; *Turkia*, Miss Rauni; *Vihonen*, Miss Raili; *Wallenius*, Miss Leena; *Wilkins*, Oberkirchenrat Erwin; *Virkkunen*, Miss Riitta; *Visuri*, Mr. Osmo; *Voksø*, Mr. Per; *de Vries*, Pastor Michael; *Zink*, Dr. Jörg

Interpreters

Bachmann, Dr. Theodore; *Behringer*, Mrs. Ingrid; *Boyens*, Pastor Erich; *Dellbrügge*, Pastor Georg-Hermann; *Dellbrügge*, Mrs. Sybille; *Diehl*, Miss Anita; *Elston*, Mr. Gerhard; *Fernström*, Mr. Stig-Olof; *Fjellbu*, Dr. Arne; *Friedeberg*, Miss Ilse; *Fuchs*, Pastor Hellmuth; *Holm*, Pastor David; *Mack*, Pastor Ulrich; *Michel*, Pastor Walter; *Molander*, Pastor Bengt Ture; *Neisel*, Pastor Ernst Karl; *Norrjærd*, Pastor Torsten; *Nyström*, Pastor Harald; *Olson*, Dr. Iver Bertin; *Padel*, Pastor Harald; *Söderström*, Dr. Hugo; *Woronoff*, Mr. Jon

Finnish Interpreters

Abla, Miss Mervi; *Arhinmäki*, Pastor Erkki; *Huovinen*, Mr. Kosti; *Hurskainen*, Pastor Aaro; *Häggblom*, Mrs. Irma; *Korkee*, Miss Maija; *Kuusiola*, Pastor Toivo; *Lauha*, Miss Silja; *Louhija*, Miss Liisa; *Miettinen*, Miss Airi; *Pesonen*, Mrs. Maritta; *Rintala*, Pastor Esko; *Sadeniemi*, Mr. Pentti; *Selinheimo*, Pastor Kai; *Simojoki*, Pastor Juhani; *Solin*, Pastor Lauri; *Sovijärvi*, Pastor Erkki; *Tikka*, Miss Lyyti; *Toivanen*, Mrs. Marja-Liisa

Translators

Aronsen, Pastor Viggo; *Gäbler*, Pastor Dr. Hans; *Hagman*, Pastor Svante; *Harrisville*, Dr. Roy; *Holm*, Miss Kari; *Jordheim*, Pastor Kjell; *Kopka*, Pastor Gustav; *Lundström*, Pastor Mauritz; *Noesselt*, Miss Traute; *Roloff*, Pastor Jürgen; *Ryberg*, Pastor Lars; *Schiller*, Miss Lilo; *Stock*, Miss Mary; *Thomsen*, Pastor Klaus; *Urbig*, Miss Elisabeth; *Widmann*, Pastor Sören

Finnish Translators

Aho, Miss Eila; *Castrén*, Pastor Heikki; *Jaakkola*, Miss Hanna; *Keihäs*, Miss Rakel; *Kuusiola*, Mrs. Helinä; *Laurikainen*, Miss Anja; *Stude*, Mr. Heinz; *Toivanen*, Mr. Aarne; *Wagner*, Mr. Folke

Public Information Translators

Borg, Mr. Carl-Eric; *Boyens*, Mrs. Erich; *Cleve*, Miss Gunnel; *Elston*, Mrs. Gerhard; *Henricson*, Mr. Carl-Gustav; *Hidén*, Miss Helena; *Jolly*, Miss Carol; *Leeb-Lundberg*, Pastor Nils; *Lundström*, Mr. Lars; *Nisula*, Miss Maija; *Olson*, Pastor Evert; *Schiemenz*, Mrs. Sybille; *Uski*, Mrs. Inkeri; *Valvio*, Miss Kirsti; *Voipio*, Miss Pirkko; *Wirén*, Miss Inger

Finnish Assembly Office Staff

Heinonen, Mr. Urpo; *Kajansinkko*, Mr. Lauri; *Karvonen*, Miss Anna-Maija; *Kopposela*, Pastor Juhani; *Krause*, Mrs. Margareta; *Kuistiala*, Mrs. Aila; *Laaksonen*, Miss Sinikka; *Lintunen*, Mr. Erkki; *Louhio*, Mrs. Inkeri; *Peräinen*, Miss Aune; *Rissanen*, Mr. Eero; *Saloranta*, Mr. Alpi; *Siirala*, Miss Helena; *Toivanen*, Mr. Aarne; *Toivanen*, Mrs. Marja-Liisa; *Väyrynen*, Miss Orvokki

Geneva and International Office Staff

Altrichter, Miss Maya; *Burkhardt*, Miss Heidrun; *Cierpinski*, Miss Helga; *Duhme*, Miss Margaret; *Fumagalli*, Mrs. Ingeborg; *Heinicke*, Miss Christel; *Held*, Miss Christa; *Hobby*, Mrs. Gertraut; *Jacobsson*, Miss Gun; *Kiefner*, Miss Irene; *Köb*, Miss Heide; *Laib*, Miss Elisabeth; *Lepper*, Miss Anna-Lisa; *Olgiati*, Miss Roberta; *Örnström*, Miss Kerstin; *Pelkmann*, Miss Uta; *Reidinger*, Miss Petra; *Schubel*, Miss Liselotte; *Schünnemann*, Miss Elfriede; *Siddle*, Miss Jennifer; *Sirén*, Miss Ingegerd; *Sornsen*, Miss Mary-Ann; *Ternström*, Miss Asta; *Wüstemann*, Miss Elfriede

Public Information Office Staff

Asikainen, Mr. Toivo; *Corleis*, Miss Hanna; *Ericson*, Miss Gunilla; *Hennig*, Miss Ulrike; *Hurme*, Mr. Veikko; *Höysniemi*, Mr. Yrjö; *Karavuo*, Mr. Yrjö; *Kario*, Mrs. Eila; *Kirkwood*, Miss Patricia; *Lindström*, Miss Anita; *Nathan*, Miss Ursula; *Öhrnberg*, Miss Maj-Britt; *Seiffert*, Miss Marlis

List of Persons Unable to Attend the Assembly

The following persons, originally registered as official participants, were for various reasons (sudden illness, refusal of visa, etc.) prevented at the last minute from attending the Assembly.

Delegates

CZECHOSLOVAKIA

Slezská církev evangelická augsburského vyznání

Tlodka, Konsenior Emanuel

DENMARK

Den evangelisk-lutherske Folkekirke i Danmark

Joensen, Rural Dean Jacob

GERMANY

Evangelisch-Lutherische Landeskirche Mecklenburgs

Hachtmann, Landessynodalpräsident Dr. Albrecht

Evangelisch-Lutherische Landeskirche Sachsens

Ditter, Mr. Horst; *Gerber*, Oberlandeskirchenrat Willy; *Heidler*, Oberkirchenrat Fritz; *Johannes*, Dr. Kurt; *Kahl*, Miss Hanna; *Kimme*, Dr. August; *Kleemann*, Oberlandeskirchenrat Dr. Samuel; *Mager*, Dr. Reimer

Official Visitors from LWF Member Churches

AUSTRIA

Evangelische Kirche Augsburgischen Bekenntnisses in Österreich

Fries, Pastor Gottfried

GERMANY

Evangelisch-Lutherische Landeskirche Mecklenburgs

Möller, Dr. Adalbert; *Schmitt*, Oberkirchenrat Gerhard; *Schulz*, Landesjugendpastor Walter

Evangelisch-Lutherische Landeskirche Sachsens

Schnapparelle, Miss Annemarie; *Teichmann*, Mr. Lothar, *Thierbach*, Miss Regine

Evangelisch-lutherische Landeskirche Schaumburg-Lippe

Schwertfeger, Geheimrat Dr. Wolrad

NORWAY

Den Norske Kirke*Haus*, Pastor Håkon

TANGANYIKA

Kanisa la Kilutheri Usambara-Digo*Magogo*, Pastor Daniel E. K.

USA and CANADA

The American Lutheran Church*Fisher*, Mr. William G.**Lutheran Church in America***Swasko*, Pastor Albert; *Zornan*, Pastor John

Official Visitors: Youth Representatives

INDIA

Northern Evangelical Lutheran Church*Soren*, Mr. Santosh K.

Official Visitors from Non-Member Churches

GERMANY

Evangelische Kirche in Berlin-Brandenburg*Knecht*, Pastor Günter; *Steinlein*, Konsistorialrat Superintendent Reinhard**Evangelische Kirche der Kirchenprovinz Sachsen***Falcke*, Dr. Heino; *Gutjahr*, Superintendent Werner; *Jänicke*, Bishop Dr. Johannes; *Niebuhr*, Konsistorialrat Walter; *von Rohden*, Rektor Wilhelm; *Schiele*, Dr. Heinrich**Evangelische Kirche von Schlesien***Fränkel*, Oberkonsistorialrat Hans-Joachim; *Graefe*, Superintendent Heinz

INDONESIA

Huria Kristen Indonesia*Lumbantobing*, Pastor Martin

RUMANIA

Evangelical Church of the Augsburg Confession in the People's Republic of Rumania

Binder, Prof. Dr. Hermann

SOUTH AFRICA

Mission of Evangelical Lutheran Free Churches

Schulz, Superintendent Georg

USSR

Latvijas Evangeliskā Luteriskā Baznīca

Kleperis, Propst Peter

Official Visitors from Confessional Groups

Baptist World Alliance

Rudén, Dr. Erik

Official Visitors from other Church Organizations

Evangelische Kirche in Deutschland

Dibelius, Bishop Dr. Otto

Special Guests

Aura, Mr. Teuvo; *Heliövaara*, Bishop Emeritus O. A.; *Sormunen*, Bishop Emeritus Eino

Non-delegated Member of the LWF Executive Committee

Ordass, Bishop Dr. Lajos

Consultants

Gennrich, Dr. Paul-Wilhelm; *Voigt*, Dr. Gottfried

APPENDIX X

List of the Members of the Sections

SECTION ON WORLD MISSION

- | | |
|---|-------------------------------|
| R. B. Manikam, India
(Chairman) | H. H. Junker, New Guinea |
| R. Pedersen, LWF, Geneva
(Secretary) | A. Karjalainen, Finland |
| E. Abraham, Ethiopia | H. B. Kildahl, USA |
| T. Åkesson, Sweden | P. Kjølberg, Norway |
| J. Beckmann, Germany | W. von Krause, S. Africa |
| H. Benettson, Sweden | M. L. Kretzmann, India |
| J. S. Benson, Tanganyika | Y. Kusaga, Tanganyika |
| G. Besch, Germany | R. E. Lee, USA |
| L. Bjorsvik, Taiwan | E. Linkomies, Finland |
| A. R. Bowen, British Guiana | G. Linnenbrink, Germany |
| A. S. Burgess, USA | R. W. Loew, USA |
| J. Chabada, Czechoslovakia | A. Löken, S. Africa |
| M. S. Clinton, Liberia | C. Malsch, Jordan |
| T. Coates, USA | P. R. Martens, USA |
| P. Darman, Cameroun | H. Mayer, Germany |
| C. G. Diehl, Sweden | H. Meyer, Germany |
| H. K. Diehl, S. W. Africa | J. Mufeti, S. Africa |
| O. Dørdal, India | O. G. Myklebust, Norway |
| B. Envall, Malaya | J. Nag, India |
| E. S. Erb, USA | L. E. Nold, Germany |
| T. P. Fricke, USA | James Olson, USA |
| H. W. Gensichen, Germany | D. Ondrejovic, Czechoslovakia |
| W. Gerhold, Germany | L. Österlin, Sweden |
| G. Habtu, Eritrea | H. H. Petersen, Germany |
| B. Habu, New Guinea | L. C. Peterson, Tanganyika |
| O. R. Harms, USA | H. Rahantamalala, Madagascar |
| O. E. Hauber, Germany | T. Rapeli, Finland |
| C. J. Hellberg, Tanganyika | F. Rau, Germany |
| K. Helmer, Denmark | P. Regel, S. Africa |
| K. Horn, Germany | C. A. V. Rendtorff, Denmark |
| A. Hukka, S. Africa | E. V. Rozitis, Latvia (Exile) |
| E. B. Jaeschke, Germany | A. Rudvin, Pakistan |
| C. J. Johansson, Tanganyika | P. Sandner, S. Africa |
| T. H. F. Jungjohann, India | L. M. Savolainen, Finland |
| | Johann J. Schmidt, Germany |
| | A. Sheyavali, S. Africa |
| | P. Siemens, Germany |

T. V. Sigurdsson, Iceland
 C. K. P. Singh, India
 K. Sitompul, Indonesia
 F. Sostarec, Yugoslavia
 A. Sovik, Geneva (LWF)
 D. Spong, USA
 H. Stöver, Germany
 J. K. Sugoho, New Guinea
 H. Tigerström, Sweden
 A. Todi, Nigeria
 A. Trakis, Lithuania (Exile)

T. Uyeno, Japan
 G. F. Vicedom, Germany
 J. L. de Vries, S. W. Africa
 O. T. Vuorela, Finland
 E. Wagner, New Guinea
 N. G. L. Weman, Sweden
 H. R. Wesenick, Germany
 J. L. Wilenius, Taiwan
 O. With, Norway
 B. E. Witzeman, USA
 B. Yonathan, Tanganyika

SECTION ON WORLD SERVICE

R. Askmark, Sweden
 (Chairman)
 E. D. Ries, LWF, Geneva
 (Secretary)
 B. E. Andersen, Denmark
 D. Anderson, USA
 C. Y. Andersson, Sweden
 L. Auala, S.W.Africa
 A. V. Auranen, Finland
 A. G. Belles, USA
 G. Benediktsson, Iceland
 N. Beste, Germany
 W. C. Birkner, USA
 C. Braaten, Germany
 A. Y. Chambile, Tanganyika
 B. T. Collste, Sweden
 D. M. Cooper, USA
 V. R. Cromer, USA
 J. Cymorek, Czechoslovakia
 K. Domsch, Germany
 E. Eberhard, Germany
 O. Egeland, Norway
 B. I. Ekman, Sweden (LWF)
 P. C. Empie, USA
 E. Esking, Sweden
 A. E. Eskola, Finland
 M. D. Fetter, USA
 V. F. Frazier, USA
 W. Göbel, Germany
 Å. Kastlund, Sweden
 J. Kaulitz, Germany

B. Kraft, Germany
 D. Krähling, Hungary
 R. J. Lakra, India
 E. Lehtinen, Finland
 M. Lidegaard, Denmark
 G. Lindhard, Denmark
 B. Ljungberg, Sweden
 A. W. Lotz, Canada
 H. G. Melikian, Jordan
 N. Menter, USA
 L. Mpanda, S.W.Africa
 B. Muetzelfeldt, Geneva (LWF)
 F. Müller, Rumania
 Konrad Müller, Germany
 B. W. Neldner, Australia (LWF)
 Paavali, Finland
 T. Pardede, Indonesia
 H. Philippi, Germany
 G. Rudérus, Sweden
 H. Schager, Austria
 F. H. Schmidt, Australia
 R. Schneider, Canada
 H. F. Schuh, USA
 J. Schulze, Germany
 T. S. Sihombing, Indonesia
 O. A. S. Ståhl, Sweden
 J. Stensvaag, USA
 K. L. Stumpf, Hong Kong (LWF)
 J. Taul, Great Britain
 J. Terins, Latvia (Exile)
 J. Thompson, Jordan (LWF)

G. Traar, Austria
 Gerda Wachsmann, Germany
 Gerhard Wachsmann, Germany

H. T. Waris, Finland
 G. Werner, Germany
 L. Wurtz, France.

SECTION ON LATIN AMERICA

B. Leskó, Argentina
 (Chairman)
 G. Tornquist, LWF, Colombia
 (Secretary)
 E. T. Bachmann, USA
 A. Bantel, Brazil
 J. C. Brauer, USA
 C. S. Chu, British Guiana
 E. Costa, Uruguay
 K. B. Eckert, Brazil
 A. O. Fuerbringer, USA
 A. V. Görnitz, Colombia
 A. Gulbis, Venezuela
 J. F. Hasenack, Brazil
 S. W. Herman, USA (LWF)
 F. W. Hösch, Brazil
 F. Hübner, Germany
 F. Karle, Chile
 G. Klapper, Germany
 O. Knaevelsrud, Peru
 W. O. P. Koch, Venezuela
 H. Kunst, Germany

F. Lau, Germany
 H. K. Leberherz, Argentina
 A. C. E. Malmeström, Sweden
 O. Mosig, Germany
 W. E. Nehrenz, Mexico
 D. Orea-Luna, Mexico
 R. H. O'Sullivan, USA
 P. P. Pajari, Finland
 V. Pfitzner, Australia
 A. Prinz, Brazil
 H. D. Reimers, Chile
 N. von Reischwitz, Peru
 A. Renschler, Argentina
 F. Rodriguez, Colombia
 E. T. Schlieper, Brazil
 J. Schultz, USA
 R. Schultz, Switzerland
 R. W. Solberg, USA
 E. J. Treusch, Canada
 C. Tweet, USA
 H. Wallmann, Germany
 A. P. H. Wischmann, Germany
 F. Zander, Brazil

SECTION ON STEWARDSHIP AND CONGREGATIONAL LIFE

R. Wester, Germany
 (Chairman)
 W. B. Schaeffer, LWF, Great Britain
 (Secretary)
 S. Ahlad, India
 E. H. Arnold, USA
 T. Askani, Germany
 S. Athisayam, India
 R. V. Backman, Finland
 M. Bage, India
 R. C. Berntsen, USA
 P. O. Bersell, USA

G. Bosinski, Germany
 I. Braecklein, Germany
 H. Brattgård, Sweden
 B. Breivik, Norway
 H. Brodersen, Germany
 D. Bruning, USA
 H. van Delft, S. Africa
 A. M. Deutsch, Yugoslavia
 P. S. Dybvig, USA
 F. K. Efrid, USA
 H. Ehlert, Brazil
 S. Einarsson, Iceland
 T. Ekollo, Cameroun

- K. E. Elfström, Sweden
N. J. Ezekiel, India
E. Faerber, France
R. Faerber, France
W. Geissler, Germany
W. Gerhard, Germany
I. M. Gjellstad, USA
A. Grosch, Germany
T. A. Gustafson, USA
H. Güttinger, Bolivia
D. Haas, USA
W. E. Hadank, Germany
D. Hagen, USA
M. Haldorsen, Norway
T. E. Hansen, USA
A. E. Hanson, USA
S. Hara, Japan
G. F. Harkins, USA
H. M. Helbich, Germany
W. Henke, Germany
H. O. Hess, USA
K. S. Hiram, India
A. W. Hsiao, Hong Kong
V. E. L. Johannsson, Sweden
U. Kågebo, Sweden
R. Kallhovd, Norway
A. M. Kalyoto, Tanganyika
E. Kekomäki, Finland
I. Kellerhoff, Germany
F. O. Klein, USA
R. C. Klick, USA
E. Köhler, Germany
J. Kooiman, Netherlands
H. Kupsch, Germany
E. de Lange, Netherlands
J. Leer Andersen, Denmark
P. V. Lehtiö, Finland
K. A. S. Lehtonen, Finland
E. H. List, USA
M. H. Lundeen, USA
S. E. Lundgren, Sweden
A. L. Mäenpää, Finland
R. E. Meier, USA
B. Meinecke, Germany
H. Midtbo, USA
J. Mikkelsen, Denmark
S. Mileng, New Guinea
R. W. Miottel, USA
M. Mitzenheim, Germany
K. H. Neukamm, Germany
S. Ngowi, Tanganyika
E. J. Nilsson, Sweden
A. Nopitsch, Germany
E. G. Nordlund, Sweden
O. K. Olander, USA
R. M. Olson, USA
N. Orth, USA
C. Pel, Netherlands
D. Peter, India
A. Pfalzer, Germany
J. Pfothhauer, USA
K. Preuss, Germany
V. Price, USA
L. Purba, Indonesia
H. O. Puttfarcken, Germany
D. P. Rapôô, S. Africa
J. Rathke, Austria
H. Reich, Germany
W. E. Riekert, Canada
G. Risberg, Sweden
E. Ruppel, Germany
K. M. Rydberg, Sweden
R. S. Sathyanathan, India
P. W. Schaberg, S. Africa
A. H. Schmidt, Australia
W. Schnoor, Germany
C. H. Schulz, Australia
C. W. Segerhammer, USA
I. Sembritzki, Germany
H. W. Siefkes, USA
M. M. J. Sinnemäki, Finland
P. Sjögren, Sweden
P.-O. Sjögren, Sweden
H. C. Skillrud, USA
E. B. Steen, USA
P. Stolt, Germany
H. Stroh, Germany
J. Struhárik, Yugoslavia
E. M. Svartengren, Sweden
F. O. Sveom, USA
K. M. Tarkka, Finland
A. A. Thorhard, Sweden

M. M. Tudu, India
 W. Verwiebe, Germany
 R. Wargelin, USA
 A. H. Weeg, USA

K. von Woellwarth, Germany
 H. O. Wölber, Germany
 M. M. Yona, Tanganyika
 R. Zartman, British Guiana

SECTION ON THEOLOGY

W. A. Quanbeck, USA
 (Chairman)
 J. Rothermundt, LWF, Geneva
 (Secretary)
 O. Alaja, Finland
 W. Andersen, Germany
 Å. Andrén, Sweden
 G. Argay, Rumania
 I. Asheim, Norway
 W. Bartelheimer, Germany
 J. Bender, Germany
 K. G. Bjermquist, Sweden
 P. W. Böckman, Norway
 H. J. A. Bouman, USA
 L. R. Brandes, USA
 E. S. Brown, USA
 O. Buhbe, Germany
 A. von Campenhausen, Germany
 Chung An Chin, Taiwan
 C. M. Cooper, USA
 N. A. Dahl, Norway
 J. Daniel, USA
 K. Devadoss, India
 J. Ernst, Venezuela
 A. H. Ewald, USA
 A. E. Farstrup, USA
 A. Frey, Latvia (USSR)
 G. Freytag, Germany
 G. Fuhrmann, Germany
 I. Gemes, Brazil
 B. Gerhardsson, Sweden
 G. Gloege, Germany
 L. Goppelt, Germany
 M. J. Gouker, USA
 R. Gross, Germany
 K. Halaski, Germany
 M. Haug, Germany
 M. J. Heineken, USA

W. Helbig, Germany
 D. G. Hoevers, Netherlands
 O. Hof, Germany
 G. Hoffmann, Germany
 C. E. Hoopmann, Australia
 G. Jacobi, Germany
 F. R. Jensen, Denmark
 R. Kannukene, Estonia (USSR)
 T. A. Kantonen, USA
 P. Kerketta, India
 E. Kinder, Germany
 H. Kirsten, Germany
 C. Kishi, Japan
 J. Kleivinghaus, Germany
 W. J. Kooiman, Netherlands
 R. Koolmeister, Estonia (Exile)
 W. J. Kukkonen, USA
 W. Künneth, Germany
 E. László, Yugoslavia
 A. Lauha, Finland
 H. Leinonen, Finland
 S. Lurfeldt, Denmark
 J. Lilje, Germany
 M. Lohe, Australia
 A. Lumbantobing, Indonesia
 C. H. Lyttkens, Sweden
 Y. Marko, Tanganyika
 K. E. Mattson, USA
 G. May, Austria
 H. Mdiniso, S. Africa
 W. Metzger, Germany
 H. P. Meyer, Germany
 F. Moderow, Germany
 T. Morsing, Denmark
 K. F. Müller, Germany
 M. Müller, Germany
 K. Müller-Osten, Germany
 N. E. Nagel, USA
 M. J. Naumann, USA

E. C. Nelson, USA
 A. H. Nergård, Norway
 M. K. Ngipandulua, S. W. Africa
 T. F. Nickel, USA
 M. Niemöller, Germany
 M. Nilsen, Madagascar
 A. Nygren, Sweden
 E. J. Otten, Germany
 E. Ottlyk, Hungary
 M. Pálffy, Hungary
 E. G. Pearce, Great Britain
 O. F. Perels, Germany
 K. Pröhle, Hungary
 K. Rapp, Rumania
 K. Rehling, Germany
 J. W. Rilling, USA
 J. H. Rottmann, Brazil

R. Rudvin, Norway
 E. Sares, Finland
 P. G. Schäfer, Germany
 W. Schanze, Germany
 O. Schnübbe, Germany
 M. Schulz, Germany
 W. H. Schulze, Germany
 A. J. Siirala, Finland
 E. Sommerlath, Germany
 O. Stodt, Germany
 L. P. Tapaninen, Finland
 W. Trillhaas, Germany
 F. Viering, Germany
 K. Wagenmann, Germany
 F. Winter, Germany
 J. L. Witte, Germany
 H. Wittram, Germany

SECTION ON INTER-CONFESSIONAL RESEARCH

G. Noth, Germany
 (Chairman)
 G. Pedersen, LWF, Denmark
 (Secretary)
 E. Ådnøy, Norway
 J. Aunver, Estonia (Exile)
 F. Barba, Italy
 R. Bardolph, USA
 F. Berkobin, USA
 P. Blaeser, Germany
 M. Brakas, Lithuania (Exile)
 P. Brunner, Germany
 L. E. Cooke, Geneva (WCC)
 R. N. Coote, Great Britain
 W. Dantine, Austria
 P. David, India
 H. C. Deppe, Germany
 L. Detre, Hungary
 H. Dietzfelbinger, Germany
 W. B. Downey, USA
 E. Eichele, Germany
 K. Ewert, Germany
 K. E. Forssell, Finland
 W. Funke, Germany
 R. S. Gaenzle, USA

C. A. Gaertner, USA
 W. Gastpary, Poland
 A. Greiner, France
 H. Hauge, Norway
 H. von Hintzenstern, Germany
 K. F. Hoefflich, S.W. Africa
 P. E. Hoffman, Geneva (LWF)
 G. Hultgren, Sweden
 G. John, Great Britain
 J. Jónsson, Iceland
 R. Josefson, Sweden
 E. Jung, France
 O. Kares, Finland
 D. Kelp, Austria
 E. Kivinen, Finland
 H. Koch, Germany
 J. Lell, Germany
 R. Lepsien, Italy
 G. A. Lindbeck, Italy (LWF)
 B. A. Lindgren, Sweden
 D. Luther, USA
 J. F. Meister, Germany
 J. Michalko, Czechoslovakia
 S. R. Moshi, Tanganyika
 A. T. Nikolainen, Finland

I. T. Ølberg, Norway
 D. Ollila, USA
 R. Priede, Latvia (USSR)
 H. Ranke, Germany
 E. Rose, Germany
 J. R. Satterthwaite, Great Britain
 K. Scharf, Germany
 H. Schnell, Germany
 K. E. Skydsgaard, Denmark
 J. Smemo, Norway
 A. P. Stauderman, USA
 M. Sweeting, France
 H. Talman, Denmark

H. P. Treuenfels, USA
 P. A. Tuovinen, Finland
 A. Veinbergs, Latvia (Exile)
 V. Veres, Yugoslavia
 S. Wandschneider, Germany
 R. Weeber, Germany
 Herbert Weigt, Germany
 Horst Weigt, Germany
 H. H. Weissgerber, Germany
 C. Wiederanders, USA
 P. E. G. Wikman, Denmark
 W. F. Wolbrecht, USA
 R. Wolff, France

SECTION ON EDUCATION

C. W. Sorensen, USA
 (Chairman)
 K. G. Byström, LWF, Geneva
 (Secretary)
 R. Andrianarijaona, Madagascar
 L. H. Astrup, S. Africa
 L. Backman, Finland
 G. Becker, Germany
 M. K. Boman, Sweden
 M. Boyken, Germany
 E. Breen, Norway
 H. G. Clemen, Germany
 G. A. Fleischer, Germany
 B. J. Fraser, Canada
 K. Frör, Germany
 D. C. Groenewald, S. Africa
 P. O. Gutmann, Germany
 B. Hareide, Norway
 T. R. Hasselblatt, Germany
 K. Hauschildt, Germany
 H. G. Heesch, Germany
 D. V. Held, Australia
 G. S. Hendry, USA
 B. Hillila, USA
 P. E. Holt, Denmark
 U. Höpken, Germany
 A. Hosia, Finland
 E. N. Jensen, USA
 K. Jensen, Denmark

I. Karle, Chile
 F.-W. Krummacker, Germany
 E. Krümpelmann, Germany
 U. Kumar, India
 W. Lang, Germany
 J. O. Lauri, Estonia (Exile)
 M. Lindström, Sweden
 J. Mehner, Germany
 H. Nelle, Germany
 W. O. M. Nockemann, Germany
 D. E. Poellot, USA
 K. Rajaratnam, India
 K. M. Rebane, Great Britain
 P. Reinke, Germany
 A. Saggese, Italy
 M. Simojoki, Finland
 H. L. Sipilä, Finland
 B. Sirka, Yugoslavia
 D. Skaalure, USA
 A. Sørås, Norway
 W. Stark, Germany
 Y. von Stedingk, Austria (LWF)
 A. L. Sysiharju, Finland
 S. R. E. Torma, USA
 G. Turs, Latvia, (USSR)
 S. Ushimaru, Japan
 O. A. Wald, USA
 J. Walter, Germany
 L. H. Westberg, USA
 H. M. Westermann, Netherlands

SECTION ON LWF BROADCASTING AND INFORMATION SERVICE

- | | |
|--|-------------------------------|
| H. Fosseus, S. Africa
(Chairman) | V. A. Kalola, Finland |
| H. W. Florin, LWF, Geneva
(Secretary) | A. Laake, USA |
| G. Arnason, Iceland | H. Legesse, Ethiopia |
| S. Aske, Ethiopia (LWF) | R. W. Long, USA |
| I. Astmarsson, Iceland | A. Mamo, Ethiopia |
| G. Awalom, Ethiopia | C. D. Moser, USA |
| F. Birkeli, Norway | E. zur Nieden, Germany |
| H. Bolewski, Germany | R. Pietrantonio, Argentina |
| I.-B. Castrén, Finland | W. Plog, Germany |
| I. Dražic, Yugoslavia | O. B. Rundblom, Sweden |
| W. A. Dudde, Geneva (LWF) | O. Sakarnis, Latvia (Exile) |
| A. A. Fossum, USA | A. Sandvand, Norway |
| A. Gádor, Hungary | F. A. Schiotz, USA |
| G. Gerhold, Austria | H. Schlange, Germany |
| B. Giertz, Sweden | N. H. Schlyter, Sweden |
| E. Gulin, Finland | G. H. M. Siahaan, Indonesia |
| E. Hafermann, Great Britain | J. Villaverde, Argentina |
| T. Havgar, Ecuador | K. Vohanson, Madagascar |
| K. Hensel, Germany | E. Wegener, Great Britain |
| I. Hinderaker, USA | M. H. Weihmann, Latin America |
| Z. Káldy, Hungary | E. Wilkens, Germany |
| | R. Woldkenhaar, Germany |
| | C. K. Woltz, USA |
| | A. Ziak, Czechoslovakia |

SECTION ON INNER MISSIONS

- | | |
|---|-----------------------------|
| A. Wantula, Poland
(Chairman) | M. Hoffmann, Germany |
| L. P. Pavuls, LWF, Germany
(Secretary) | H. Höpken, Germany |
| S. Adrian, Sweden | R. G. Horting, USA |
| L. Aho, Finland | W. Höser, Germany |
| C. J. Alpers, Norway | G. Huffmann, USA |
| E. Baden, Germany | E. Kansanaho, Finland |
| M. I. T. Baker, USA | J. Kiivit, Estonia (USSR) |
| U. von Brück, Germany | G. Klose, Germany |
| H. Bürckstümmer, Germany | N. Knudsen, Norway |
| W. E. Buszin, USA | R. Lotz, Germany |
| P. A. R. Edwall, Sweden | Ruby Manikam, India |
| R. Gahrman, Germany | R. A. Muziks, Great Britain |
| E. Hanson, USA | M. Nüchterlein, Germany |
| M. Hlongwane, S. Africa | A. Petersen, Germany |
| | K. Pickel, Austria |
| | E. Raman, India |
| | C. F. Reuss, USA |

I. Salomies, Finland
 J. A. Scherzer, USA
 K. Schmidt, Germany
 J. Schröder, Germany
 R. von Thadden-Trieglaff, Germany
 K. Tietz, USA
 L. Vetö, Hungary

G. Wendland, Germany
 W. Westergaard-Madsen, Denmark
 G. W. Wittmer, USA
 Wu Ming-Chieh, Hong Kong
 F. Zerbst, Austria
 M. Zeuner, Germany
 M. V. Zeuthen, Denmark

SECTION ON STUDENT WORK

S. P. Hebart, Australia
 (Chairman)
 A. B. Ely, LWF, France
 (Secretary)
 E. Adler, Germany (WSCF)
 B. Anandarao, India
 G. C. Bergin, USA
 H. Beste, Germany
 I. V. Bowen, British Guiana
 O. A. Bremer, USA
 E. Ehlert, Brazil
 D. M. Eichinger, USA
 E. A. Heino, USA
 A. H. van den Heuvel, Geneva (WCC)
 A. Hinno, Estonia (Exile)
 B. P. Holt, USA
 H. S. Horo, India
 K. Kgomongwe, S. Africa
 N. Kiyoshige, Japan
 G. Kohlhaase, Germany
 O. P. Kretzmann, USA
 J. M. Kvalbein, Norway
 T. Langeni, Tanganyika
 V. Lindström, Sweden

P. Liu, Hong Kong
 R. Lux, USA
 C. C. Madsen, USA
 G. Münderlein, Germany
 R. C. Olson, USA
 T. Paul, Estonia (USSR)
 S. Plath, Germany
 R. Porisch, USA
 J. A. O. Preus, USA
 C. Rachie, USA
 F. E. Reinartz, USA
 T. I. Riekert, Canada
 E. O. C. Schlieper, Jr., Brazil
 I. L. Schmidt, Germany
 K. Schulze-Herringen, Germany
 F. E. Sherman, Great Britain (LWF)
 G. Sjöholm, Sweden
 A. Skollevoll, Norway
 O. Skulason, Iceland
 G. Steffen, Germany
 E. A. Steimle, USA
 D. W. Storch, Canada
 S. Wegenast, USA
 F. Weicker, Canada
 B. G. Willms, USA

We would draw the reader's attention to other publications in which documentary material from the Fourth Assembly has already been printed:

I n E n g l i s h :

Messages of the Helsinki Assembly

(The five main lectures and the Message of the Assembly, with a foreword by Dr. Fredrik A. Schiotz)

Minneapolis: Augsburg Publishing House, 1963. \$ 1.95

Lutheran World

January and April issues, 1964

I n G e r m a n :

Christus heute. Helsinki 1963

(Report by Dr. Herbert Reich)

Berlin and Hamburg: Lutherisches Verlagshaus Herbert Renner, 1964.

DM 9.—

Helsinki 1963

(Theological documents and articles, edited by Erwin Wilkens for the German National Committee)

Berlin and Hamburg: Lutherisches Verlagshaus Herbert Renner, 1964.

DM 9.80

Lutherische Rundschau

January and April issues, 1964

Kurze Auslegung des Epheserbriefes

(Contributions by N. A. Dahl, H. Dietzfelbinger, M. Simojoki, E. A. Steimle and M. Haug. Containing the Bible Meditations at the Fourth Assembly)

Göttingen: Vandenhoeck & Ruprecht, 1964, 162 pages, paper, DM 10,80

INDEX

INDEX OF PERSONS

List of Official Participants at the Assembly 501-529

Members of the Sections 530-538

- Abraham, E. 100, 135, 275, 326, 349
Abrecht 111
Adler 101, 189
Agricola 435
Albrektson 100
Ammundsen, Waldemar 158
Andersen 39, 322, 392, 451
Andrén 468
Andrianarijaona 38
Aquinas, Th. 77
Asheim 468
Askani 438
Aske 177, 181
Askmark 342
Astrand 189
Auala 38, 419
Augustine 221
Aulén 77, 268

Bach 183
Backman 452
Bader 327
Bage 38
Barth 82
Bender 259
Bengel 329, 385
Bergendoff 286, 287
Berman 147
Bernadotte 183
Bersell 228, 361, 372, 415, 424
Bertram 280
Beste 228
Birkeli 38, 101, 295, 363, 364, 376,
380, 419, 429, 488
Blaeser 100, 456
Bloch, E. 75
Bodelschwingh, von 183
Bodensieck 199, 200, 201
Boe 287

Bohlin 190
Bolewski 165, 170
Bonhoeffer 84, 183, 221
Bornkamm 76
Bosinski 418
Boyken 39, 470
Brattgård 17, 38, 88, 186, 260, 348,
463
Brauer 39, 427, 474
Bremer 187, 445
Brodersen 239
Brück, von 408, 455
Brunner 38, 73, 197, 198, 260, 281,
287, 288, 289, 316, 338, 357, 358,
359, 361, 392, 393
Bürckstümmer 408
Bultmann 80
Burgert 85
Burkeviczus 327
Bushnell 270

Calvin 332, 473
Camus 102
Canterbury, Archbishop of 101, 135
Carlyle 33
Castrén 101
Chin 38, 418
Chu 38, 430
Confucius 217
Cooke 100, 228
Cooper 39, 393, 447
Coote 101
Cromwell 33
Cullmann 106
Cymorek 38

Dahl 38, 259, 260, 261, 262, 263
David 86, 88, 261, 447
Delft, von 99
Detre 38
Diehl 39, 338, 339, 379, 465
Diem 82
Dietzfelbinger 154, 362, 400, 419, 426

- Ditter 135
Dudde 182
Duraikan 350
- Eckert 381
Edwall 39, 472
Ehlert 444, 445
Eichele 39, 321, 374, 381, 454
Einarsson 38
Einstein 493
Elston 170
Empie 38, 221, 222, 229, 323, 379,
409, 410, 413, 414, 415, 416, 458
Ewald 38
- Faerber 462
Fezer 137
Fischer 292
Fortenbaugh 286
Fosseus 63, 320, 323, 340, 341, 402,
409
Frey 100
Freyer 75
Freytag 131
Frör 161, 319
Frost 143
Fry 9, 10, 17, 23, 30, 44, 56, 63, 65, 98,
108, 134, 135, 148, 171, 181, 196,
198, 199, 221, 225, 259, 260, 262,
263, 273, 276, 277, 302, 309, 315,
316, 317, 318, 319, 320, 321, 322,
323, 324, 332, 337, 338, 339, 340,
341, 349, 350, 352, 357, 358, 359,
361, 362, 363, 364, 365, 371, 372,
373, 374, 375, 376, 377, 379, 380,
381, 382, 383, 384, 389, 391, 392,
393, 394, 409, 411, 414, 415, 416,
417, 419, 423, 424, 425, 427, 428,
429, 431, 432, 433
Fulham, Bishop of 298
- Gastpary 39, 461
Gémes 454
Gentz 199, 200
Gerber 136
Gerhardsson 463
Gibbon 218
- Giertz 38, 153, 221, 229, 238, 239,
257, 259, 260, 261, 262, 263, 302,
310, 315, 322, 325, 348, 349, 363,
376, 379, 380, 382, 384, 407, 408,
414, 415, 419, 425, 429, 432
Gloege 17, 38, 68, 72, 73, 85, 86, 87,
88, 189, 198, 260, 360, 417, 455,
461, 463, 467, 470, 471
Goethe 76, 81, 217
Gogarten 73, 78
Greiner 38
Grundmann 275
- Habtu 99
Hachtmann 135
Hafermann 448
Halaski 101
Hammar skjöld 183
Hansen 229
Hareide 160, 161
Harkins 39
Harms, Claus 278
Harms, Oliver R. 23, 417
Harnack, von 281
Hasenack 38
Haug 299, 328, 385
Hauge, H. 38, 39, 239, 440
Hebart 39, 322, 421, 423, 455
Heidler 136
Heim 105
Heinecken 190, 441
Hellberg 100
Hendry 101
Hensel 461
Herman, Stewart W. 39, 230, 231,
238, 418
Hermann, R. 82, 83
Hessler 182
Heuvel, van den 100
Hiltunen 418
Hiram 198, 199, 318
Hitler 217
Hock 327
Hoefflich 99
Hoovers 415, 416
Hoffman, Bengt 222
Hoffman, Paul E. 12, 170

Hoffmann, Georg 39, 444, 445
 Horting 39, 462
 Hübner 38, 56, 230, 324, 382
 Hultgren 154, 159

Iakovos 327
 Ihmels, Ludwig 277
 Iwand 82, 84

Jacobi 361
 Jenkins 147
 Jørgensen 277, 285
 Joest 77, 83
 Johannes, Kurt 136
 John, Glynmor 101
 John XXIII 196, 437, 493
 Johnson 182
 Jung 419
 Juva 30, 410, 418

Kähler 274
 Käsemann, E. 72, 77, 470
 Kahl 136
 Káldy 38, 418
 Kalvanas 327
 Kalyoto 100
 Kannukene 100
 Kario 183
 Karle 38, 416, 418
 Kekkonen 9, 11, 410, 413, 434
 Kelp 445
 Kgomongwe 99
 Kierkegaard 69, 86, 221
 Kiivit 100
 Kimme 136
 Kinder 148, 149, 261, 281
 Kishi 39, 449
 Kivinen 31
 Kjeseth 39
 Klapper 38, 449
 Kleemann 38, 136
 Klein 83
 Kleperis 100
 Kliefoth 278
 Knubel 277
 Koch 83
 Koestler 102
 Kooiman 38, 39, 391, 418, 456

Krähling 229
 Krause, von 99
 Krauth 278
 Krummacher 419
 Küng 82
 Kunst 101
 Lagus 102
 Larsson 101
 Lau 86, 88
 Lauha 101
 Lazareth 192, 286
 Leer Andersen 38, 39, 368, 375, 376, 418, 419
 Lehmann 126
 Lell 101
 Lerfeldt 39, 452
 Leskó 230, 231, 235, 344, 346, 381
 Lewis 144
 Liermann 275
 Lilje 38, 108, 134, 190, 191, 195, 196, 197, 199, 247, 254, 258, 259, 260, 262, 263, 273, 350, 351, 352, 357, 358, 361, 364, 365, 367, 368, 370, 372, 373, 419, 424, 425, 427, 428, 429, 431
 Lindbeck 155
 Lindström 39, 441
 Link 83
 Linkomies 31
 Löhe, Wilhelm 278
 Loew 442
 Lohe 38, 230, 317, 319, 339, 378, 418
 Louhivuori 30
 Lumbantobing 18, 38, 119, 134, 260, 457
 Lundeen 38, 418
 Lund-Quist 18, 21, 135, 155, 313, 326
 Luther 13, 29, 31, 70, 71, 73, 79, 81, 82, 83, 84, 87, 103, 123, 140, 141, 153, 158, 159, 164, 183, 189, 190, 219, 221, 271, 278, 280, 328, 329, 331, 332, 362, 386, 431, 435, 438, 441, 445, 449, 455, 456, 457, 463, 467, 468, 474, 477
 Lyman 120

- Madsen 456
 Mager 136
 Malmeström 382
 Manikam 148, 171, 333, 338, 339,
 340, 341, 363, 365, 377, 419, 424
 Marty 280
 Marx 217
 Mattson, K. 39, 463
 May 38, 228, 418
 Mdiniso 38, 229, 418
 Melanchthon 183, 279
 Menter 38, 418, 419
 Meyer, Heinrich 38, 62, 63, 171, 172,
 259, 261, 319, 320, 321, 337, 338,
 341, 360, 372, 373, 378
 Michalko 39, 438
 Moshi 38, 39, 317, 323, 338, 365, 419,
 458
 Müller, K. F. 152
 Münsterlein 460
 Muetzelfeldt 39, 222, 225, 228, 229
 Munson 120

 Nelle 99
 Nelson, E. Clifford 20, 38, 170, 260,
 276, 295, 366, 484, 485, 486, 487,
 488, 490
 Nevin 278
 Newbiggin 268
 Ngowi 38, 382, 418
 Niemczyk 38
 Niemöller 417
 Nietzsche 102, 301
 Nikolainen 38, 261, 418
 Nolde 493
 Nommensen 183
 Nopitsch 229
 Noth 262, 394, 400
 Nygren 68, 85, 87, 88, 431

 Østergaard-Nielsen 71
 Osterlin 38, 324, 359, 418
 Olson 38, 184, 418
 Ordass 43, 135, 231

 Paasikivi 434
 Paavali 101
 Pálffy 198

 Passavant 183
 Paul 100
 Pedersen, Gerhard 155
 Pedersen, Ruben A. 39
 Pelikan 293
 Pinomaa 79
 Plato 217
 Preiss 79
 Prenter 82, 287
 Price 38, 418
 Priede 100
 Pröhle 194, 195, 197, 467

 Quanbeck 38, 260, 286, 389, 393

 Rachie 38
 Raman 38, 418
 Rapôô 99
 Read 218
 Reich 440
 Reinartz 472
 Remus 170
 Reuss 243, 244, 246, 316, 317, 406,
 414, 424
 Rinde 458
 Ristow 85
 Rohrbach 189
 Rudén 101, 327
 Rudérus 38
 Ruotsalainen 435
 Russell 492

 Salomies 13, 410
 Sartre 217
 Schaeffer 465
 Schaff 278
 Schanze 39, 258, 259, 260, 419, 460
 Scharf 101
 Schiotz 9, 23, 177, 340, 341, 349,
 381, 382, 392, 393, 418, 419, 420,
 430, 431, 432, 433
 Schleiermacher 278, 470
 Schlieper 419, 470
 Schlink 281, 282, 292
 Schlyter 38
 Schmidt, Karl 199
 Schmidt-Clausen 12, 63, 165, 170,
 187, 201, 291

- Schmucker 278
 Schnell 465
 Schniewind 80
 Schröder 317, 374
 Schulze, Johannes 38, 39, 418, 467
 Segerhammar 38
 Shakespeare 217
 Sibelius 183
 Sihombing 38, 433
 Siirala 39, 190, 393, 442
 Silitonga 419
 Simojoki 24, 30, 31, 67, 102, 137,
 410, 419, 420, 433
 Sipilä 445
 Sittler, J. 72, 217
 Skydsgaard 38, 154, 155, 157, 170,
 260, 289, 293, 294
 Smemo 38, 418, 419
 Söderblom 103, 277
 Solberg 458
 Sommer 170
 Sommerlath 87, 88, 339, 359, 360,
 361
 Sorensen 401, 419
 Sovik 39, 171, 173
 Spong 384
 Stählin 330
 Stange 327
 Steffen 379
 Steimle 143, 181, 217, 264, 269, 272,
 273
 Stensvaag 39, 445
 Stock, Mary 12
 Stockholm 327
 Stolt 316
 Storch 320
 Struhárik 38
 Sverdrup 278
 Taul 40, 229
 Temple 274
 Thadden-Trieglaff, von 101
 Thielicke 220
 Tillich 74, 85, 272
 Todi 474
 Tornquist 230, 231, 232
 Traar 38, 364, 392, 430
 Treuenfels 318, 324
 Turs 100
 Ullmann 166
 Vajta 149, 152, 154, 155, 170, 263,
 275, 291, 293, 297, 392
 Weinbergs 38, 62, 63, 418
 Verghese 224
 Vierung 101
 Villaverde 324, 382
 Vogel 73
 Voigt, G. 85
 Volker 465
 Voss 187
 Walther 278
 Wantula 405, 408, 419, 428
 Waris 18, 30, 38, 108, 189, 191, 195,
 198, 260, 414, 415, 428, 429
 Weeber 38, 202, 324, 349, 375, 409,
 418, 419
 Welch 277, 281, 282, 283
 Westberg 39, 161, 448
 Wester 346, 383
 Westergaard-Madsen 242, 243
 Westermann 75
 Wilcox 29
 Wingren 83
 Wischmann 22, 101
 Witte, Johannes 100
 Zerbst 39, 465
 Zeuthen 451
 Ziak 196
 Ziegenbalg 183
 Zimmermann 38

INDEX OF SUBJECTS

- Africa 65, 109, 110, 118, 162, 171, 172, 173, 174, 175, 176, 178, 179, 180, 181, 204, 217, 228, 238, 239, 240, 242, 247, 294, 304, 311, 313, 320, 323, 324, 336, 347, 349, 365, 377, 378, 383, 403, 404, 405, 406, 407, 420, 439, 469
- Agreement to cease nuclear weapons testing 412
- Albigensianism 289
- Algeria 37, 193, 228, 242
- All-Africa Church Conference 1965 178, 179, 403
- All-Africa Lutheran Conference 175, 176, 211, 403
- All-Asia Lutheran Conference 1964 175, 403
- America 113, 117, 143, 151, 159, 168, 181, 202, 203, 204, 205, 228, 229, 260, 268, 270, 272, 276, 278, 279, 286, 287, 292, 320, 391, 419, 420, 432, 457
- American Lutheran Church 43, 327, 420, 430
- Andhra Evangelical Lutheran Church 41
- Anglican Congress, Toronto 298
- Anglicans 156, 160, 176, 264, 293, 294, 298, 335, 338, 339, 490
- Angola 193
- Antsirabé 175, 211, 241
- Arab 37, 180
- Arcot Lutheran Church 41
- Argentina 39, 206, 208, 214, 230, 235, 237
- Arianism 289
- Asia 65, 109, 110, 118, 142, 162, 173, 174, 176, 178, 179, 180, 181, 225, 238, 239, 240, 242, 247, 304, 311, 313, 320, 323, 324, 336, 347, 348, 365, 377, 378, 383, 403, 404, 405, 406, 407, 420
- Assembly 303, 304, 306, 307, 315, 318, 325, 326, 368, 371
- I. Assembly (Lund 1947) 191, 196, 222, 276, 288, 419
- II. Assembly (Hanover 1952) 191, 196, 203, 243, 276, 277, 419, 495, 496
- III. Assembly (Minneapolis 1957) 56, 108, 110, 155, 157, 173, 186, 191, 192, 196, 203, 207, 209, 222, 224, 229, 235, 237, 276, 277, 290, 293, 294, 401, 411, 419, 463, 495
- IV. Assembly (Helsinki 1963) 9, 10, 11, 12, 13, 15, 30, 31, 37, 44, 53, 55 ff., 100, 111, 112, 113, 119, 153, 154, 159, 186, 188, 196, 199, 200, 219, 228, 229, 235, 255, 257 ff., 267, 268, 274, 276, 277, 282, 284, 293, 294, 295, 297, 298, 303, 309, 314, 317, 318, 344, 371, 376, 390, 396, 403, 408, 410, 411, 412, 413, 417, 419, 425, 430, 433, 437, 476, 477, 493, 495
- V. Assembly 368
- Assembly Proceedings 21, 46, 350
- Assembly Schedule (Agenda) 17, 21, 44, 51, 274, 350, 358
- Rules of Procedure 17, 44, 46, 47, 50, 53, 54, 56, 57, 171, 344
- Augsburg Publishing House 199, 200, 201
- Augustana Lutheran Church 212
- Australia 36, 39, 206, 208, 214, 282, 304, 311
- Austria 39, 206, 208, 214, 228
- Baltic Churches 63, 206, 208
- Baptism (baptismal; baptized) 28, 29, 30, 80, 82, 87, 115, 123, 124, 126, 139, 142, 153, 250, 251, 252, 253, 257, 264, 265, 271, 329, 354, 355, 356, 357, 358, 390, 444, 446, 452, 454, 456, 457, 458, 459, 462, 463, 467, 477, 480, 481, 482, 487, 494, 498, 499

- Baptist World Alliance 101, 327
 Belgium 214
 Berlin 133, 143, 269
 Bogotá 231, 232
 Bolivia 237
 Borneo 211
 Braunschweigische Evangelisch-lutherische Landeskirche (Evangelical Lutheran Church of Brunswick) 40
 Brazil 39, 206, 208, 214, 230, 231, 235, 237, 241
 British Guiana 40, 206, 208
 "Brot für die Welt" (Bread for the World) 128, 129
 Buddhist Council 133
 Budget 46, 177, 180, 194, 202, 203, 204, 206, 207, 208, 209, 211, 214, 215, 216, 304, 307, 308, 309, 312, 314, 315, 322, 349, 372, 380, 381, 384, 408
 Composite Budget 306, 309, 313
 Membership Contributions 65, 205 ff., 308, 309, 384
 Project list 306, 308, 309, 313
 Donor Agencies 240, 308 f.
 Buenos Aires 344
 Cameroun 174, 211
 Canada 43, 207, 209, 214, 240, 430
 Canadian Lutheran Council 212
 Canadian Lutheran World Relief 213
 Caribbean Area 231, 236
 Central Africa 111
 Central America 232, 236, 323
 Chiesa Evangelica-Luterana in Italia (Evangelical Lutheran Church in Italy) 42
 Chile 40, 130, 206, 208, 214, 230, 231, 235, 237, 242
 China 178, 180, 242
 Christian Peace Conference, Prague 196, 493
 Christian Student Association of Australia 318
 Christ Lutheran Church, York, Pennsylvania 350
 "Christ Today" 11, 18, 19, 24, 31, 32, 33, 34, 52, 53, 67, 82, 88, 89, 96, 119, 134, 190, 244, 257, 274, 275, 295, 343, 351, 352, 359, 361, 415, 416, 425, 476
 Church of Lippe 394
 Church of South India 294, 483
 Church Union 333, 335, 337, 338, 339, 390, 484, 485
 Closing Festival 23
 Colombia 232
 Commissions 65, 163, 171, 195, 196, 210, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 319, 320, 321, 323, 324, 325, 326, 332, 335, 337, 348, 369, 370, 371, 373, 374, 375, 377, 378, 379, 380, 381, 383, 405, 408, 411, 414, 495, 496, 500
 Commission on Education 19, 160, 161, 162, 163, 164, 304, 320, 323, 401, 402, 457
 Commission on Inner Missions (Commission on Christian Service and Social Responsibility; Continuation Committee on Social Responsibility) 19, 242, 243, 244, 245, 246, 247, 303, 305, 314, 315, 316, 317, 337, 368, 369, 370, 374, 375, 406, 407, 408, 409, 425
 Commission on International Affairs (Commission of the Churches on International Affairs; International Affairs) 19, 21, 23, 190, 191, 192, 194, 195, 198, 199, 303, 305, 311, 314, 315, 316, 317, 318, 327, 368, 369, 370, 374, 375, 409, 414, 424, 425, 493
 Commission on Stewardship and Congregational Life (Commission on Stewardship and Evangelism) 19, 184, 185, 186, 303, 305, 315, 316, 317, 322, 336, 337, 347, 348, 349, 378, 383, 495, 496, 497, 500
 Commission on Student Work: see under Student Work

- Commission on Theology 11, 18, 148, 149, 151, 152, 153, 154, 176, 195, 210, 254, 260, 275, 297, 304, 320, 333, 335, 351, 363, 364, 365, 378, 389, 390, 391, 392, 393, 468, 469, 470, 476, 483, 485, 486, 489
- Commission on Women's Work: see under Women's Work
- Commission on World Mission (World Mission) 19, 162, 171, 172, 173, 176, 179, 203, 204, 210, 216, 223, 240, 288, 304, 305, 311, 313, 320, 321, 322, 323, 333, 334, 335, 336, 337, 340, 341, 377, 378, 379, 380, 382, 383, 403, 422, 431, 500
- Commission on World Service (World Service; International World Service) 9, 19, 36, 66, 193, 203, 205, 207, 209, 210, 216, 221, 222, 223, 224, 225, 227, 228, 229, 230, 240, 243, 288, 304, 305, 311, 313, 314, 320, 321, 322, 323, 337, 342, 343, 378, 379, 380, 381, 382, 383, 422, 500
- Commission on Worship and Spiritual Life 305, 314, 317
- Commission Travel Fund 210
- Committees 17, 38, 44, 46, 48, 65, 305, 310, 314, 411, 414
- Business Committee 18, 20, 21, 39, 44, 46, 48, 55, 56, 135, 171, 191, 197, 198, 199, 247, 262, 263, 275, 302, 303, 321, 325, 326, 327, 349, 358, 424
- Committee on Latin America 19, 205, 215, 216, 230, 231, 232, 235, 236, 238, 239, 240, 305, 310, 314, 321, 322, 323, 324, 344, 345, 370, 373, 374, 379, 380, 381, 382, 383
- Coordinating Committee for Budget and Program 304, 305, 306, 307, 308, 309, 312, 313, 325, 369, 377, 379, 380, 405, 409
- Coordinating Committee for Intercontinental Broadcasting 178, 179, 403
- Coordinating Committee on Group Discussion 19, 20, 21, 22, 38, 45, 52, 53, 54, 56, 57, 247, 255, 257, 259, 260, 261, 262, 263, 273, 295, 310, 333, 350, 351, 352, 359, 361, 362, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 375, 425
- Credentials Committee 17, 18, 23, 38, 39, 45, 63, 99, 135, 430
- Finnish Committee on Arrangements 17, 30, 350, 410, 413, 492
- Intergovernmental Committee for European Migration 36
- Membership Committee 484
- Nominations Committee 23, 38, 39, 45, 304, 317, 318, 319, 418, 419, 420, 431
- Recording Committee 18, 19, 20, 21, 22, 23, 38, 39, 45, 135, 171, 297, 326, 349, 410, 425, 430
- Resolutions Committee 22, 38, 39, 45, 197, 327, 410, 413, 414, 415, 416, 424, 431
- Special Committee on Structure and Function 303, 311, 421
- Standing Finance Committee 304, 309, 312
- Communion (Holy Communion; Lord's Supper) 115, 116, 124, 125, 126, 282, 452, 454, 456, 457, 480, 488, 498
- Community Development Liaison and Validation Service (CDS, Governing Board of CDS) 19, 174, 239, 240, 242, 305, 334, 336, 346
- Conference in Africa in 1965 349
- Conference in Southeast Asia in 1964 349
- Confession (confessional; confessionism) 64, 81, 151, 159, 160, 166, 167, 168, 223, 251, 256, 278, 280, 283, 284, 286, 287, 289, 290, 291, 293, 294, 296, 310, 335, 337, 339, 402, 430, 448, 476, 484, 485, 486, 487, 490, 491, 498, 499, 500
- Confessions, the Lutheran (also individual) 61, 64, 67, 81, 138, 149, 150,

- 151, 174, 236, 279, 280, 281, 282, 283, 284, 287, 288, 289, 290, 291, 292, 294, 296, 297, 361, 365, 374, 390, 444, 447, 448, 455, 458, 473, 474, 483, 486, 487, 489, 499
- Confirmation 161, 162, 164, 401, 457, 497, 498
- Congo 193
- Constitution of the LWF 9, 11, 17, 20, 21, 22, 56, 57, 151, 275, 293, 295, 296, 297, 306, 310, 325, 340, 365, 366, 367, 368, 371, 372, 373, 375, 376, 402, 419, 420, 437, 485, 487, 489, 490, 491
- Consultation on Medical Missions 175
- Copenhagen 277
- Crusades 436
- Cuba 143
- Czechoslovakia 40, 206, 208, 439
- Den evangelisk-lutherske Folkekirke i Danmark (Evangelical Lutheran Church in Denmark) 40
- Denmark 40, 168, 206, 208, 375, 376, 420
- Den Norske Kirke (Church of Norway) 42
- Departments 65, 195, 310, 311
- Department of Theology 148, 149, 153, 155, 169, 204, 210, 390, 391, 393, 446
- Department of World Mission 171, 180, 203, 204, 205, 207, 209, 210, 211, 216, 223, 323, 335, 379
- Department of World Service 203, 205, 207, 209, 210, 213, 214, 216, 221, 222, 223, 226, 227, 228, 229, 230, 243, 305, 323, 457
- Deutscher Evangelischer Kirchentag 101
- Deutscher Evangelisch-lutherischer Kirchenbund in Süd- und Südwestafrika 99
- Developing Countries (Nations; Areas) 37, 109, 111, 174, 193, 229, 239, 412, 414, 432
- Dialog 168
- Discrimination 412, 413, 414, 415, 416
- Discussion Groups 11, 18, 20, 21, 45, 52, 53, 55, 57, 171, 191, 195, 196, 197, 198, 238, 239, 254, 255, 258, 260, 261, 274, 276, 295, 297, 303, 310, 319, 323, 325, 350, 351, 359, 361, 364, 368, 370, 374, 407, 417, 438, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 451, 452, 454, 455, 456, 458, 460, 461, 462, 463, 465, 467, 468, 470, 471, 472, 473, 474, 476, 483, 484, 485, 486, 487, 488, 489, 490, 491
- Division of World Mission and Evangelism 179, 180, 335, 377
- Dutch Reformed Church 391
- East Africa 490
- East Asia Christian Conference 178, 179, 403
- Eastern Europe 113, 214, 233
- Ecuador 232
- Ecumenical (Oikoumene; ecumenism, ecumenicity) 9, 37, 67, 68, 111, 112, 127, 133, 134, 151, 155, 156, 157, 165, 166, 167, 168, 169, 172, 176, 191, 193, 195, 221, 223, 226, 234, 237, 238, 243, 256, 264, 265, 267, 268, 276, 277, 278, 282, 285, 288, 289, 290, 291, 292, 293, 294, 296, 297, 303, 314, 315, 320, 339, 342, 343, 344, 345, 394, 395, 397, 400, 411, 421, 423, 424, 430, 437, 486, 490, 497, 499
- Ecumenical Institute at Bossey 156, 395
- Ecumenical Review 170
- Edinburgh 322
- Edinburgh Missionary Conference 278
- Eesti Evangeeliumi Luteri Usu Kirik (Estonian Evangelical Lutheran Church) 40, 58, 99, 100
- Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine (Church of the Augsburg Confession of Alsace and Lorraine) 40
- Eglise Evangélique Luthérienne de France (Evangelical Lutheran Church of France) 40

- Eisenach 276, 290, 327
 Elections 46
 England 229, 278
 Eritrea 57, 99, 211
 Estonia 40, 58, 206, 208
 Estonian Evangelical Lutheran Church (in Exile) 40, 58, 327
 Ethiopia 40, 58, 98, 100, 174, 178, 179, 180, 206, 208, 211, 212, 213, 241
 Ethiopian Evangelical Church Mekane Yesus 40, 57, 58, 98, 100, 241
 Europe 115, 118, 159, 162, 168, 178, 181, 230, 231, 236, 239, 240, 276, 279, 304, 320, 323, 391, 407, 417, 420, 432, 452, 500
 Evangelical Church of Eritrea 57, 98, 99
 Evangelical Church of Lutheran Confession in Brazil 231
 Evangelical Church of Northwestern Tanganyika 61, 62
 Evangelical Community of Porto Alegre 241
 Ev. Crkva u NR Hrvatskoj NR Bosni i Hercegovini i AP Vojvodini (Evangelical Church in the People's Republics of Croatia, Bosnia and Herzegovina and the Autonomous Province of Vojvodina) 43
 Ev. Crkva u NR Srbiji (Evangelical Church in the P. R. of Serbia) 43
 Evangelical Lutheran Church 212
 Evangelical Lutheran Church in British Guiana 40
 Evangelical Lutheran Church of Hong Kong 41
 Evangelical Lutheran Church in Madhya Pradesh 41
 Evangelical Lutheran Ovambokavango Church 42
 Evangelical Lutheran Church in Southern Africa (Cape Church) 59, 60, 62, 98, 99
 Evangelical Lutheran Church in Southern Africa (South Eastern Region) 42
 Evangelical Lutheran Church in Southern Africa (Tswana Region) 60, 98, 99
 Evangelical Lutheran Church in Southern Rhodesia 60, 61, 98, 100
 Evangelical Lutheran Church in Tanganyika 174
 Evangelical Lutheran Church of New Guinea 241
 Evangelical Lutheran Church of North-Western Tanganyika 61, 62, 98, 100
 Evangelische Kirche Augsburgischen Bekenntnisses in Österreich (Evangelical Church of the Augsburg Confession in Austria) 39, 228
 Evangelische Kirche der Union (Prussian Union) 101, 278
 Evangelische Kirche in Deutschland (EKD) 59, 101, 113, 151
 Evangelische Landeskirche in Württemberg (Evangelical Church in Württemberg) 41
 Evangelischer Bund 101
 Evangelisch-lutherische Kirche im Hamburgischen Staate (Evangelical Lutheran Church in the State of Hamburg) 40
 Evangelisch-lutherische Kirche in Bayern (Evangelical Lutheran Church in Bavaria) 40, 62
 Evangelisch-lutherische Kirche in Chile (Evangelical Lutheran Church in Chile) 40
 Evangelisch-lutherische Kirche in Lübeck (Evangelical Lutheran Church in Lübeck) 41
 Evangelisch-lutherische Kirche in Oldenburg (Evangelical Lutheran Church in Oldenburg) 41
 Evangelisch-lutherische Kirche in Thüringen (Evangelical Lutheran Church in Thuringia) 41
 Evangelisch-lutherische Landeskirche Eutin (Evangelical Lutheran Church of Eutin) 59, 98, 99

- Evangelisch - lutherische Landeskirche Hannovers (Evangelical Lutheran Church of Hanover) 40
- Evangelisch - lutherische Landeskirche Mecklenburgs (Evangelical Lutheran Church of Mecklenburg) 41
- Evangelisch-lutherische Landeskirche Sachsens (Evangelical Lutheran Church of Saxony) 41, 279
- Evangelisch-lutherische Landeskirche Schaumburg-Lippe (Evangelical Lutheran Church of Schaumburg-Lippe) 41
- Evangelisch - lutherische Landeskirche Schleswig-Holsteins (Evangelical Lutheran Church of Schleswig-Holstein) 41
- Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden (Evangelical Lutheran Church in the Kingdom of the Netherlands) 41
- Evanston 166
- Executive Committee 11, 17, 20, 23, 43, 44, 55, 56, 57, 58, 59, 60, 61, 62, 63 ff., 152, 155, 165, 187, 191, 194, 195, 196, 197, 200, 240, 275, 277, 285, 287, 290, 297, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 317, 319, 321, 322, 323, 324, 325, 326, 333, 334, 336, 337, 338, 339, 340, 341, 346, 347, 348, 349, 350, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 380, 381, 382, 384, 390, 391, 393, 394, 398, 399, 401, 403, 404, 405, 406, 407, 408, 409, 411, 414, 418, 419, 420, 421, 423, 424, 425, 431, 433, 483, 484, 496
- Faith and Order 276, 395
- Federação Sinodal, Igreja Evangelica de Confissão Luterana no Brasil (Synodal Federation, Evangelical Church of Lutheran Confession in Brazil) 39, 231
- Fiangonana Loterana Malagasy (Malagasy Lutheran Church) 42, 241
- Finance Office 210
- Finland 9, 40, 102, 108, 112, 115, 116, 117, 168, 182, 183, 188, 189, 206, 208, 214, 279, 371, 419, 434, 435, 436, 437, 497
- Foundation for Inter-Confessional Research (Special Commission on Inter-Confessional Research; Institute on Inter-Confessional Research; Inter-Confessional Research Fund) 9, 18, 66, 67, 154, 155, 156, 157, 159, 203, 204, 210, 216, 293, 294, 376, 394, 396, 397, 399, 400, 486, 490
- France 40, 206, 208, 214, 391, 420
- Geneva 12, 67, 165, 166, 168, 179, 180, 183, 194, 198, 202, 203, 204, 227, 228, 231, 303, 305, 311, 313, 314, 347, 380, 381, 384, 396, 432, 496
- German Evangelical Lutheran Church in South-West Africa 61, 62, 98, 99
- Germany (Germany West, Germany East, German Democratic Republic) 40, 59, 63, 98, 99, 112, 116, 144, 165, 166, 168, 169, 178, 182, 189, 202, 205, 206, 208, 214, 229, 231, 232, 236, 272, 273, 278, 367, 384, 391, 419, 420, 432, 439, 457, 464, 468, 469, 476
- Ghana 193
- Gnosticism, Gnostics 289, 301
- Gossner Evangelical Lutheran Church 41
- Great Britain 41, 169, 182, 214, 229, 492
- Greece 214
- Greek Orthodox Archdiocese of North and South America 327
- Greek Orthodox Church of Finland 101, 115, 436
- Gustav Adolf Society 213
- Hamburg 133, 155, 348, 497, 500
- Headquarters of the LWF (Staff; Executive or General Secretary; Assi-

- stant General Secretary; Unit Heads; Cabinet) 12, 17, 21, 23, 39, 46, 47, 50, 63, 100, 135, 155, 165, 170, 171, 194, 197, 198, 210, 222, 223, 227, 240, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 324, 325, 326, 327, 347, 348, 350, 371, 383, 402, 403, 405, 411, 414, 418, 430, 432, 496, 500
- Helsinki 9, 10, 65, 67, 102, 112, 264, 267, 268, 269, 303, 410, 411, 414, 425, 434, 476
- Hinduism 447, 462
- Hoisbüttel 155
- Hong Kong 37, 41, 130, 206, 208, 211, 214, 242
- Hungary 41, 195, 206, 208, 214, 229, 231
- Huria Kristen Batak Protestant (Batak Protestant Christian Church) 42, 123 ff., 131, 433
- Iceland 41, 206, 208
- Iglesia Evangélica Luterana Unida (United Evangelical Lutheran Church) 39
- Iglesia Luterana Mexicana (Mexican Lutheran Church) 42
- India 41, 120, 126, 148, 151, 180, 206, 208, 211, 214, 294, 338, 483, 490
- Indonesia 42, 117, 119, 132, 133, 180, 206, 208, 211, 420
- Inter-Church Aid 173, 226, 310, 343
- International Congregational Council 101
- International Fellowship of Evangelical Students (Intervarsity Christian Fellowship) 303, 320, 371, 422
- International Missionary Council 276, 285
- Iran 242
- Ireland 214
- Islam 132, 133, 447
- Israel 214, 447, 456
- Italy 42, 206, 208, 213, 214
- Japan 42, 174, 206, 208, 211
- Java 126
- Jerusalem 104
- Jewish People 175
- Jeypore Evangelical Lutheran Church 41
- Jordan 211, 214, 240
- Justification (Question of Justification; Message of Justification; Proclamation of Justification; Doctrine of Justification; justified) 11, 17, 18, 19, 22, 53, 56, 67, 68, 70 ff., 94, 95, 97, 121, 128, 140, 141, 145, 146, 147, 148, 153, 188, 189, 190, 193, 196, 219, 223, 247, 248 ff., 274, 275, 345, 350, 351, 352 ff., 365, 390, 417, 438 ff., 466 ff., 486
- Kanisa la Kilutheri la Tanganyika ya Kaskazini (Lutheran Church of Northern Tanganyika) 43
- Kanisa la Kilutheri la Tanganyika ya Kati (Lutheran Church of Central Tanganyika) 43
- Kanisa la Kilutheri la Usambara-Digo (Lutheran Church of Usambara-Digo) 43
- Kanisa la Kilutheri la Uzaramo-Uluguru (Lutheran Church of Uzaramo-Uluguru) 43
- Kirchliches Aussenamt der Evangelischen Kirche in Deutschland (Foreign Office of the EKD) 61, 344
- Konfessionskundliches Institut des Evangelischen Bundes in Bensheim 395
- Koran 119
- Kósciól Ewangelicko Augsburgski w. P. R. L. (Evangelical Church of the Augsburg Confession in Poland) 42
- Kremlin 285
- Laestadianism 435
- Lambeth Conference 285
- Lapland 434
- La Plata Synod 231
- Latin America 65, 109, 110, 117, 118, 178, 215, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 304, 305,

- 314, 321, 324, 344, 345, 346, 347,
349, 369, 374, 378, 379, 380, 381,
382, 383, 404, 405, 407
- Latin America Lutheran Conference,
1959 236
- Latvia 42, 59, 206, 208
- Latvian Evangelical Lutheran Church
(Exile Church) 59
- Latvijas Evangeliskā Luteriskā Baznīca
(Latvian Evangelical Lutheran
Church) 42, 59, 62, 99, 100
- League of Nations 285
- Lebanon 214
- Lietuvių Evangeliku Liuteronu Bazny-
cia (Lithuanian Evangelical Lutheran
Church) (Exile Church) 42, 327
- "Life and Work" 276
- Lithuania 42, 206, 208
- Lutheran Church in America 43, 457,
458
- Lutheran Church of Christ in the Su-
dan 42
- Lutheran Church in Malaysia 350
- Lutheran Church-Missouri Synod 178,
213, 279, 417, 418, 487
- Lutheran Church of Southern Tan-
ganyika 62, 98, 100
- Lutheran Council of Great Britain 41,
135
- Lutheran Encyclopedia 19, 199, 200,
201, 210
- Lutheran Exile Churches 214
- Lutheran free churches 486
- Lutheran Hour 178, 212, 404
- Lutheran Laymen's League 178, 212
- Lutheran Student Fellowship of Au-
stralia 318
- Lutheran World Convention 64, 276,
277, 284, 285, 287, 290, 327
- Lutheran World/Lutherische Rundschau
19, 149, 165, 166, 167, 168, 169,
170, 171, 176, 207, 209, 210, 287,
288, 292
- Lutheran World Relief 130, 213
- Luther Theological Seminary, St. Paul,
Minn. 276
- Madagascar 42, 175, 206, 208, 211,
240, 241
- Magyarországi Evangélikus Egyház
(Hungarian Evangelical Church) 41
- Mansfield College, Oxford 229
- Marangu 175
- Marxism 462
- Member Churches 11, 39, 45, 64, 65,
66, 100, 135, 151, 152, 153, 156,
159, 161, 162, 163, 164, 166, 169,
174, 183, 185, 192, 195, 197, 202,
203, 204, 205, 206, 222, 223, 244,
245, 246, 260, 289, 295, 296, 297,
304, 307, 309, 311, 312, 313, 314,
315, 316, 317, 319, 322, 326, 337,
338, 339, 343, 345, 347, 348, 363,
366, 373, 375, 389, 390, 391, 392,
393, 396, 397, 401, 402, 403, 404,
405, 407, 408, 411, 412, 413, 417,
430, 476, 483, 484, 485, 486, 487,
488, 489, 490, 491
- Membership 17, 57, 58, 59, 60, 61, 62,
98, 99, 100, 297, 367
- Men's Work 319, 348, 377
- Message of the Assembly 23, 425
- Mexico 42, 206, 208, 232
- Middle East 323, 324
- Migrant Church Referral Service 343
- Minority Churches 36, 117, 226, 229,
230, 245, 345, 389, 391, 402, 420,
432
- Mission 29, 66, 110, 111, 129, 130,
131, 132, 133, 134, 146, 147, 148,
151, 193, 310, 337
- Mission Societies (Agencies, Boards)
110, 173, 240, 242, 308, 335
- American Lutheran Mission 212
- Augustana Lutheran Mission 62
- Berlin Missionary Society 62
- Board of Foreign Missions ALC
212
- Board of Foreign Missions ULCA
212
- Danish Lutheran Mission (Dansk
Missionsraad) 62, 212

- European Mission Societies 202, 211
 Finnish Missionary Society 62
 Hermannsburg Mission 60
 The Rhenish Mission 61
 Swedish Evangelical Missionary Society (Svenska Kirkens Missionsstyrelse; Swedish Evangelical Mission; Church of Sweden Mission) 57, 60, 62, 212
 Sudan United Mission 241
 Mohammedans 129, 132, 436
 Monroe Doctrine 230
- National Committees 162, 202, 203, 204, 206, 222, 227, 307, 308, 309, 311, 312, 322, 324, 325, 326, 344, 371, 374, 380, 384, 401, 402, 405, 496
 Australian National Committee 213
 Austrian National Committee 213
 Canadian National Committee 211, 213
 Danish National Committee 213
 Dutch National Committee 213
 Finnish National Committee 213
 French National Committee 213
 German National Committee 59, 207, 209, 211, 212, 213
 Norwegian National Committee 213
 Swedish National Committee 207, 209, 211, 212, 213
 USA National Committee (NLC) 182, 199, 202, 207, 209, 211, 212, 213
- Nature of the LWF 11, 20, 22, 52, 53, 56, 67, 198, 275, 277, 293, 296, 297, 364, 365, 366, 375, 483, 484, 488
- Near East 179, 180, 181
 Near East Christian Council 178, 179, 211, 213, 403
 Netherlands (Holland) 41, 133, 206, 208, 214, 391
 New Delhi 72, 112, 196
 New Guinea 180, 211, 240, 241
 News Bureau (Press) 19, 49, 55, 177, 182, 183, 210, 403, 404, 405, 411, 414, 430
- New York 143, 198, 269, 277, 290, 305, 314
 Nigeria 42, 241
 Nippon Fukuin Ruuteru Kyokai (Japan Evangelical Lutheran Church) 42
 Nominations 46
 Norsk Mellemkirkelige Institut 212
 North America 118, 178, 231, 232, 236, 239, 304, 407, 417, 439
 Northern Evangelical Lutheran Church 41
 Northern Rhodesia 111
 Norway 42, 168, 206, 208
- Officers 311, 411, 414
 Opening Service 17, 21
 Orthodox Church (Orthodoxy; Orthodoxy) 156, 160, 180, 264, 265, 289, 293, 294, 437
 Oxford Famine Relief 213
 Oxford Movement 278
- Paris 179
- Participants of the Assembly
 Delegates 18, 39, 43, 44, 45, 46, 49, 50, 53, 99, 135, 200, 274, 295, 319, 419, 420, 430, 431, 432, 495
 Official Visitors 17, 45, 46, 50, 55, 135, 200, 430, 495, 507
 Youth Representatives 303, 318, 319, 369, 394, 430, 456, 513
 Women's Representatives 430, 516
 Students 430, 517
 Official Visitors from Non-Member Churches and Groups 417, 430, 518
 Official Visitors from Ecumenical Groups 430, 522
 Official Visitors from Confessional Groups 430, 523
 Official Visitors from other Church Organizations 430, 523
 Special Guests 430, 523
 Non-delegated Member of the LWF Executive Committee 430, 523

- Consultants 39, 46, 50, 303, 430, 524
- Committee on Arrangements 524
- LWF Staff 430, 524
 - Co-opted Staff 524
 - Finnish Assembly Staff 430, 525
 - Public Information Executive Staff 430, 525
 - Interpreters 525
 - Finnish Interpreters 525
 - Translators 526
 - Finnish Translators 526
 - Public Information Translators 526
 - Finnish Assembly Office Staff 526
 - Geneva and International Office Staff 526
 - Public Information Office Staff 526
- List of Persons Unable to Attend the Assembly 527
- Roman Catholic Observers 465, 487, 523
- Planning Committee of Youth Leaders 348
- Peru 232
- Poland 42, 206, 208, 214
- Pommersche Evangelische Kirche (Evangelical Church of Pomerania) 41
- Pre-Assembly Conferences
 - Conferences on Social Responsibility 303, 305, 368, 408, 409
 - First Lutheran World Conference on Social Responsibility, 1957 Springfield/Ohio 316
 - Second Lutheran World Conference on Social Responsibility, 1963 Stockholm 243, 246, 247, 314, 316, 317, 407, 408, 492, 494
 - Third Lutheran World Conference for (Christian Service and) Social Responsibility 247, 407
- Women's Pre-Assembly Conferences 303
 - Women's Pre-Assembly Conference, 1963 Schmalensee 347, 383, 384, 495, 496
- Lutheran Youth Exchange 1963 348, 368, 497, 500
- Pre-Assembly Student Conference, 1963 Järvenpää 187, 188, 189, 190, 320, 371, 422
- President (Presidency of LWF) 45, 303, 304, 305, 317, 318, 319, 325, 371, 418
- Protestants (Protestantism) 119, 180, 196, 230, 231, 234, 237, 265, 268, 278, 285, 289, 302, 330, 345, 403
- Prussian Union 278
- Pullach 476
- Qumran 301
- Radio Voice of the Gospel, Addis Ababa (LWF Broadcasting Service; Board of Directors of the LWF Broadcasting Service) 9, 19, 37, 66, 109, 174, 177, 178, 179, 180, 203, 204, 205, 211, 212, 216, 376, 403, 404, 431, 500
- Recognized Congregations 417, 430
- Reformation (Reformers) 24, 67, 70, 71, 88, 95, 119, 140, 146, 147, 149, 150, 153, 154, 155, 156, 159, 160, 167, 193, 232, 248, 249, 278, 288, 289, 293, 345, 351, 352, 354, 386, 397, 400, 417, 434, 435, 437, 441, 446, 451, 462, 466, 468, 473, 477, 478, 479
- Reformed 156, 160, 195, 264, 278, 293, 394
- Refugee 9, 239, 240, 342, 343, 382
- Regional Secretaries 304, 305, 306, 307, 308, 313, 314, 319, 324, 369, 370, 373, 375, 382
- Report on the World Social Situation 1963 109
- Roman Catholic Church (Roman Catholic; Roman Catholicism; Catholicism; Catholics; Rome; Roman; Vatican) 88, 100, 140, 155, 156, 157, 159, 160, 196, 230, 231, 234, 237, 238, 264, 265, 278, 280, 285, 289, 290, 293, 294, 321, 330, 345, 381, 382, 395, 436, 437, 441, 450, 456, 465, 468, 487, 493

- Roman Catholic Vatican Council (I and II) 155, 157, 278, 289, 294
- Russian Orthodox Church 147
- St. Anthony Park Lutheran Congregation, St. Paul, Minn. 280
- Salem Evangelical Lutheran Church 327
- Salvation Army 101
- Scandinavia 113, 151, 159, 168, 178, 182, 183, 202, 232, 236, 280, 391, 407, 419, 420, 436, 437
- Scholarship and Exchange Programs 162, 163, 204, 210, 307, 402, 500
- Sections 20, 45, 46, 48, 49, 51, 55, 197, 198, 259, 263, 309, 319, 321, 333, 346, 372
- Section I, Theology 22, 49, 148, 152, 153, 363, 389, 390, 391, 392, 534
- Section II, Inter-Confessional Research 22, 49, 154, 394, 395, 396, 400, 535
- Section III, Education 22, 49, 161, 401, 536
- Section IV, World Mission 21, 49, 171, 239, 321, 333, 334, 335, 336, 337, 338, 340, 341, 346, 377, 378, 379, 530
- Section V, LWF Broadcasting and Information Service 22, 49, 177, 182, 402, 403, 404, 405, 537
- Section VI, Stewardship and Congregational Life 21, 49, 184, 316, 346, 347, 368, 377, 383, 495, 497, 532
- Section VII, Student Work 23, 49, 187, 188, 376, 421, 422, 423, 538
- Section VIII, World Service 21, 49, 222, 239, 342, 343, 346, 531
- Section IX, Latin America 21, 49, 230, 238, 239, 344, 345, 346, 377, 380, 381, 532
- Section X, Inner Missions 22, 23, 49, 242, 243, 246, 247, 405, 406, 407, 408, 421, 492, 494, 537
- Simalungun 131, 132
- Singapore 211
- Slezská církev evangelická augšburského vyznání (Silesian Evangelical Church of the Augsburg Confession) 40
- Slovenská evangelická a. v. cirkev v. Československej socialistickej republiky (Slovak Evangelical Church of the Augsburg Confession in the CSR) 40
- Slovenská ev. kr. a. v. cirkev v. Juho-slávií (Slovak Evangelical Christian Church of the Augsburg Confession in Yugoslavia) 43
- South Africa (Southern Africa) 42, 59, 60, 62, 63, 98, 99, 174, 193, 206, 208, 211, 214, 320, 321, 334, 336, 340, 341
- South African Resettlement Scheme 334, 336
- South America 231, 232, 236, 237, 240, 242, 323, 382, 417, 420, 438
- South Andhra Lutheran Church 42
- Southern Rhodesia 60, 98, 100
- South West Africa 61, 62, 98, 99, 206, 208
- Soviet Union (USSR) 99, 100, 112, 117, 147, 218, 434, 492
- Spain 214
- Stavanger 173, 174, 175, 340, 378, 380
- Stockholm 243, 316, 317, 345
- Structure of the Federation (Structure and Function of the LWF) 9, 11, 20, 21, 22, 46, 52, 53, 56, 66, 171, 172, 185, 191, 197, 198, 203, 231, 232, 239, 275, 296, 297, 302, 306, 309, 310, 311, 315, 319, 325, 332, 333, 334, 344, 346, 347, 348, 367, 368, 369, 370, 372, 373, 374, 375, 376, 377, 383, 405, 406, 409, 421, 424, 425, 487, 500
- Student Christian Movement 187
- Student Work (Commission on Student Work; Committee on Student Work) 19, 187, 188, 189, 303, 305, 311, 314,

- 315, 317, 318, 320, 322, 324, 344,
368, 369, 370, 371, 374, 375, 376,
421, 422, 423, 425, 500
- Sudan 206, 208
- Sumatra 119, 124, 125, 131, 133, 240
- Suomen Evankelis-Luterilainen Kirkko
(Finnish Evangelical Lutheran
Church) 11, 40, 67, 279, 410, 413,
418, 434, 436, 437
- Svenska Kyrkan (The Church of Swe-
den) 42
- Svenska Kyrkohjälpen 213
- Svenska Lutherhjälpen 212
- Sweden 42, 88, 115, 117, 168, 189,
202, 205, 206, 208, 214, 231, 278,
419, 434, 436, 439, 468
- Switzerland 179, 214, 396
- Syria 214
- Taiwan 43, 206, 208
- Taiwan Lutheran Church 43
- Tamil Evangelical Lutheran Church
42
- Tanganyika 9, 43, 61, 98, 100, 174,
202, 207, 209, 211, 240, 282, 294,
323, 336
- Television 109, 177, 404
- Theological Faculty in Buenos Aires
231
- Theological Faculty in José C. Paz
230, 237, 344
- Theological Faculty in São Leopoldo
231
- Theological Workshop on Stewardship
348
- Thjóðkirkja Islands (National Church
of Iceland) 41
- Toronto Declaration 293
- Treasurer 19, 202, 204, 304, 349
Exhibits to the Report of the Treas-
urer 206-216
- United Bible Societies 101
- United Evangelical Lutheran Church
212
- United Evangelical Lutheran Church
in Australia 39
- United Nations 109, 111, 194, 199,
412
- USA 43, 117, 162, 165, 169, 193, 207,
209, 240, 263, 265, 384, 391, 431,
469, 492
- Universities:
Bonn 68
Hamburg 166
Helsinki 67, 108, 410, 413
Kiel 154
Nommensen 119
- Venezuela 214
- Warsaw 62, 311
- Wartburg Seminary 119
- Western Europe 181
- Wittenberg 153
- Women's Work (Continuation Com-
mittee; Standing Committee) 303,
305, 315, 316, 319, 383, 495, 496
- World Alliance of Young Men's Chri-
stian Associations 101
- World Convention of the Churches of
Christ (Disciples) 327
- World Council of Churches 9, 72,
86, 100, 112, 156, 161, 166, 167, 175,
179, 185, 191, 198, 223, 228, 243,
280, 286, 289, 293, 294, 303, 311,
314, 315, 316, 318, 320, 335, 348,
377, 402, 417, 437, 493
- World Health Organization 111
- World Presbyterian Alliance (Presbyte-
rians) 101, 177, 285, 293
- World Student Christian Federation
101, 187, 188, 189, 303, 314, 320,
371, 422
- World Young Women's Christian Asso-
ciation 101
- Younger Churches 125, 162, 164, 174,
183, 229, 242, 243, 245, 311, 317,
322, 323, 347, 365, 367, 389, 391,
394, 402, 406, 408, 420, 432, 456,
457, 458
- Youth Work (Committee on Youth
Work) 303, 305, 315, 316, 347, 422,
500
- Yugoslavia 43, 207, 209, 214, 327

